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The Canadian Church Press;

A JOURNAL OF ECCLESIASTICAL, LITERARY, AND GENERAL INTELLIGENCE,

PUBLISHED WEEKLY,

FOR THE MEMBERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND, IN CANADA.

VOL. I.]

TORONTO: WEDNESDAY, JULY 25, 1860.

[No. 10.]

Ecclesiastical Intelligence.

CANADA

DIOCESE OF TORONTO.

The following is the report of the Committee of the Church Society upon the Widows' and Orphans' Fund, which was read at the last, and will be taken into final consideration at the next meeting of the Society:

The special committee named by his Lordship the Bishop, on the 15th June, to consider the remainder of the Report relating to the Widows' and Orphans' Fund beg to report and suggest: for the present "Article XI" to By-law for the due administering and improving the Widows' and Orphans' Fund of the Church Society of the Diocese of Toronto—that the following be substituted:

"Every Widow, or the Guardians of any of the Orphans of a Clergyman desiring annuities from the Widows' and Orphans' Fund, shall apply by memorial to the Church Society of the Diocese of Toronto for said annuity, setting forth the time of decease of such clergyman, the name of his widow, and the names and ages of each of his children as the case may be. And such memorial shall be taken into consideration by the Standing Committee at their next meeting after the receipt of such memorial, and if it shall appear that the deceased clergyman has complied with all the provisions and requirements of this by-law, they shall forthwith report to the Society that the widow and orphans of the said clergyman are entitled to annuities according to the scale following:—

1. Every widow with an income of \$200, and under, an annuity to herself of \$240, and children under 21 years of age each \$40, but not to exceed in all for children \$160.
2. Every widow with an income of \$200 to \$400, an annuity to herself of \$160, and children under 21 years of age each \$20, but not to exceed in all for children \$80.
3. Every widow with an income of over \$400 to \$500, an annuity for each child under 21 years of age of \$40, but not to exceed in all for children \$160.
4. Every widow with an income of over \$500, to \$600, an annuity for each child under 21 years of age \$20, but not to exceed in all for children \$80.

And in cases where orphans alone are the subject of annuity:—

1. Where the orphans have collectively an income of \$200, or under, an annuity to each orphan under 21 years of age of \$70, but not to exceed in all \$280.
2. Where the orphans have collectively an income of over \$200, to \$400, an annuity to each orphan under 21 years of age of \$45, but not to exceed in all \$180.
3. Where the orphans have collectively an income of over \$400, to \$500, an annuity to each orphan under 21 years of age of \$40, but not to exceed in all \$160.
4. Where the orphans have collectively an income of over \$500, to \$600, an annuity to each orphan under 21 years of age of \$20, but not to exceed in all \$80.

And with regard to the monetary position of the Widows' and Orphans' Fund, the committee recommend that whereas, on a further examination into the accounts of the Church Society, it satisfactorily appears that the sum of \$5, hitherto annually paid by the clergymen, has been *incorrectly* carried to the credit of the Widows' and Orphans' Fund,—the sum of \$5250 being the balance that has arisen from such error—still, as this amount has been held as an asset of the Widows' and Orphans' Fund, the same be not now actually refunded, but that while funds of the Widows' and Orphans' Fund to that amount be repaid to the General Purposes Fund, for general application, lauds to a similar extent, selected under the advice of the Land Committee, be given in lieu thereof to the Widows' and Orphans' Fund.

Resolved,—That the report upon the Widows' and Orphans' Fund be printed and distributed to the incorporated members of the Society, to be taken into final consideration at the next meeting of the Church Society.

The annual distribution of prizes to the scholars attending the school in connection with the Church of the Holy Trinity, Toronto, took place on Monday, the 16th inst., in the school-house attached to the Church. Shortly after three o'clock, the Lord Bishop

