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The Church Chronicle.

No. 2.

TORONTO, MAY, 1864.

VOL. II.

DIOCESE OF TORONTO.

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

Toronto, 29th February, 1864.

CONFIRMATION APPOINTMENTS. FIRST TOUR.

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

CONFIRMATION APPOINTMENTS. SECOND TOUR.

| | | |
|-------------------------|---------------------|--------------|
| Port Hope | Wednesday, June 22, | 3 p.m. |
| Perrytown | Thursday, | 23, 11 a.m. |
| Millbrook | do. | 3 p.m. |
| St. John's, Cavan | Friday, | 24, 10½ a.m. |
| Omencee | do. | 3 p.m. |
| Lindsay | Saturday, | 25, 10½ a.m. |
| Peterboro' | Sunday, | 26, 11 a.m. |
| Otonabee | do. | 3½ p.m. |
| Lakefield | Monday, | 27, 10½ a.m. |
| Warsaw | do. | 4 p.m. |
| Norwood | Tuesday, | 28, 3 p.m. |
| Hastings | Wednesday, | 29, 10½ a.m. |
| Seymour | do. | 3 p.m. |

| | | |
|-----------------|-----------|------------------|
| Brighton..... | Thursday, | 30, 11 a.m. |
| Colborne | do. | 3 p.m. |
| Castleton..... | Friday, | July 1, 10½ a.m. |
| Alnwick..... | do. | 6 p.m. |
| Rice Lake | Saturday, | 2, 11 a.m. |
| Cobourg, | Sunday, | 3, 11 a.m. |
| Grafton... .. | do. | 3½ p.m. |

CHURCH SOCIETY NOTICE.

The Quarterly Meeting of the Standing Committee and Mission Board will be held (D. V.) in the Board-Room of the Society, on Tuesday, the 10th instant, at 11, A.M.

The Commutation Trust Committee on the following day, at 10 o'clock, A. M., (precisely.) and the General Quarterly Meeting of the Church Society at 11, A. M.

Lay Delegates of the 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 forwarded without delay, in order that the list of those entitled to take part in the proceedings may be at once made out, and prevent confusion at the meeting.

The Secretaries of the District Branches are requested to forward without delay the names of the Clerical and Lay Delegates from their respective districts to the Mission Board, and also a list of the Incorporated Members who have paid their subscriptions through the Parochial Associations.

All letters containing remittances should be addressed to the *Lay Secretary*, and registered.

SALTERN GIVINS,
Hon. Secretary.
J. W. BRENT,
Lay Secretary.

Toronto, 2nd May, 1864.

DIOCESAN SYNOD.

The Hon. and Right Rev. the Lord Bishop of Toronto having intimated his intention of convening the Synod of this Diocese at the usual period in the ensuing month, the Secretaries desire to notify those having business to bring forward that the meeting of the Executive Committee, to arrange the business of the Synod, will be held in the Board-room of the Church Society, on Thursday, 12th instant, at 10 o'clock, A. M.

The conveners of the several Committees will please forward their reports (post-paid) previous to the day of meeting.

The clergy are requested to forward the certificates of the Lay Delegates, together with the amount of their assessments (which is the same as last year) to J. W. Brent, Treasurer, as the Synod list will be printed, with the programme of proceedings, immediately after the meeting.

All communications on the business of the Synod to be addressed to the Secretaries of the Synod, Church Society's Office, Toronto.

J. G. GEDDES, *Clerical Secretary.*
JAMES BOVELL, *Lay Secretary.*

Toronto, 1st May, 1864.

UNIVERSITY INTELLEGENCE

TRINITY COLLEGE

We beg to call special attention to the following notice by which it will be seen that the Matriculation Examination of October the 1st, 1864 is the *last opportunity* the members of the Church will have of availing themselves of entering under the said regulations.

CANADA.

TRINITY COLLEGE.

A statute to the following effect was passed by the Corporation of Trinity College at its meeting on the 3rd of April, 1860.

That in consideration of the small opportunity which the members of the Church in this Province have hitherto possessed of availing themselves of a University education, Candidates be admitted to degrees in Arts, after examination, without residence or attendance at lectures, for the space of five years, beginning from October, 1860, under the following regulations :

I. All Candidates shall be members of the United Church of England and Ireland.
 II. They shall produce testimonials both of good conduct and attainment, signed by at least one parochial Clergyman, and by two Layman of respectability.

III. They shall satisfy the Corporation that professional duties preclude the possibility of their passing through a regular College course.

IV. No Candidates shall be less than twenty five years of age.

V. These regulations shall in no way affect the regulations already made respecting Divinity Students.

VI. Candidates shall pass the several University Examinations, that is to say, the Examination for Matriculation, the previous Examinations, and the Examination for the Degree of B. A., at the usual intervals.

N. B.—Under this statute Candidates possessing the requisite qualifications, will be admitted to the annual Matriculation Examinations from October 1860, to October, 1864, both inclusive ; and may afterwards present themselves at the Previous Examination and at the Examination for B.A., in any year, provided that they do not in either case *anticipate* the ordinary time of passing those Examinations. The Previous Examination takes place at the end of the Lent Term of the year next but one following that in which the Matriculation Examination for B.A. takes place three years after Matriculation.

TRINITY COLLEGE.

SUBJECTS FOR MATRICULATION.

DIVINITY.—Scripture History, and the Gospel of St. Matthew* in Greek.

CLASSICS.—Xenophon. Anabasis, Book I.

Sallust. Catilina.

Latin Prose Composition.

ANCIENT HISTORY.—Greek and Roman. (Liddell's Rome and Dr. W. Smith's Greece are recommended.)

MATHEMATICS.—Arithmetic.

Euclid, Books I. II.

| | |
|----------|---------------------------|
| Algebra. | First Four Rules. |
| | Fractions. |
| | Greatest Common Measure. |
| | Least Common Multiple. |
| | Involution and Evolution. |
| | Simple Equations. |

All Candidates for *SCHOLARSHIPS* will be further examined in the following subjects :—

Translation of passages from some standard Greek and Latin Authors.

Euclid, Books, III., IV., and VI.

Algebra.

Plane Trigonometry.

N. B.—Particular attention will be paid to grammatical accuracy. The whole examination will be conducted on paper.

For further particulars application may be made to the Provost, Trinity College, Toronto.

Every Candidate for admission must have entered on his sixteenth year—for a scholarship, on his seventeenth year.

* St. Mark will be the subject in October, 1864, and St. Matthew in subsequent years.

THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The Clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will, (D.V.,) take place at the residence of the Rev. T. T. Roberts, M.A., on Wednesday, May 18th. Those of the Clergy who intend to be present on the occasion are requested to intimate their intention one week previous to the day of meeting.

