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The Canadian Church Press.

TORONTO: WEDNESDAY, MAY 30, 1860.

CALENDAR FOR THE WEEK.

MAY 30.—Wednesday. Ember Day.

" 31.—Thursday.

JUNE 1.—Friday. Ember Day.

" 2.—Saturday. Ember Day.

" 3.—Trinity Sunday. Lessons—Matins: Genesis i.; Matt. III. Evensong: Genesis xiii.; 1 John v. The Athanasian Creed to be said.

" 4.—TRINITY MONDAY.

" 5.—Tuesday.

THE PROPOSED BOARD OF MISSIONS.

THE Diocese of Toronto enjoyed for a long time the advantage of a singular unity. Round the Bishop as a centre the whole ecclesiastical system revolved. His immediate satellites—the Officers of the Church Society—basking in the full light of the Episcopal presence, naturally reflected upon less favoured stars a semi-Episcopal influence. The greater planets, themselves the centre of minor systems—ruridecanal chapters and district societies—performed their revolution with the slow and steady movement of conscious dignity. The rest followed less sullenly in their wake, and made up the grand diocesan whole. This system had, no doubt, many elements of stability. But at length the minor stars, revolving at the farthest distance from the central sun, began to murmur that they were not nearly so warm, or nearly so comfortable, as those who had a lesser orbit to traverse, and consequently less work to do.

The mist of dissatisfaction gradually became a dark cloud in the ecclesiastical horizon. The Bishop being very properly impervious to the storms of popular rage, it could only burst with due effect on the heads of his subordinate, or co-ordinate, officers—the managers of the Church Society. Every department of their administration was called in question; they were either careless or incompetent, and, at any rate, too expensive. A committee of investigation was at length appointed, and though these complaints were shown to be as groundless as they were vague, another problem grew out of the debate, whether the organization of the Society was itself adapted to its purpose, and whether a scheme of re-constitution might not so widen its operation and consolidate its power, as to make it embrace the whole finance of the Diocese.

Of this problem the "Board of Missions," which it is pro-

posed to establish by a series of resolutions at the ensuing meeting of Synod, is an attempted solution—and one to which in spite of its good points, we must take very grave exceptions. The proposed Board will not be strictly a Committee of Synod, for the Synod will only have the nomination of about one-fourth of its members. Still less will it be a Committee of the Church Society, for it recognizes none of its laws. It will be virtually independent—a *tertium quid*, which, from its very indefiniteness, will also be to a great extent irresponsible. The Secretary of this Board, about whose appointment the resolutions say nothing, is to act as a sort of Episcopal janitor: to him "every clergyman coming into the Diocese with a view to the assumption of pastoral duty" must apply, and by him be shown in to his Lordship. This is a singular attempt to limit at once the privileges of a clergyman, and the prerogative of a Bishop. The Secretary appears to be vested with wholly irresponsible powers; the Board itself is only responsible to the Synod, which may meet once a year, or once in twenty years, at the sole discretion of the Bishop. The Board is to be authorized by the Bishop to receive contributions in money or lands on his behalf: but as the said Board will not be a corporation, this cannot be legally done—except by the very inconvenient process of making the Bishop sole trustee of the whole of the Mission Fund. The machinery of the Church Society is to be to some extent made available—its continued existence being presumed, although hardly a vestige of work is left for it to do. An extraordinary proviso is added, to the effect that "any District Branch of the Church Society shall be considered to have a claim on the funds contributed by it, on their showing that a travelling missionary is wanted in their District:" this implies, firstly, that the District Branches of the Church Society are to be the feeders of the Mission Board, although the last resolution creates in each parish a new organization for the same purpose, and secondly, that they have a claim for a travelling missionary which they have not for a resident incumbent.

To this Board, with its hybrid organization and non-corporate powers, transacting its business once in three months, provided with a secretary who owes it no allegiance and can claim from it no salary, it is proposed to send all funds, without exception, collected in the Diocese for the support of clergy: and on this questionable security the stipend of every clergyman is to be made to depend. There would be sufficient objections to such a scheme if it were merely an attempt to form a primary organization for an entirely new Diocese: but in our present state it could only make confusion worse confounded. No doubt the Church Society needs re-organizing, but whether this is to be done by the creation of an independent Board—a kind of ecclesiastical "Department" presided over by a kind of orthodox Dr. Ryerson—and which may at any moment come into collision with every other organization in the Diocese, is more than doubtful.

GODLESS UNIVERSITY EDUCATION.

WE stated last week, that the question raised by the University Investigation, was one of vital importance to the Church and Education in this Province. The real gist of the whole matter is this. Are Religion and Higher Education for ever to be divorced to meet the vagaries of a few? We mean of course directly, and as far as the State is concerned, and the monies for University purposes which as belonging to the Province, are controlled by the Provincial Parliament. Let us look the matter calmly in the face. Are we prepared, after the next fifty years have gone over us,—in which, according to the natural law of progress, our country will have become consolidated, our population dense, our moral and material resources developed, and fixed instead of fluctuating,—to find that there has grown with our growth,—nay—been the very core and heart of our system, through which the best life-blood of our