entered the room and took his seat in the place allotted for him. The children, numbering about 30 boys and 30 girls, averaging from eight to fifteen years of age, then took their seats in due order. The Rev. W. S. Darling, Assistant Minister of the Church, addressing the Bishop said, it was a matter, to him, of much gratification to welcome His Lordship to their annual distribution of prizes, and it was also a source of much pleasure to him to witness so large an attendance upon the occasion. In addition to the secular teaching which it was a portion of their duty to impart, there was also another branch of knowledge which was also carefully attended to, that spiritual instruction which brought happiness not only in this world but in that which is to come. The proceedings of the School were opened and closed every day with prayer, making such selections from the prayer book as were responsive, musical in character, so as to excite the interest of the children and make them attentive. The Old and New Testaments, the Catechism and Church History were given as lessons upon certain days in the week, and after that was over they proceeded to their secular studies. The Rev. G. Whitaker, Provost of Trinity College, then came forward and examined the children in a few Scripture exercises and in Geography. Their answers in both were excellent, and showed that much care and attention had been bestowed upon them by their skilful and efficient teachers, Mr. Fripp and Mrs. Liddell. The Rev. W. S. Darling also examined the pupils in history, with which they seemed tolerably well acquainted. Several specimens of drawing by some of the elder girls were very good. After singing the Psalm "I will lift up mine eyes unto the hills from whence cometh my help," His Lordship delivered the prizes to those who by their diligence and proficiency were entitled to receive them, addressing each of the children, as they came up, with a kind and affectionate remark.

After the prizes had been delivered, his Lordship said he had been very much gratified with what he had witnessed since he came into the room. The number of prizes for good conduct was very pleasing, and the boy or girl who endeavored to please her parents by her good conduct was sure to be in the right path. He hoped there would be no bad feeling in a school like that, as to who received a prize or who did not. Those who were not fortunate enough to receive one now, should strive and obtain one at a future time. The obtaining of prizes at school when young, was certainly very interesting, and very often in old age carried them back to many pleasing recollections, and many good feelings and holy resolutions came up in their minds. He (the Bishop) had a prize which he received when only fourteen years of age; it was a Greek Testament, and the other day when looking over its pages it gave him great delight even at his age. With regard to the system of education carried on in this country, there was a great difference of opinion, as to the connecting religious with secular instruction. The system here was certainly a very elaborate one, but it wanted a soul, and consequently was imperfect. But it was pleasing to observe that religion was finding its way to some of the schools, prayer was introduced, and he hoped it would continue to be so, for the soul without religion, was like the body without a soul. It was impossible to separate the two, they would go together, and would bring the most glorious and most sublime conceptions into the minds of those who taught religious truths. It was another consideration, that the most distinguished men that ever lived have been just as celebrated for their religious as for their secular knowledge. Unless the two were combined, the present system would be found to be imperfect, for secular education would darken the mind of man more than it could enlighten it, while a religious one would make him think of things which were not merely confined to the present world.

The children then sang "God save the Queen," and after the Bishop had warmly thanked the Master and Mistress of the School for the excellent state of proficiency to which they had brought the children, the proceedings terminated as it had commenced, with prayer.

The usual Quarterly Meeting of the Home District Clerical Association was held at the residence of the Rev. H. C. Cooper, Rector of Etobicoke, on Wednesday last. There was a more than average attendance. The subjects of discussion were in the morning the Book of Canticles, and in the afternoon, 'Revivalism.' The sermon in the evening was preached by the Rev. Dr. O'Meara. We cannot but wish that this association had more zealous supporters among the Clergy, for nothing could lead more decidedly to the promotion of the unity of action, which is the great want of our

whole Ecclesiastical organization than the gathering together of Clergymen for the discussion of points of common interest and importance.

The Rev. J. Ambery, M. A., has been appointed by the Council of Public Instruction to be one of the Inspectors of Grammar Schools for the Province.