Litany and Holy Communion at 9 A.M. Chapter for consideration, Heb. iv. Subject—"What relation does the Parochial Clergyman bear to the Dissenters of his Parish?" Evening service, with sermon, by Rev. J. Creighton.

Drummondville, April, 1864.

CHAS. LEYCESTER INGLES,
Secretary.

NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

A meeting of the Committee of the Niagara District Branch of the Church Society is requested, at St. Catharines, on Tuesday Evening, May 17th, at 7 P.M.

Drummondville, April, 1864.

CHAS. LEYCESTER INGLES,
Sec. & Treas. pro tem.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

An Adjourned Meeting of the Managing Committee of the Home District Branch of the Church Society will be held on Tuesday, 10th May, at 3 o'clock, P. M.

H. C. COOPER,
Secretary, H. D. B.

SUBSCRIPTIONS AND COLLECTIONS RECEIVED FROM THE 1ST TO THE 30TH OF APRIL INCLUSIVE.

PAROCHIAL BRANCHES.

| | |
|----------------------------------|---------|
| Etobicoke | \$70 10 |
| Otonabee | 37 59 |
| Markham, St. Phillip's, Church. | 17 00 |
| " Grace " | 39 84 |
| Darlington | 33 70 |
| Reach | 8 05 |
| West Brock | 30 25 |
| Uxbridge | 26 95 |
| Lloydtown, St. Mary Mag. Ch. | 96 69 |
| Bolton, Christ Ch. | 26 40 |
| Albion, St. James Ch. | 52 14 |
| Tullamore and Gore of Toronto. | 56 85 |
| Credit | 11 96 |
| Brampton | 50 79 |
| Niagara | 618 86 |
| Georgina .. | 22 09 |
| Toronto, St. Stephen's Ch. | 91 86 |
| Weston, additional .. | 00 48 |
| Gore and Wellington ... | 1500 00 |
| Newcastle | 61 25 |
| Colborne | 108 42 |
| Grafton | 43 24 |
| Newmarket | 25 00 |
| Holland Landing | 11 00 |
| Jordan and Port Dalhousie | 22 10 |
| THANKSGIVING DAY. | |
| Streetsville, Trinity Church ... | 2 17 |
| Markham, St. Phillip's, " ... | 1 35 |
| " Grace " ... | 1 25 |

| | |
|---------------------------------|--------|
| Saltfleet | 0 75 |
| Brighton | 8 22 |
| Tullamore and Gore Toronto ... | 28 75 |
| Thornhill and Richmondhall | 80 76 |
| Columbus | 1 57 |
| Brook | 14 00 |
| Toronto, St. James' Church..... | 51 84 |
| Simcoe | 905 81 |
| Toronto, St. Anne's Church..... | 15 42 |
| Gore and Wellington | 780 00 |
| Cavan and Millbrook..... | 55 69 |
| York Mills | 47 97 |
| Toronto, Holy Trinity Church... | 31 20 |
| " St. George's " | 180 00 |
| Markham | 10 00 |
| Seymour | 32 00 |
| Toronto, St. Paul's Church..... | 103 91 |
| Cobourg | 144 12 |

STUDENTS' FUND.

| | |
|---------------------------------|-------|
| Guelph | 13 87 |
| Oakville, St. Jude's Church. | 6 60 |
| Palerino, St. Luke's .. | 1 70 |
| Markham, St. Phillip's .. | 0 63 |
| " Grace " | 0 93 |
| Waterdown, Grace .. | 1 00 |
| Lowville, St. George's .. | 0 75 |
| Etobicoke, .. | 1 00 |
| " Christ " | 1 00 |
| Chippawa, Trinity .. | 15 00 |
| Jordan and Port Dalhousie | 3 25 |

| | | | |
|----------------------------------|-------|-----------------------------------|--------|
| Toronto, St. Ann's Church ... | 2 50 | Penetanguishene | 4 22 |
| Barb'n, St. Peter's " | 2 00 | Collingwood, All Saints' Church. | 3 00 |
| Glanford, St. Paul's " | 1 50 | Hamilton, St. Thomas' " | 2 32 |
| Rico Lake, St. George's " | 3 00 | Fort Erie, St. Paul's " | 6 88 |
| Elora, St. John's " | 2 75 | Bertie, St. John's " | 1 10 |
| Fergus, St. James' " | 2 83 | Port Colborne | 3 04 |
| St. Catharines, St. George's Ch. | 31 05 | Stone Bridge | 1 87 |
| Toronto, St. Stephen's " | 13 48 | Ancaster, St. John's Church ... | 5 00 |
| Georgetown | 2 23 | " St. James' " | 5 00 |
| Norval | 2 20 | Cavan, St. John's " | 2 80 |
| Stewardtown | 0 86 | " Christ " | 1 70 |
| Stamford, St. Stephen's | 3 17 | Millbrook, St. Thomas " | 2 00 |
| Drummondville, All Saints' Ch. | 5 37 | Thorold, St. John's Church | 7 00 |
| Brampton | 3 35 | Port Robinson, St. Paul's Ch. | 3 00 |
| Toronto, Cemetery Chapel | 3 00 | Toronto, St. George's, Church, | |
| Lakefield | 3 15 | July, 1863 | 10 00 |
| Georgian, St. James' Church... | 1 60 | " " April, 1864. | 20 00 |
| " St. George's " | 1 05 | Seymour | 2 18 |
| " Park School House... | 0 80 | Wellington Square | 2 00 |
| Hamilton, Ascension Church ... | 15 00 | Ontario | 0 05 |
| " St. John's Church ... | 3 50 | Stoney Creek | 1 05 |
| East Flamboro', St. Matthew's | 3 00 | Saltfleet, St. George's Church... | 0 50 |
| Niagara, St. Mark's Church..... | 4 00 | MISSION FUND. | |
| Omemece, Christ " | 1 28 | Ontario | 1 15 |
| Carleton, St. Mark's " | 2 24 | Stoney Creek | 1 05 |
| Whitby | 11 28 | Saltfleet | 0 60 |
| Newcastle | 4 95 | Rent of Crowland Glebes..... | 116 37 |
| Oshawa | 9 12 | Rev. E. Baldwin..... | 10 60 |
| Colborne, Trinity Church | 6 00 | C. Moore, Esq. | 6 00 |
| Grafton, St. George's " | 5 00 | Toronto, St. George's Church ... | 20 00 |
| Newmarket | 3 25 | Percy, additional | 0 40 |
| Holland Landing | 1 30 | " schoolhouse | 0 42 |
| Toronto, St. John's Church..... | 8 86 | Wellington Square | 3 00 |
| Woodbridge | 4 00 | Two friends, per S. G. | 4 00 |
| Vaughan | 2 25 | From Sunday-school class | 0 70 |
| Scarboro', Christ Church | 3 50 | GENERAL PURPOSE FUND. | |
| " St. Paul's " | 3 00 | Markham, St. Phillip's Church. | 1 05 |
| " St. Jude's " | 1 75 | Markham, Grace Church .. | 1 20 |
| Cookstown, St. John's " | 2 70 | Rev. Provost Whitaker..... | 10 00 |
| West Essa, St. Peter's " | 1 33 | BOOK AND TRACT FUND. | |
| East " School-house | 0 51 | Rev. Dr. Beaven | 5 00 |
| Tecumseth " | 0 75 | " C. L. Ingles | 2 50 |
| Welland | 1 00 | " H. Holland | 2 50 |
| Marshville | 1 00 | Rev. H. B. Osler | 2 50 |
| Orillia | 2 50 | " Provost Whitaker... .. | 10 00 |
| Hamilton, Christ Church | 20 00 | NIAGARA EXHIBITION. | |
| Bowmanville, St. John's Church | 5 00 | Rev. H. Holland | 2 50 |
| Toronto, Old St. Paul's " | 13 34 | WIDOWS AND ORPHANS' FUND. | |
| Lloydtown, St. Mary Mag. " | 3 00 | Markham, St. Phillip's Church. | 1 00 |
| Credit, St. Peter's " | 6 66 | " Grace " | 3 43 |
| Sydenham | 1 37 | Scarboro', Christ " | 5 00 |
| Barrie | 1 65 | " St. Paul's " | 4 25 |
| Essa, Christ Church | 1 52 | " St. Jude's " | 4 25 |
| Thornton | 1 05 | St. Catharine's special donation. | 30 00 |
| Innisfil, St. Peter's, Church... | 1 20 | Oshawa | 8 02 |
| " St. Paul's " | 1 08 | Wellington Square | 4 00 |
| Mulmur | 2 00 | SUBSCRIPTIONS. | |
| Toronto, St. Paul's Church | 20 00 | Rev. H. C. Cooper..... | 5 00 |
| Weston, St. Phillip's " | 12 92 | " Dr. Macnab | 5 00 |
| Beverley | 2 00 | J. F. McLeod, Esq. | 5 00 |

