

On Saturday last, the Superior Court rendered its final judgment in the Forrest Divorce case. The Court ordered that Mr Forrest should pay into the United States Trust Company in New York, for the benefit of Mrs. Forrest, the sum of \$25,522, being the amount adjudged, and also \$966 25 for costs, &c.

The Japanese embassy has taken leave of Washington, and gone to Baltimore, whence it will proceed to Philadelphia and New York.

A terrible tornado passed over eastern Iowa and north-western Illinois, on the evening of June 2nd. At Clinton, Iowa, it commenced at 7 30 and although lasting but two and a half minutes, caused more destruction of life and property than any similar storm that has ever visited that portion of the country. The towns of Camanche, Iowa and Albany, Illinois, on opposite sides of the river and five miles south of Clinton, were completely demolished. A large lumber raft from the Chippawa River, manned by a crew of twenty-four men, with two women on board, which was tied up opposite Camanche at the time of the tornado passing, was completely scattered, and twenty-four of the men and both women were lost. The storm was very severe at Alton, Illinois. The whole loss probably exceeds \$100,000. The German Catholic Church is almost a complete wreck. The Episcopal Church lost its steeple, and is said to be almost a total loss on account of the walls being cracked, its organ is also ruined.

NOTICE TO SUBSCRIBERS.

The Canadian Church Press will be published in Toronto, every Wednesday afternoon, in time for the mails.

It will be supplied direct from the office of the Publishers, Messrs. LOVELL AND GIBSON, Yonge Street, Toronto, for \$2 per annum, payable half-yearly, in advance: no reduction can under any circumstances be made, nor will there be any free list.

This rule may appear an unusual one, but the Editors beg to call the attention of the Subscribers to the fact, that this is not a commercial speculation, but an effort on the part of a COMMITTEE OF CLERGYMEN to supply a common want and to attain a common benefit. Until the circulation attains a point which they cannot immediately expect, every copy which is sent out will involve a personal loss to themselves. As these columns are not supported by any party, the price is regulated by the working expenses, and these have been reduced to the lowest point compatible with the respectable appearance of a journal which professes to be the organ of the United Church of England and Ireland in the Province of Canada.

All subscriptions to be sent by letter, registered, or otherwise secured, to the Editors, at the office of Messrs Lovell & Gibson, Yonge Street, Toronto.

The Canadian Church Press.

TORONTO: WEDNESDAY, JUNE 13, 1860.

CALENDAR FOR THE WEEK.

JUNE 13.—Wednesday.
 " 14.—Thursday.
 " 15.—Friday.
 " 16.—Saturday.
 " 17.—SUNDAY after Trinity. Lessons—Matins: Judges iv.; Luke i. Evensong: Judges v.; Galat. i.
 " 18.—Monday.
 " 19.—Tuesday.

DISCREPANCIES IN DIVINE SERVICE.

An important addition is rapidly being made to the already numerous recreations of the English people. A large number of persons, tired of the pursuit of empty pleasure, are generously resolving to combine the agreeable with the useful, by stepping forward to help the church out of its difficulties. They are all agreed as to the immediate end to be desired, but the means which are employed take various forms in the various strata of society. In the lowest, the mob, as it is maliciously called by a proud aristocracy, the amusement consists in flinging Bibles at a suspected preacher, and drowning the profane music of "Puseyite" hymns, with the celestial strains of "We won't go home till morning." With the middle classes, this, like all other recreations, assumes a milder form: it is confined to talking and writing against the common enemy, with more or less acerbity, according to the varieties of individual character.

Their schemes, many in number and diverse in quality, are propounded to the admiring gaze of the family circle, or amid the sympathetic applause of the meeting of the favourite "Society": some, with more ambition, fly to authorship, and another stray waif floats on the sea of literature.

It is just so with the nobility: except that in their case the most distinguished audience in the kingdom is always at their command, and notoriety is a matter not of accident but of necessity. The schemes which in humbler stations of life would be spent upon the dull roof of a small town-hall, assume in their case a painful prominence. Some, it is true, are content to fire off small shot in the shape of speeches, occupying from an inch and a quarter to half a column of the daily newspapers. But others deal with larger ammunition, in the shape of motions and bills, which, like all toy-cannon, although they only make a great noise, are apt to look ugly and frighten timid people.

The most notable examples of this singular whim at the present moment are Lords Ebury and Shaftesbury. The former finds his Prayer Book in his pew on Sunday mornings, and after actual examination of the much-disputed volume, comes to the conclusion that many parts of it are obviously wrong, and that others might be omitted—with great advantage, no doubt, to all except those who really do pray. Thereupon he prepares forthwith a speech for the House of Lords, which is duly delivered and reported, to his lordship's own great gratification and the annoyance of other people. The latter, hearing that some persons are attempting to change the dialogue between minister and clerk into a life-like service, and that churches are being transformed from ecclesiastical barns into decent houses of God, infers at once that these refractory clergy are really at the bottom of all the mischief, and that it would be an excellent thing if the Crown would only inform them exactly what to do and compel them at their peril to do it. There are model cottages on his lordship's estate: why not model churches? There are regulation coats for the army: why not regulation robes for the clergy?

His lordship has accordingly framed a Bill, and with that noble regard for the principles of the Reformation for which he is so famous, he professes to base it upon one which was passed in the first year of Elizabeth—a period which, unfortunately for his lordship, reminds us of the Star Chamber. It enacts that,—

"I. It shall be lawful for the Queen's Majesty in Council, by and with the advice of the Archbishops of Canterbury, York, Armagh, and Dublin, or any three of them, of whom the Archbishop of Canterbury shall be one... to put forth at any time, and from time to time, such orders and regulations as the aforesaid Archbishops shall advise Her Majesty to issue... regulating, prescribing, and limiting the ornaments, furniture, and fittings to be used or admitted in churches, as well as the ornaments, vestments, and habits to be worn or allowed to be used by clerks in all their official ministrations, whether public or private, of the services or offices of the church; and, also, the ceremonies and rites to be observed and used by the aforesaid clerks in all such ministrations."

"III. Orders issued may be annulled or altered by subsequent orders.

"IV. Disobedience punishable, for the first offence, 'by censure and admonition'; for the second offence by suspension for any period not exceeding twelve calendar months, for the third offence the clerk offending 'shall be deprived of all his ecclesiastical promotions and dignities, and be disqualified from officiating thereafter as a clerk of the said church.'"

"VIII. The churchwardens are to carry the orders into effect, and are required 'to remove, obliterate, and abolish all such ornaments, furniture, and fittings' as shall be contrary to the regulations.

"IX. The power of issuing orders is limited to three years."

"The church hath power....." says the article: but "*L'Empire c'est moi*," said Napoleon—"The church means Her Majesty," says Lord Shaftesbury. We can well conceive the noble Lord deriving infinite amusement from the contemplation of the confusion which his bill would cause—the impetus which would be given to trade by every church throughout the Empire having to undergo some alteration—and every prayer-book requiring a new set of rubrics. But can the measure be regarded