FROM A CORRESPONDENT.—Another has lately been added to the number of Churches, already so numerous, in the Diocese of Toronto; and it is still more gratifying to note the increasing energy and spirit with which these noble enterprises are undertaken and carried out. The new Church to which we allude has been erected in the Township of Gloucester,—which is properly within the limits of the Rectory of Ottawa, and which up to this date has been served by the Rev. E. Loucks, Curate of that City, and the Rev. Chas. Forest, M. A., Metcalf, Oranoid. So lately as the 10th April last, no step whatever had been taken toward the erection of the building—yet, within the space of three months, the earnest zeal of a few families—not numbering more than twenty, was so far rewarded that the exterior of a little Church was neatly finished (tower excepted) and the interior rendered available for service during the summer months. Too much praise cannot be awarded to the building Committee (one of whom gave the site on which the Church stands) and to the lady collectors by whom they were assisted, for the indomitable energy with which they have prosecuted the work. The Church was opened for Divine Service on the 12th inst.—the following Clergy being present,—the Rev. J. T. Lewis, L. L. D., of Brockville, J. S. Laudor, M. A., Rector of Ottawa, Edwin Loucks, Curate of Ottawa, and Charles Forest, M. A., of Metcalf. Prayers were said by the Rev. E. Loucks; Lessons were read by the Rev. C. Forest. The Rev. Dr. Lewis preached the inauguration sermon from the text Timothy iii. 15, in which he set forth a most lucid and forcible exposition of the history of the Church of England and Ireland; established by arguments which told upon his audience (a mixed one) the fact of her original independence of, and separateness from the Church of Rome; accounted for the temporary dominion which that church acquired in Britain; established the identity of the Church, as now organized and purified, with that of the Apostolic and primitive ages, explained the term "Reformation" as it distinguishes our Communion from the creations and inventions of modern times, basing upon these grounds, as well as upon the signal blessings conferred upon the world by her liturgy, her translation of the Scriptures into the vulgar tongue, her incomparable body of divinity, her position and strength as the bulwark of a pure reformed faith, and her glorious achievements in behalf of civil and religious liberty, a strong appeal to all present for their dutiful allegiance to so divine an institution, and for their sympathy and cordial co-operation, not only in this, but in every other work in which she is engaged.

The sermon and the day will not be speedily forgotten. May the inauguration of the New Church be the opening of a new and happy era to the honest yeomen of Gloucester. We must add that a handsome surplice was secured to the Church through the zealous exertions of one lady belonging to our Communion, and that another lady, a widow, gratefully presented a large and beautiful bible. Both were used for the first time, on this memorable occasion.

The Orangemen of South Ontario celebrated the 12th at Duffin's Creek, and attended Divine Service at St. George's Church, where an appropriate and very eloquent discourse was delivered by the Rev. G. P. B. Viner, B. A., who took his text from John 8, 32, "The truth shall make you free." A handsome pocket communion service of plate, was presented to the Reverend gentleman on the occasion by the Master and brethren of 957, with a very gratifying address. The Reverend gentleman in very suitable terms returned his own acknowledgments for the compliment paid him, and thanked them for their good wishes for Mrs. Viner.

The following circular has been received by the Secretary of the Church Society:

GRAND TRUNK RAILWAY COMPANY OF CANADA,
Montreal, July 11th, 1860.

Sir,—I am instructed by the Board to inform you that all Free Passes, and remissions or allowances of all kinds from the regular rates and fares will be discontinued on and after the 31st instant.

I am Sir, your most obedient servant,

JOSEPH ELLIOT,

Secretary and Treasurer.

The Clergy of Niagara Rural Deanery hold the next meeting of the Clerical Association at Welland, on Wednesday, the 1st of August proximo. Those of the Clergy who intend to be present on the occasion are requested to intimate their intention to the Incumbent one week previous to the day of meeting.

An address of condolence and sympathy on account of his late loss by fire, and congratulation on the successful termination of his Suit against the "State Company" Insurance Society, has been presented to the Rev. T. P. Hud., of St. Peter's, Credit, by 288 of his Parishioners and neighbors. A new parsonage has already been raised, after the fire we are told the Parishioners turned out to a man, to repair their loss. Materials for erecting the basement-story, were, without delay, hauled to the spot gratuitously, and before winter set in, were completely and properly secured against frost, ready for further operations in the Spring. The brick, cut stone, and other materials were also purchased and hauled by the

congregation during the time of sleighing. The building is 40 x 24 feet, is of red brick, with stone corners, sills and lintels. It is of two full stories above the basement, and consists of a hall, drawing, dining and breakfast rooms, a spacious back kitchen, with servant's pantry and bed-room, and four bed-rooms, &c., up stairs. The shingles are laid in mortar—a process which, it may not be generally known, lessens much the cost of insurance. The contract was taken by Messrs. Leslie & Dingwall, of Streetsville, and reflects the highest credit on their workmanship.

GREAT BRITAIN.