| | | | |
|--------------------------|-------|-----------------------------|-------|
| Rev. Dr. Beaven | 10 00 | Rev. J. Middleton | 5 00 |
| “ P. Jacobs | 5 00 | “ J. McCleary | 5 00 |
| H. Mortimer, Esq. | 10 00 | “ J. Hilton | 5 00 |
| Mrs. Marsh | 4 00 | “ T. W. Allan | 5 00 |
| J. Magrath, Esq. | 5 00 | W. M. Westmcott, Esq. | 5 00 |
| Rev. T. P. Hodge | 5 00 | Rev. W. S. Darling | 5 00 |
| W. Magrath, Esq. | 5 00 | C. Magrath, Esq. | 5 00 |
| Rev. A. F. Atkinson | 5 00 | G. S. Boyd, Esq. | 5 00 |
| “ T. T. Roberts | 5 00 | C. J. Campbell, Esq. | 5 00 |
| “ H. Holland | 5 00 | Geo. Perkins, Esq. | 5 00 |
| “ J. Flood | 5 00 | J. W. Brent, Esq. | 5 00 |
| “ C. L. Ingles | 5 00 | Rev. Provost Whitaker | 5 00 |
| “ D. J. F. McLeod | 5 00 | J. Henderson, Esq. | 10 00 |
| “ Mr. Arnold | 5 00 | A. M. Howard, Esq. | 5 00 |
| “ W. Ritchie | 5 00 | Mr. Brown, (Rosedale) | 5 00 |
| “ J. Vanlinge | 5 00 | Rev. A. Dixon | 5 00 |

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of this Association was held in Christ Church, Hamilton, on Wednesday, the 6th inst. A large and elevated platform had been erected in the body of the new portion of the Church, in which were scattered a goodly array of clerical and lay speakers, the Rev. Arthur Palmer, Rural Dean, occupying the chair. The old portion of the church, including the galleries, was filled with a numerous and attentive audience, and the choirs of the several churches, viz., Christ Church, Church of Ascension, St. Thomas' and St. John's, were in attendance, and varied as well as enlivened their proceedings by introducing occasionally between the speeches well-chosen pieces of music, which were executed in a decidedly creditable manner. Altogether this was one of the pleasantest Church Society meetings ever held in Hamilton, and we feel convinced that in future these annual gatherings will be looked forward to with much interest by the several Church of England congregations in town.

The following is the Report, which was read by the Secretary :

REPORT.

The Church Society of the Diocese of Toronto, of which the Gore and Wellington Association forms a branch, will shortly have completed its twenty-third year; and at no former period, perhaps, of its existence, has it manifested more vigour and vitality than during the year which is just drawing to a close. The appointment by the Bishop of deputations to visit the several parishes and assist at their meetings appears to have been attended with the best results. Many of the clergy have expressed their satisfaction with the arrangement and borne testimony that much good has been effected by it. In a short summary of the labours of the Parent Society, recently put forth, we find that in addition to grants to aid in the erection of Churches and Parsonages, and to Sunday-schools, the Society pays pensions to ten widows and four orphan children of clergymen—supports wholly or in part 28 missionaries, (one Indian,) and one school-master to the Indians, while at least 20 additional missionaries are required. It appears that several churches have been closed for want of missionaries; that clergymen are to be obtained if aid could be extended to the settlers in supporting them. The following are the wants of the several districts, viz., Home, five missionaries; Simcoe, three; Gore, two; Wellington, two; Niagara, two; Newcastle, four; besides missionaries are greatly needed at the Sault St. Mary, and the Bruce Mines; and two exclusively for the Indian Settlements at Michipicoton and Nimbewong, on Lake Superior. Meetings were held during the past winter in every parish and mission in the District of Gore and Wellington, with very few exceptions. Where they were not held it was owing to the extreme severity of the weather—heavy snow-storms having blocked up the roads to such a degree that the deputations were sometimes detained for days together in one place, and in many instances were exposed to great hardship and

fatigue. Your Committee have much satisfaction in reporting that the collections in the whole from the various parishes exhibit an increase over those of the preceding year of nearly fifty dollars. The total amount received is upwards of \$2,000. The parishes from which it has been received will appear from the following extract from the Treasurer's statement:—

| | | | |
|----------------------------------|----------|------------------------------------|-----------|
| Guelph | \$381 00 | Dundas and West Flamboro' ... | 69 80 |
| Christ Church, Hamilton | 350 00 | Saltsfleet, Ontario & Stony Creek. | 34 60 |
| Milton, Omagh, and Hornby ... | 163 18 | St. Thomas' Hamilton | 16 32 |
| Waterdown and Lowville..... | 156 00 | Puslinch | 14 17 |
| Church of Ascension, Hamilton. | 133 00 | Georgetown, Stewardtown, Nor- | |
| Arthur, N. Arthur, Mt. Forest... | 123 19 | val | 48 05 |
| Oakville and Palermo | 121 00 | York and Caledonia | 40 00 |
| Elora and Fergus | 86 97 | Rockwood | 31 50 |
| Barton and Glanford..... | 84 31 | | |
| Beverley, Rockton and Strabane. | 75 00 | | |
| Nelson and Wellington Square ... | 74 00 | | |
| | | Total..... | \$2004 99 |

Reports have been received from three of the missionaries. A few extracts will serve to show where they are labouring, and with what success.

