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every Wednesday afternoon, in time for the mails.

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The Canadian Church

TORONTO: WEDNESDAY, SEPT. 5, 1860.

CALENDAR FOR THE WEEK ENDING SEPTEMBER 11th.

As the Clergy are required to appear in full canonicals when they, in common with their lay brethren, assemble to present the Address of the Synod to the PRINCE OF WALES, we trust that they will remember that the square cap is not merely an academic covering, but forms part of the "canonical" costume of all clergymen. Nothing can look more utterly incongruous than the flowing robes of the clergy terminated by the usual round hat of the ordinary citizen. We hope that this offensive combination will, where it is possible, A clergyman, even although a non-graduate, wearing the square cap, assumes nothing to which he has not a perfect right.

ALL that is going on around us tells that THE PRINCE is rapidly approaching, and that the period for preparation is fast drawing to its close. "The clink of hammers, MAILING ARCHES up"is almost unintermitting. Already does the exterior of some of our buildings grow gay with forest clothing, and rejoice in festal wreaths and flags of welcome. Every thing says to the eye and to the ear:-"The Prince, God bless him! is coming; he is at our doors. Haste now, and be ready to receive him."—There is an analogy in all this, which will present inelf spontaneously to the religious mind. We need not enlarge on its suggestive nature farther than to say this one word-if it be most confessedly right, as assuredly it is, to bestir ourselves in anticipation of the advent of a well beloved earthly prince, how vastly more becoming still, and incomparably more necessary that we should, as Christians looking for the coming of our great King—the Lord of Glory—set the house of our hearts in order-in a state of hely and happy readiness, so that when the cry is made "Behold He cometh go ye out to meet Him'-ours may be the glad response "Even so, come Lord; Jesus; come quickly!" We cannot prevent this HAVING briefly noticed the first principles of true congregational analogy coming into mind. Let us rather thank God for it,

dance. Perhaps, some one, wise in his own ideas may say : what The Canadian Church Press will be published in Toronto, is the use of all this outward manifestation of joy? Could we not be just as loyal, and just as glad to welcome the heir of our good Queen without all this outward evidencing of our feelings and this unusual sacrifice of time and money! To all this God has Himself given an answer in those indestructible promptings of man's nature, which are manifested with a unani mous catholicity of practice, "always, overywhere, and by all." We know well that our Prince cannot set any special value upon green boughs and scraps of bunting, fire-works and illuminations, for their own sake. Such things are valuable only because that simbolize a realitt—a most valuable, glorious and acceptable REALITY—even the loyal love of a whole people. This esthetic evidence of inward feeling is consistent with the idea, recognized in Scripture as belonging to us. Heaven itself is represented there as not ignoring the palm branch of victory and the white robe of righteousness.

> Were not the outward and visible the sign of a reality within, they would indeed be utterly worthless, a morbid mockery and a sentimental sham.

As the outward embodiments of inward reality, symbols may be said to possess a sort of semi-sacramental character, and have been recognised as such, socially, civilly, and occlesiastically. The same genuine reality of feeling that sets the badge of our faith upon the flag of our country, and upon the crown of our sovereign, has set it also upon and in the fabrics of our Church. The same laudable reality of loyal love that leads all men, of every shade of religious impression, to unite heartily and with a good conscience in tastefully adorning cities and towns with wreaths of overgroons, and floral arches, with goodly devices and appropriate mottees,—that same reality of loyal love, when exercised in reference to the higher state, tho fashion of which passeth not away, has always led christians to give outward expression to their grateful remembrance of the first coming of the Prince of Peace. In that reality of faith originated those verdant christmas decorations of churches which are of immemorial usage. Hence too those floral adornments, so appropriate at the season when our Lord's Resurrection is yearly commemorated in the Church which Ho "purchased with His own blood." Our young prince cannot fail to prize those appropriate preparations for his recoption, because he must feel within himself that they are the true and beautiful exponents of a reality, "more precious than rubies, and more to be desired than much fine gold."

As fellow-churchmen as well as fellow-subjects, what can we covet more for him than a reality of loyal love toward the King of all the princes of the earth, - a love that shall grow with his growth and strengthen with his strength. And, as his own young heart must tell him that a determination on his part to refuse this outward manifestation of affectionate loyalty towards him, would have been a sad and cruel damper to a feeling which, of all others, well deserves to be tenderly nurtured in our breasts, so may it tell him too, that every effort to prevent christian men from manifesting in the church the reality of loyal love to God their Saviour, by outward exponents of festive wreaths and festive robes, is not merely an act of very ques-Conable propriety, but is one that touches the love and honor due unto the most high God—a violent interference with that outward manifestation of homage which He himself sanctions, approves, and prizes:-"Render unto Cæsar the things that be Cæsar's, and unto God the things that are God's."

QUIRES, OR CHOIRS OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

singing, in their simple, solemnizing, and sublimely devotional and pray for the grace of readiness to be ours in more abun- character, we proceed to suggest a few hints in reference to