THE PROPOSED CENSUS BILL.—The proposed census bill continues to be made the occasion of semi-religious agitation among all classes of Non-conformists, and also among some doubtful Churchmen, at whose head Lord Shaftesbury has placed himself. It had been asserted that the noble Earl had been the instigator of the insertion of the obnoxious clause, and he proceeded to disavow all connection with it in the pages of the *Record*. That he was justified in doing; but, *the pen once engaged on such a topic, his Lordship went into generalities, and declared that, if the clause were made compulsory, it would be "a perilous violation of religious liberty."*—*Clerical Journal*.

The Rev. Henry Newland, Vicar of St. Mary's Church, Torquay, and author of the celebrated "Lectures on Tractarianism" is dead. Mr. Newland's last work "A Catena on St. Paul's Epistles," had just issued from the press.

It has recently been brought to the notice of the English Clergy that the working expenses of the Ecclesiastical Commission have amounted to the enormous sum of £43,000 sterling, per annum, i.e. about half the sum which has been applied to the augmentation of poor livings. So that the revenues of the English Bishops have in reality been curtailed in order to support a magnificent establishment of government clerks at Whitehall.

We have omitted for several weeks to mention a case which has excited some degree of attention in England, but which from the first had some strong points of improbability. A youth named Vansittart, the son of the M.P. for Windsor, while at school at Brighton, imbibed Romish principles, and ultimately took refuge with a Romish ecclesiastic, from whom his father had some difficulty in recovering him. He was subsequently placed under the care of the Rev. J. F. Hodgson, a Suffolk clergyman, but one morning he took advantage of his tutor's absence, and ran away to Norwich, where he was taken under the protection of the Rev. "Canon" Dalton, a Romish priest. On being discovered by his father he gave a singular story, the main point of which was that an Italian priest named Gungini had held interviews with him under a hedge near Mr. Hodgson's, and persuaded him "to cut and run for the glory of God." The whole case was investigated by the Norwich magistrates, and Master Vansittart at length confessed that at least this part of the story was a fabrication. The magistrates, however administered a very proper censure to Mr. Dalton for harbouring a runaway schoolboy, instead of at once communicating with his father.

The Dean of St. Paul's has issued a circular calling for further aid towards the improvement of the interior of his cathedral. It will be remembered that Wren's original design has not been fully followed especially in the arrangement of the choir. It is now proposed to remove the organ screen, to erect a finer organ on the north side of the choir, to re-arrange the stalls, and to employ colour-decorations in various parts. A marble pulpit is to be erected under the dome in memory of an Indian officer. The Dean's proposition will cost at first about £4,150 sterling, towards which the committee have £2,200 in hand.

Lord Shaftesbury's adherence to the Dissenting opposition is looked upon as a godsend; and the *Nonconformist* "receives the disclaimer with satisfaction and publishes it with eagerness." A lord is a rare thing among Dissenters, and so we must make allowance for this jubilant note of triumph.

We copy from the *Guardian* a more complete account than we were able to give before of the Home of the Sisters of the Poor, in connection with the magnificent church of All Saints, Margaret street, London:—The Sisters are governed by rules and statutes allowed by the Bishop of London, their Visitor. The works in which the Sisters are engaged are various. They teach in the schools of the district, and visit and nurse the poor and sick at their own homes. In the All Saints' Home, which comprises four houses in Margaret street, the Sisters take charge of orphan girls, receive aged and infirm women, incurably sick women, and young serving-girls. These latter, as well as the orphans, are trained up for service, and are instructed in the various kinds of household work. Attached to the Home is a Pharmacy, where medicines are dispensed by the Sisters to the sick and needy, and a Mortuary chapel, for the reception of the dead poor previous to burial. The large room in Margaret street, which lately served as the All Saints' temporary church, is now an infant nursery, under the superintendence of the Sisters, where for the small payment of twopence, a mother can leave her child for the entire day, whilst she is able to go to work. The sisterhood has also a house in the country. To carry on so vast a work large funds are needed, the expenses being necessarily very great. Last Sunday morning the chaplain, Mr. Upton Richards, at All Saints' church, made an earnest appeal to the sympathies of the congregation in behalf of the Home, exhorting all to aid with their prayers and alms the Sisters who have so

self-denyingly devoted themselves to Christ's poor, and are engaged in such extensive practical works. After the sermon the sum of £101 was collected at the Offertory. The institution, containing about ninety inmates, depends entirely on voluntary gifts and offerings, and at this moment is in debt to the amount of £1000. The Sisters are glad to call at the houses of the rich for their broken victuals whenever they have permission to do so; and execute orders for any and every kind of needlework, &c., at the customary charges.