The mission of Rockwood has, during the last six months, been filled up by the appointment of the Rev. Dr. Stewart, who has been labouring with great diligence and acceptance among the congregations in the Townships of Erin and Eramosa. A new church has been commenced and is in course of erection in Erin, and the people among whom the missionary ministers are preparing guarantees for the portion of the stipend which they are required to make up.

The missionary in the Townships of Maryborough and Peel reports that the Church is making satisfactory progress, notwithstanding many obstacles. When he entered the mission a few years (three) ago there was but one church, at present there are four—two of brick and two of substantial wooden frames. The congregations assembling in them are generally numerous and devoutly attentive. That in addition to the four churches above named, one zealous member of the Church has, at his own cost, erected a very comfortable little chapel for the use of the Church people in his neighbourhood. The name of this generous individual is *Mr. James Cross, senior*. The people have contributed \$136 towards the missionary's stipend; and when they have paid off the instalments due on their churches, they will be able to contribute from \$300 to \$400 per annum. The greatest want in the mission is a *residence* for the missionary, which it is most desirable to see speedily supplied—for otherwise he will be obliged to seek some other field of labour.

The missionary in Beverley reports that he celebrates Divine service three times every Sunday, and travels a distance of twenty five miles. His stations are Rockton, Sheffield, Strabane, and St. George, at all which places his congregations have slightly increased. At Rockton and Strabane Parochial Branches of the Church Society have been formed, who contributed last year \$83 besides \$160 annually to the support of the missionary.

From Arthur the Report States that Church Society collections amount to \$123 19, besides \$131.45 contributed to the missionary's stipend, making a total of \$254.64.

From Waterdown and Lowville a very satisfactory report has been received: the committee suggest, however, that the very latest period at which it was placed in the hands of the Secretary has prevented suitable extracts being made. It is hoped that some use may be made of it to give information to the public of the remarkable growth and prosperity of the Church in what was (till within the last four years) a neglected and decaying mission. Suffice it to say that the attendance in one of the churches in this mission has increased nearly fourfold in three years, and a debt of \$250 on the church has been extinguished.

Since the formation of the Church Society in these united districts probably no less than twenty churches have been built, and as many congregations permanently established. Many of these are now contributing under their improved circumstances to send the blessings of the Gospel ministry to remote parts; thus giving the best evidence that the seed sown by means of this Association has taken root,

and is bringing forth fruit in greater or less abundance, to the glory of God, the increase and prosperity of his church, and the salvation of immortal souls.

Such is the interesting and important work in which this Society is engaged. With such evidences of its usefulness it appeals to the members of the Church of England for help. It impresses upon them the absolute necessity for unwearied exertions to supply the spiritual wants of those who, far away in the backwoods of this country, are toiling to subdue the forest, and to obtain a hard-earned livelihood for themselves and their families. They came forth from Christian England to seek a home in the wilderness—there they were blessed with rich abundance of spiritual blessings, churches and Sunday schools and faithful pastors, and Christian men and women labouring for their moral and religious culture—now they are the victims of spiritual destitution: they are as sheep without a shepherd, and their souls are in danger of perishing from lack of knowledge and of the public means of grace. As members of our own household of faith they have the strongest claims upon our Christian sympathy and help.

Your committee regret that they are about to lose the valuable services of their excellent Treasurer, Archibald Cameron, Esq., who is shortly going to another Diocese. His term of service has been short, but the obliging and efficient manner in which he has filled the office entitles him to the best thanks of this Society. Your committee have succeeded in obtaining the consent of another gentleman to be their Treasurer, who is in every way well qualified to discharge the duties of that office. His name will be submitted for election in one of the resolutions this evening.

In conclusion, your committee commend to the cordial sympathy and support of the members of the Church of England generally this great and good work, with the prayers that they may realize the blessedness which the prophet speaks of—
“They that be wise shall shine in the firmament, and they that turn many to righteousness as the stars for ever and ever.”

J. GAMBLE GEDDES,

Secretary, G. W. D. B. C. S.

The following are the Resolutions which were adopted at the meeting:—

Moved by the Rev. JOHN FLETCHER, M.A., of Oakville, seconded by the Rev. C. H. DRINWATER, M.A., of St. Thomas' Church, Hamilton, That a Report now read be adopted, and that the success which has attended the exertions of this Branch of the Church Society, as detailed therein, calls for devout thankfulness to Almighty God.

Moved by the Rev. PROVOST WHITAKER, M.A., seconded by the Rev. J. G. D. MCKENZIE, M.A., That the assaults recently made by Rationalists upon the Inspiration of the Holy Scriptures and the Truths of Revealed Religion, demand closer union among the members of our Church, and increased efforts to spread abroad by means of missionaries pure and unaltered truth.

Moved by Rev. DR. NEVILLE Assist. Min. of Christ Church, seconded by Dr. BOVELL, That the distribution of Bibles and Prayer Books and Tracts is among the most important objects of this Society.

Moved by Col. KINGSMILL, of Guelph, seconded by ARCHIBALD CAMERON, Esq., That the Church Society, under its present management, is entitled to the confidence and support of every member of the Church.

Moved by DR. BILLINGS, seconded by the Rev. Mr. HAENSEL, That the thanks of this Association are due and are hereby cordially rendered to the officers of the Society, for their valuable services during the past year, and especially to our excellent Treasurer, whose services we are about to lose by his removal to another diocese; and that the following gentlemen be appointed for the ensuing year, viz: The Rev. J. G. Geddes, Secretary; George Dyett, Esq., Treasurer; and Messrs. Richd. Jason, F. W. Gates, (Church of the Ascension); John Wilson of Ontario; Thomas Davis, of Stoney Creek; Richard Martin, of Saultlee; William Spence, of Nelson; John Mantimwick, of Wellington Square; William Kern, of Dundas; T. Farrow, Dr. Pagot, of Elora; Samuel Phillips, of Georgetown; William Pexton, of Norval; Henry H. Swinford, of Rockwood; George Elliott, of Guelph; John Holdgate, of Milton; John Cowan, of Hornby; Nicholas Dent, of Lowville; W. Farmer, of Bar-

ton; Thos. French, of Glanford; H. S. Papps and Dr. Ridley, (Christ Church, Hamilton; George Edwards, of Beverley; J. O'Rielly, of Waterdown; and C. S. Crittendon, and John Stinson (of St. Thomas' Church, Hamilton,) be lay members of the Managing Committee, and that the Rev. Dr. Green be the clerical, and F. W. Cates, Esq., the lay delegate to the Mission Board.

REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

To "be fellow helpers in the propagation of the truth" is a privilege extended to every member of Christ's mystical body; and in this light, rather than as a duty, it should be viewed. The Church has her recognized associations for forwarding the work. Many of these institutions in the mother country have from small beginnings grown to vast proportions, embracing within the sphere of their labours heathen lands in every quarter of the globe. Our own missionary society, more circumscribed in its operations because more limited in its resources, seeks to imitate these noble associations, and take its part in the endeavour to extend the kingdom of Christ. It is true the society is not instrumental in preaching the Gospel where it is unknown, unless we take into account the little it has been enabled to do towards the civilization and conversion of the Indians of this continent, yet the missionary spirit does not the less pervade it, even though its efforts are principally directed toward supplying the ministrations of the Church to her members, who, in remote districts, are scattered like ancient Israel, as sheep having no shepherd; and who having removed from older settlements, or having lately emigrated, feel painfully the want of the spiritual comforts to which from their childhood they have been accustomed. Unable of themselves to support those who break to them the bread of life, they nevertheless have no desire to make the liberality of their fellow-churchmen tributary to any selfish views. Willing to the best of their ability to contribute towards the support of the Gospel among themselves, they only ask that assistance which is really needed, that bounty which will be well bestowed. Diffusing under such circumstances, the blessings of religion is the main design of our Society, and to accomplish that design, it only needs that in this most important act of Christian benevolence a warmer sympathy be elicited, and a heartier zeal awakened. It will be remembered that the designs of the Society are now of a general character. Local enterprises are left to local zeal. Our District Associations, of which the Society is formed, may be viewed as committees established for the purpose of collecting funds to enable the Church to occupy a large missionary field, and not, as in time past, distinct organizations having their own work to perform, and connected to the parent institution by assisting its designs in a feeble manner and to a limited extent—gathering funds in its name, yet disposing of the greater proportion without any close relation to the objects it seeks to promote. This system, now happily abolished, tended to starve out the missionary spirit as well as missionary enterprise. Now, both are fostered and encouraged. Effectual means are taken to diffuse full information respecting the working, designs, resources, and wants of the Society. Special deputations, appointed by the Lord Bishop, to visit every parish and mission within the diocese, to advocate its claim, have performed the work assigned to them with ability, earnestness and zeal. And though the result of such labour may not be immediately apparent, yet that they will eventually redound to the glory of God and the good of his church, none can doubt.

To our own district, comprising the Counties of Northumberland and Peterboro', Durham and Victoria, the Rev. Dr. Fuller, Incumbent of St. George's Church, Toronto, was appointed the special deputation. This gentleman devoted nearly three weeks in fulfilling the engagements made for him by the district committees. His earnest and practical appeals were everywhere received with marked attention, and will, no doubt, be productive of much good. He was assisted in the two former counties by the Ven. the Archdeacon of Toronto, the Rev. J. W. R. Beck, and J. M. Grover, Esq.; and in the two latter by the Ven. the Archdeacon, the Rev. Henry Brent, and the Hon. G. S. Boulton. Meetings were held in Bowmanville, Enniskillen, Cartwright, Manvers, Newcastle, Perrytown, Millbrook, Cavan, Omenece, Lindsay, Peterboro', Lakelfield, Otonabee, Norwood, Hastings, Seymour, Brighton,

Colborne, Grafton, Rice Lake, Elizabethville and Port Hope. The attendance, as a general rule, was satisfactory, and a good hope is entertained that the appeal made by the several deputations, received as they were with earnest attention and evident pleasure, will be met by a heartfelt and substantial response.

A pleasing incident occurred at the meeting held in the town of Port Hope, showing how far youthful zeal may be fostered and controlled, and which your committee venture to mention here, in the hope that it will not only prove interesting, but perchance lead others to follow so good an example. The sum of thirty dollars was laid on the table, as the proceeds of the missionary box, which circulates every Sunday to receive the free-will offerings of Sunday-school scholars and teachers. Thus easily, and with important results may be trained up to exercise the high duty and privilege of *missionary benevolence*.

Your committee have to report the resignation of the Rev. John Wood, late traveling missionary in the County of Northumberland, and his acceptance of the curacy of Ottawa in the Diocese of Ontario. His successor, the Rev. John Middleton, is actively engaged in the same arduous field. Also, the removal from his charge at Perrytown of the Rev. S. Birch; the vacancy having been filled up by the appointment of the Rev. E. N. Davies, late assistant minister in the Rectory of Cavan.

They have further to report that the District Divinity Exhibition was, at the quarterly meeting in December last, awarded to Mr. John Austen, an under-graduate of Trinity College.

The time intervening between the parochial meetings and the annual district meeting being this year shorter than usual on account of an early Easter has prevented full returns being made by the local committees. From those, however, already received, it seems more than probable that the amount realized will largely exceed that of last year.

HENRY BRENT,

Sec. N. D. B. C. S.

N B.—The foregoing report is incomplete as regards the financial statement, some of the parochial committees not having furnished exact returns on that head. This omission will be made good in the next number. H. B.

THE LATE REV. ARTHUR MORTIMER.

Died at his residence on Isabella Street, Toronto, on Sunday, 27th ult., in the 49th year of his age, the Rev. Arthur Mortimer, late Rector of Adelaide, in the Diocese of Huron. He was the second son of the late well known and greatly respected, Rector of Thornhill, the Rev. George Mortimer, M. A., who emigrated to this Province in the year 1832, having previously held several important charges and attained a high character as a pious and talented clergyman in the Mother Church in England.

Mr. Mortimer was born at Madeley, while his father was in charge of that parish; and after due preparation for the ministry under his excellent parent, he was ordained Deacon by the present venerable Bishop of Toronto in 1840, and Priest in the following year.

His first charge was the Rectory of Warwick, at that time an extensive and (being newly settled) a very laborious sphere of labour, in which he taxed his strength to the utmost, and is said to have devoted the larger part of his income to pious and benevolent purposes.

On the removal of the late Rev. Dominic Blake from the Rectory of Adelaide, he was appointed thereto. The parish embraced the Townships of Adelaide and Metcalfe, and from the character of the country, the wretched state of the roads during the greater part of the year, and the distance he had to travel in serving four stations, it proved a most arduous charge. With a constitution naturally delicate, and in other respects by no means fitted to cope with the privations and exposure of missionary work in Canada, he nevertheless persevered for a number of years in the faithful discharge of his duties, which, alas! were but ill requited by those among whom he laboured, till failing health compelled him to retire from active duty. The last few years of his life he resided in London, and latterly in Toronto, to which city he had been drawn by the advantages it held out for educating his children.

