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**The Canadian Church Press.**

TORONTO: WEDNESDAY, SEPT 10, 1860

**CALENDAR FOR THE WEEK ENDING SEPTEMBER 25th.**

19	W	Ember Day.	Psalt.	Zech. 2 3	Matt. 20	Zech. 4, 5	1 Cor. 4
20	Th	Fa. (St. & Emb. D. Pa.	Zech. 6	21	Zech. 7	5	
21	F	St. Matthias, A. C. &	Reclu. 35	22	Reclu. 54	6	
22	Sat	Ember Day.	Zech. 8	23	Zech. 9	7	
23	S	16th Sunday aft. Trinity	Ezek. 2	24	Ezek. 13	8	
24	M	.....	Zech. 12	25	Zech. 13	9	
25	Tu	.....	14	26	Mal. 1	10	

**THE RECTORIES.**

WE understand that steps are being taken to induce the Government of the Province to entertain the scheme of commutation of the Rectorial lands. We are extremely pleased to hear that the proposition has failed to receive the support of the friends of the Church, and that we are not thereby placed in the very false position of tacitly avowing a weakness in claims which are now proved to be unassailable. We believe, however, that we correctly represent the mind of the Church of England when we express a perfect willingness to receive propositions from the Government, with a view to a commutation of these lands. If the civil authorities desire to wipe away every record of the former connexion between the State and the Church of England, it is for them to consummate the act and not for us. It is the peculiar province of the Church to stand aloof from all political interference, and to submit to injustice rather than perpetuate political or sectarian animosities. In the United States this testimony is borne of her. In Canada we trust that such conduct and such a position will be assumed and maintained as will in time teach our Government to recognize that, while Truth will ever be freely proclaimed and adhered to, no temptations will suffice to draw the Church into the turbulent shoals of party political strife. We are confident that the secularization or commutation of the Rectory lands would not be disadvantageous to the Church; and if, by the accomplishment of the deed, the animosity and persecuting spirit of those without would be allayed, it may be beneficial, even to them, to feel that the essence and vitality of our holy mother does not consist in our connexion with the State. The time is not far off when those who aided in the dissolution of that connexion will most bitterly repent the selfishness which prompted such folly, and brought them into direct contact with more uncompromising, more subtle, and more concrete opponents; they will most

certainly leave a lesson to after times not unfavorable to those who are continuing in the "good old paths of Truth."

We trust most implicitly in the wisdom of our Synod, and guided, as that body usually is, by a thorough recognition of their duty to Him in whose cause they assemble, we believe that in the commutation of the lands the most equitable arrangements would be made with the present occupants of parishes, the full interest derived from the sum realized would no doubt be allotted to each rector for his life, or during his tenure of the parish. After this we look to the general welfare of the Church. The Synod having most wisely assented to the formation of a Mission Board, and the Church Society having been more than ever constituted our Missionary Committee, all funds, as they lapse, should certainly be placed at the disposal of this body to enable it to make necessary provision for the sustentation of the clergy, and consequently for the extension of the gospel.

While we advance thus far in favour of commutation, as suggested by those in and out of office, we at the same time desire most sincerely to deprecate any interference by private persons, or even by the body of rectors, with the question. It makes an essential difference whether the proposal for commutation come from them or the Government. The rectors are only interested during their lives in the property, and have not the slightest shadow of right to make proposals for alienation. The property belongs to the Church, and we must not seek to part with it; but if we are asked to do so by Government, for some implied or real public good, our answer is clear—so be it.

That the members of our Church may understand the present inadequate remuneration returned from the rectorial lands, we have printed a tabular statement on our first page.

This property is, by the highest tribunal in the land, declared to be rightly in possession of the Church. To guard these possessions is our manifest duty. Languishing now from want of means, in time to come its increase in value may afford us the opportunity of more rapidly filling up the most destitute settlements.

In concluding, we must again warn the present Rectors to be extremely cautious not to take such action as would jeopardise the property of the Church.

**CATHEDRAL SERVICES.**

The temporal journals of our city, when referring to St. James' Parish Church in connection with the recent attendance of the Prince at Divine Service, term it the Cathedral of St. James. This error is as natural as prevalent. The private dwelling of the Bishop happens to be within the bounds of this parish, and so his Lordship is a parishoner, and attends his parish church. His Lordship has no mere control over it than over any other Parish Church in his Diocese; and certainly not so much power as he possesses over the free church of the Holy Trinity. In that church also is an Episcopal chair, or Cathedral, set up, as well as in St. James'. His Lordship has never yet appointed a Cathedral staff, as others of our North American Bishops have done. The appointment of functionaries, to discharge the daily routine duties of a Cathedral, would be an interference with rectorial rights, so that the only Church in Toronto which could properly be used as a Cathedral, is that one of which the Bishop is the virtual Rector, while the clergyman is but the incumbent at will under him. We cannot however do otherwise than respect those feelings of old association which have, doubtless, induced his Lordship so constantly to worship at St. James'. The want of his presence must nevertheless operate injuriously on a free church which, being self-sustaining to a great degree, would be most materially benefitted by the countenance of its highly esteemed Right Reverend rector.