He leaves a widow, four sons and one daughter, to mourn the loss of a kind husband and affectionate parent.

Although long declining in health, his death was at the last unexpected by those around him; but it is their inexpressible consolation, that after a life of labour and suffering in his Divine Master's service, he has, through His merits alone, entered on that rest which remaineth for the people of God. —*Com.*

PASTORAL LETTER OF THE ARCHBISHOP OF CANTERBURY.

The following are the leading points in the Pastoral Letter addressed to the Clergy and Laity by the Archbishop of Canterbury on the recent judgment of the Privy Council:—

“My Rev. and dear Brethren,—I have reason to believe that the minds of many among you are profoundly moved by the theological questions which are at this moment agitated. The Church has a right to know my mind on matters of such solemn interest to each of her members. If it be asked why these sentiments were not announced at the time of delivery of the late judgment, the answer will be that an ancient order of the Privy Council and the precedents of its Judicial Committee seemed to forbid such a course.

“It would be entirely unbecoming in me as a member of the Court to criticise the judgment concurred in by the able and distinguished persons who assented to it; but I must claim to myself the privilege of giving expression to opinions formed prior to the judgment, and wholly irrespective of the terms in which it is couched.

“In dealing with those passages in the *Essays and Reviews*, touching the authority of Holy Scripture I felt that I was in nowise called upon to attempt any definition of inspiration, seeing that the Church had not thought fit to prescribe one; but I did conceive that I was bound to maintain at its exact level that estimation in which Holy Scripture is held by our Church, as shown by the tenor of her Articles and Liturgy.

“Now, in the 20th Article the Church designates it as ‘God’s Word written.’ ‘It is not lawful for the Church to ordain anything contrary to God’s Word written.’ In the 6th Article the following language is used:—‘In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.’ In the ordination Service, the deacon is required to declare that he ‘unfeignedly believes all the canonical Scriptures of the Old and New Testament;’ and in delivering the Bible to the person to be admitted to the order of priesthood the bishop says, ‘Take you authority to preach the Word of God.’

From these passages it appears that the Church authoritatively declares Holy Scripture to be identical with all those canonical books of the old and New Testament of whose authority was never any doubt in the Church; that is ‘The Word of God,’ and ‘God’s Word written.’

“That by the term ‘canonical books’ is meant books which lay down a rule of faith authoritatively may be clearly deduced from a subsequent passage in which it is stated that, as to the other books which are canonical the Church doth not apply them to establish any doctrine, leaving us to draw the natural inference that the canonical books can be so applied; while in the previous sentence the Church declares that nothing must be required to be believed as an article of faith but what is read therein or may be proved thereby.

“It remained for me to consider how far the statements of Dr. Williams respecting Holy Writ were reconcilable with those express declarations of the Church. His estimate of the Bible is, ‘That it is an expression of devout reason, and therefore to be read with reason in freedom;’ he finds in it ‘a record of the spiritual giants whose experience generated the religious atmosphere we breathe;’ and speaking of the Eternal Spirit he says if such a Spirit did not dwell in the Church the Bible would not be inspired, for the Bible is before all things the written word of the congregation. Bold as such a theory of inspiration may sound,’ he adds, ‘it was the earliest creed of the Church, and it is the only one to which the facts of Scripture answer.’

“ To myself these views of Holy Scripture appeared entirely inconsistent with the terms of formulation as cited above. The expression of devout reason must be the expression of man's reason and not of the Divine intelligence ; for to speak of the Deity, who has no superior, as devout seems a manifest absurdity. Holy Scripture, then, under this view, must be the word of men ; and can have no more authority for the establishing of the doctrine than such expressions of devout reason as we have in the words of Hooker, Taylor, and Barrow, who all wrote under such guidance, doubtless with prayer for the inspiration of the Holy Spirit.

‘ Again, if Holy Scripture be no more than the ‘ record of the experience of spiritual giants,’ it can have no more authority for establishing doctrine than the writings of the authors just named. They, too, were ‘ spiritual giants,’ and they have recorded their experience for the benefit of the Church ; but their words are not ‘ the Word of God ;’ their writings are not ‘ God's Word written ;’ they are not ‘ canonical.’

“ Lastly, if the Bible be ‘ before all things,’ and no more than the ‘ written voice of the congregation,’ even though that congregation shall have prayed to God that ‘ by His holy inspiration’ they ‘ may think those things that be good’ it will be at the utmost no more than the voice of the Church. The authority of the Church by the 20th Article, is clearly subordinate to the written word ; but if the written word be the Church, then follows the paradox, that the written word is subordinate to itself. Holding, therefore, as I did, that there is an irreconcilable difference between the language of the 6th and 20th Articles respecting Holy Scripture, on the one hand, and the statements of Dr. Williams concerning it on the other ; and regarding the essential quality which constitutes the difference to be that Holy Scripture is treated of in the Articles of Religion as of unimpeachable authority for the final establishing of doctrine, whereas no such authority can reside in ‘ the expression of devout reason,’ in ‘ the record of the experience of spiritual giants,’ or in ‘ the written voice of the congregation,’ I felt no hesitation whatever as to the course which it would be my duty to pursue in respect of the charge brought against Dr. Williams touching the Word of God. On examining the charge under the same head brought against Mr. Wilson, I find an assertion on his part that in what he calls the ‘ pivot articles of the Church,’ viz., the 6th Article of Belief, the expression ‘ Word of God’ does not appear, and he would seem to infer hence that the Church never calls Holy Scripture by that name ; that this term is not applied collectively to the Old and New Testament. But in the 20th Article Holy Scripture is styled ‘ God's Word written ;’ it is spoken of as ‘ Holy Writ,’—phrases corresponding exactly with the ‘ Holy Scripture’ in the 6th Article, in which it is declared to be co-extensive with the canonical books of the Old and New Testament ; and in the ordering of priests, the Church styles the Bible ‘ the Word of God.’ The term canonical, as I have before stated, as applied to all the contents of the Bible, except the Apocryphal books, denotes that they have the property of a canon ; i. e. regulative, furnishing a rule of faith competent to be applied for the establishing of doctrine. Thus, according to the mind of the Church, the terms ‘ Holy Scripture,’ the Canonical Books of the Old and New Testament, the Word of God, and God's Word written,’ appear to be equivalent.

‘ How far is the language of Mr. Wilson reconcilable with that of the Church on points ?

‘ The sum and substance of that which he labours repeatedly to establish I cannot but consider as conveyed in the following sentence :—‘ It may,’ he says, ‘ be expressed thus: The Word of God is contained in Scripture, whence it does not follow that it is co-extensive with it.’ The meaning fairly to be put upon these words I hold to be that there are parts of Holy Scripture that are not the Word of God, and this assertion I conceive to be entirely inconsistent with the Articles, which identify the Holy Scriptures and the canonical books of the Old and New Testament with God's Word written ; and thus make the one co-extensive with the other.

“ In truth, the inconsistency seems to me to be so great as to approach to a logical contradiction ; the Church treating Holy Scripture as God's Word written, without stint or qualification ; Mr. Wilson, on the contrary, maintaining that some parts of Holy Scripture are not the Word of God. I may add that the passage of the 20th Article which says that the Church may not ‘ so expound one place of Scripture that

it may be repugnant to another' is rendered nugatory if one portion only of the Bible is of Divine authority, and the rest of human composition; for the Church might then overrule the human portion by appeal to the Divine, if, indeed, it could distinguish between the two.

"On the whole I could not but perceive that no less momentous a question than this was at issue:—Whether a clergyman should be permitted to proclaim to his people that the term 'Word of God' is not to be identified with 'Holy Scripture;' whether, in fact, the Bible is still to be our guide 'in matters of faith, still to have any power for establishing doctrine, still to be canonical in the sense in which I hold the term to be undoubtedly used by our church, for if there be some portions of Holy Scripture which are merely human, and have no Divine sanction at all, the Bible must cease to be an infallible rule of faith and duty so long as we have no certain criterion whereby to distinguish between the human and the Divine element.

"The conclusion at which I arrived on the subject of the charge against Mr. Wilson, relating to the everlasting punishment of the wicked, did not result from any doubt in my mind as to the doctrine of the Church of England upon this point. This doctrine I consider to be clearly indicated in the Communion Service, the Burial Service, the Apostles' Creed, and the Athanasian Creed; to the effect that the reward of the righteous is everlasting life, and the punishment of the wicked everlasting death; nor do I conceive that the Church has any more such warrant for belief in the eternal happiness of the saved, than it has for belief in the eternal suffering of the lost. But there was so much obscurity in the forms of expression used by Mr. Wilson on this head that I did not consider the passages extracted from his essay would warrant the charge that he had advisedly declared and affirmed in effect that after this life, at the end of the existing order of things on this earth, there will be no judgment of God accorded to those men whom He shall condemn, everlasting death and eternal misery.

"Before I conclude I would address a few words of counsel to those among you who are my brethren in the ministry. You may be induced to ask what is the degree of liberty allowed to each of you, according to the mind of the Church in dealing with the Bible. The view I have taken of the claim which the whole of the Holy Scripture has to be treated as the word of God cannot interfere with the right of discussing questions as to the various readings or the genuineness of a disputed text; for this is no more than to argue that a given text of reading is not a part of any canonical book. But such an argument on the part of a clergyman is a widely different thing from his assertion that a portion of the Bible which he has acknowledged to belong to a canonical book is not the Word of God. Without any such latitude as this, there is ample room for fair criticism; but criticism in the case of a minister of our Church must have its limits, inasmuch as he has bound himself to adhere to the plain meaning of the articles and formularies. You will, I am persuaded, feel convinced that it cannot be agreeable to the mind of the Church that you should transgress these limits. But the Church prescribes order, and not confusion; but what would not be the amount of confusion if it were left to each minister to proclaim from his pulpit which portion of the Bible was the Word of God and which was not? And would not such license on the part of the clergy prove the bondage of the laity who would thus be left without redress against such a dangerous innovation.

"Again, I am sure you will beware of giving any other interpretation to the word 'everlasting' in the passages of our formularies which relate to the punishment of the lost, than that of 'eternal' in the sense of never ending. For whatever be the meaning of the word in these passages, in the case of the lost, the same must be its meaning in the case of the impenitent and unbelieving. You will also do well to observe how the teaching of the Church as to the eternity of the Son of God must be vitiated if, when the 2d Article of our Church declares that He was begotten from everlasting of the Father, she leaves us at liberty to suppose, under this restricted sense of the word everlasting, that there was a time when the Son of God was not.

"Well weighing, then, these grave considerations, you will, I doubt not, resolve to adhere steadfastly to those interpretations of the language of our Church which have been commonly accepted as agreeable to Holy Scripture and to the doctrine of the Catholic Church. You will yourselves reverence, and teach your flock to reverence

the canonical Scriptures as the word of God. You will recollect that, as regards the Old Testament, you have the witness of St. Paul that all that portion of Holy Scripture is given by inspiration of God; while our Church declares that God has 'caused all Holy Scriptures to be written for our learning,' and speaks of the comfort of God's Holy Word (which it here again identifies with Holy Scripture) as that which will enable us to embrace and hold fast the blessed hope of everlasting life.

"May God, of His infinite mercy, forbid that our people should ever be robbed of the Divine consolations thence derived! May that blessed book continue to be regarded by us all as our only infallible authority concerning matters of faith and practice; as the volume which proclaims the Saviour of the world, from Genesis to Revelations, and bears within it the Gospel message of salvation through Christ from its beginning to its end; may we find and feel it to be our solace in sickness, and our strength in the season of temptation; our guide and comfort in life, our stay and support in the hour of death; may it be our privilege to preserve it in all its integrity and purity to this generation, and hand it down as the Word of God 'to all them that are yet for to come.'

"I am your faithful and affectionate
Friend and Brother,

"C. T. CANTUAR."

"Lambeth Palace, March 14.

To the Editor of the Church Chronicle.

RECTORY CHURCH OF THE ASCENSION,

Hamilton, C. W., March 1st, 1864.

DEAR SIR,—In last month's number of "The Jewish Intelligence," there appears the following acknowledgement:—

"Canada West, Hamilton, by Rev. J. Hebden, £8 1s. 10d."

May I beg the opportunity of explaining, by means of your paper, to the contributors, that the sum is made up as follows:

| | |
|--|---------|
| Collection at meeting held in the Church of the Ascension school, June 8th, 1863, the Rev. B. W. Wright present..... | \$29 00 |
| Amount afterwards contributed through the Rev. J. G. Geddes, Christ's Ch. | 10 00 |
| Donation from Rev. J. G. D. McKenzie | 2 00 |
| Interest | 0 49 |
| | \$41 45 |
| Remitted to Capt. Layard £8 1s. 10d., or..... | \$59 82 |
| Balance in hand (balance remains, owing to an error in calculating amount of P. O. order) | 0 88 |
| Cost of order | 0 75 |
| | \$41 45 |

This is the first-fruits of an effort made in behalf of God's ancient people. A people destined, it would seem, yet to play no unimportant part in the world's history, and to be "well beloved" of the Father.

At a meeting held last summer, at Christ's Church Rectory, (Rev. J. G. Geddes,) when the clergy of Hamilton were present, it was agreed that sermons should be preached in their several churches, sometime during the month of September in each year, with the special object of bringing before their congregations the claims of the Jews on their attention and sympathy. I mention this arrangement under the idea that it may possibly offer a suggestion to some of our brethren which they may think it well to adopt in some way: also for the purpose of avowing a sympathy with such others of them as are already actively interested in the cause of "the lost sheep of the house of Israel."

I remain, very truly yours,

J. HEBDEN.

GARDEN RIVER, LAKE HURON,

March 30th, 1864.

REV. AND DEAR SIR,—I have been asked sometimes whether the Indians really comprehend and feel the truth of the Christian religion. It may seem a strange question to ask, but it has been asked by some people, and replied to with much patience on my part, to the apparent satisfaction of the strange inquirers. Having been many years among the Indians, and having acquired their language, I have easy access to their hearts and minds, and understand their thoughts and feelings, and can assert in all sincerity that some of the Indians have as clear views of Divine truth, and as much experimental acquaintance with the doctrines of our holy religion as many Christian white people have. The Indians here are not naturally dull of comprehension, and in intellect, I think, they are, at least, equal to the lower classes of white people; and the same blessed Spirit that quickeneth the sensibilities and comprehensions, and illuminates the minds of white people operates upon the hearts and minds of Indians to the same purpose and effect.

In my visits to some of the Indians I have frequently been delighted and edified with their Christian knowledge and experience; and in attending some of their death-beds, I have been humbled with a sense of my own inferior attainments in faith and patience, and cheerful submission to the Divine will. The last death which occurred among my people was that of our first convert at this place, old Wabbulnoosa. Very few Christians have been tried and afflicted more than Wabbulnoosa was. Since we came to the mission six of his children—adults, and three of them were married—have died of consumption; but, I am happy to state, that some of them gave the most satisfactory evidence of having died in the faith of Christ, rejoicing in the hope of the glory of God. One of them, Mrs. Nahwuhkezhik was one of the most respectable Indian women of my congregation, and a very consistent Christian. She was seldom absent from the means of grace on Sunday and Wednesday evenings, except when sickness prevented her attendance—for she delighted in the services of God's house, and was always very attentive and devout. She never went to Church without her prayer-book, and she was not ashamed (as some are) to use it, and to make the responses enjoined by the Rubric. It was very refreshing to me to visit her during her last illness, and to witness the blessed results of vital religion, and of her simple yet triumphant faith in the all-atoning merits of Christ. She left three children; the youngest was quite a babe. When I made reference to her leaving them behind, she listened to me with the utmost composure and said, "I do not feel any distress of mind on their account, I have already committed them to the care of Him who gave them to me, and who is now about to take me from them to Himself, and I am fully assured that He will take care of them. Soon after this she sweetly fell asleep in Jesus.

In a short time after this event another brother died, somewhat suddenly. He was about 21 years of age; and the death of their son, on whom old Wabbulnoosa was dependent for support, affected the old man deeply. He had borne the other bereavements with much Christian fortitude, but now being poor and helpless, and suddenly deprived of him who had been his chief earthly support and staff, he was disposed to say like Jacob—"All these things are against me." In a short time, however, his faith triumphed, and he confessed with sorrow his murmuring disposition against his faithful God and Saviour. Wabbulnoosa lingered until the beginning of this year. He suffered very much, but he bore his sufferings with remarkable patience. He was almost entirely dependent upon us for the supply of bodily wants, and I never saw an Indian so grateful as he was for our aid. (I wonder if our Christian friends have any idea of the many demands of a similar nature which are made on our slender pecuniary means.) At Christmas I administered to him the holy communion, which was the means of much spiritual refreshment to his soul. When expressing regret that he could not as usual attend church on Christmas day, he looked at me very earnestly, and then raising his extended arm he pointed towards heaven and said, "There is the church in which I hope soon to worship, and why should I regret my absence in this earthly temple." I had very many exceedingly interesting interviews with Wabbulnoosa, but I cannot attempt now to repeat our conversations. If I had time I am sure they would be interesting to the numerous readers of the *Chronicle*. On my first visit to the Sault this year I remained all night under the hospitable roof of a very generous friend,

who, during the evening, expressed his regret that I should be spending the best years of my life among Indians, "for," he added, "from what I know of them they are incapable of appreciating your labours, &c." I begged leave to differ from my kind host, and argued the point with him, and related at some length my experience among the Indians, and finally referred to the case of old Wahbuhnoosa—his poverty, his great bereavements and sufferings, his Christian patience and triumphant faith, his joy and peace in believing—and when I looked at "mine host" for his opinion, his eyes were wet with tears, his hand had been thrust into his pocket for a bank bill, which he gave me, and with much emotion he said, "will you be kind enough to give that to your old friend." But while my very kind host and I were talking over the subject of Indian Missions, the redeemed and purified spirit of Wahbuhnoosa had taken its everlasting flight to the glorious inheritance of the saints in light, where there is no more death, neither sorrow, nor crying, nor any more pain—Rev. 21, 4. When I returned home from the Sault with my good friend's donation, it was too late—Wahbuhnoosa had departed.

My labours this winter have been somewhat arduous—among white people as well as Indians; but I have been very much stimulated to increased exertion by cheering prospects of usefulness. Let me mention my duties last Sunday (Easter), which have been the same every Sunday except the administration of the holy sacraments. I had morning service here and preached in Ojibway and English; then administered the holy sacraments to 12 communicants, some of whom, I am happy to say, partook of it for the first time, and three of these I had received into the church from that of Rome. I had afternoon service here, and administered the sacrament of baptism. I then drove 12 miles to the Sault, where I performed day service, baptized two children, preached, and finally administered the holy sacrament of the Lord's supper to 14 persons. I cannot say that I was not fatigued, but I felt happy and thankful for the manifest proofs which I had witnessed of God's blessing upon my labours. At my next service at the Sault a collection will be made for the missions of the Church Society, and I trust it will be a good one. I sincerely hope that the Society will be able to carry out their noble object in sending one missionary at least to those regions this summer. We had our annual missionary meeting at Garden River, on Monday evening last. The weather was most unfavourable, but the attendance was very good, and some admirable speeches were delivered by chief Angista Shingwankoons, (Little Pine,) Chief Putquindzenene (wild man), Churchwarden Wahbemama (a dove), and churchwarden Nawuhkezbik (middle of the sky,) and the collection amounted to upwards of \$60. I am sorry that I cannot now send an abstract of the speeches, and of the whole proceedings, but I may accomplish this at some future time, if desirable, to the *Chronicle*.

I remain, yours very truly,

JAMES CHANCE.

To the Rev. S. Givins,
Hon. Secretary.

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