IRELAND.—Two important Benefices have become vacant by the death of the incumbents. The rectory of Enniskillen, which has been for many years held by the Hon. and Rev. J. C. Maude, M.A., is in the gift of the Provost and Fellows of Trinity College, Dublin. The parish includes the borough of Enniskillen and a large out-lying district called Tempo. The church of Enniskillen contains 800 sittings, and that of Tempo 500. The net annual income of the parish, including the rent of lands belonging to the rector as precentor of Clogher Cathedral, is under £400. The rectory of Tullow, in the county of Carlow, is vacant by the death of the Rev. J. B. Johnson, M.A., who also held the office of Dean's Vicar in St. Patrick's Cathedral. The rectory is in the gift of the Marquis of Ormonde, and it is likely that the Cathedral office will be suppressed in accordance with the provisions of a late Act, which enables the Dean and Chapter of St. Patrick's to apply the income of sinecure offices connected with the cathedral to the increase of the economy fund. Mr. Johnson was known as an able and eloquent preacher.

UNITED STATES.

The Right Rev. Dr. Brownell, Bishop of Connecticut, and the Presiding Bishop of the P. E. Church, has placed on the list of Clergy, the names of the Rev. W. O. Lanson, Rector of Trinity Church, in the city of Paris, and the Rev. Wm. C. Langdon, Rector of Grace Church, in the city of Rome. This has been done after careful consultation as to the force and bearing of the Canon under which his jurisdiction is acquired. That jurisdiction is *personal* to the Presiding Bishop. On the demise of the Presiding Bishop, Clergymen thus ministering to congregations in a foreign country pass directly to the jurisdiction of the Presiding Bishop; the Canon itself working that change of jurisdiction, ordinarily brought about by Letters Demissory; while in case a Clergyman resigns the charge of any such congregation, he returns, *ipso facto*, to the jurisdiction from which he passed to that of the Presiding Bishop.

The annual convention of the Diocese of Vermont was held on the 11th and 12th July, at St. Luke's Church, Portland. The Lord Bishop of Montreal, who was on a visit to Bishop Burgess, preached the opening sermon from 2 Timothy i. 13, 14. The *Church Journal* says:—"It was a practical and instructive discourse, having a special reference to the ordination that was to follow; setting forth the duty of holding and declaring the truth as received and witnessed by the Church from the earliest day of her history. The truth to be presented was that which exists independently of human opinions, and which is to be accepted because it is the revelation of God. In the reception of this truth, both in the ministry and doctrine, the Church had marched on, as if with a charmed life, through all conflicts, all afflictions; sometimes appearing to be almost destroyed, and again rising to life and vigorous action. This influence for the good of mankind was never more needed than at the present hour, when the social system is everywhere corrupted, and thus tending to its own ruin.

FOREIGN AND COLONIAL.

An eminent French writer, M. Alphonse Karr, has written a forcible pamphlet on the proposed revival of Peter's pence to assist the Pope against his Italian subjects, he says: "The sword of St. Peter was fit for cutting off the right ear of Malchus, the question then being to oppose the crucifixion of Christ; but now that the question is of the temporalities, that is, of the treasures and the revenue of the Pope, Peter's sword would be altogether insufficient. At this day the sword of St. Peter is made up of cannon, Paixhans, Armstrongs, and rifles. Instead of shabbily cutting off an ear, which Christ cured by nothing in the world more than a touch, the sword of Peter in our time can chop into mincemeat thousands of human beings in a quarter of an hour, and make their blood flow in torrents. Of course, St. Peter could do no better; the art of destruction was then in its infancy. But Peter's successors can take advantage of the most murderous inventions, and, above all, now they are laid under no constraint by the presence of Christ, who has altogether left them."

A miracle has been wrought upon Cardinal Wiseman, if we are to believe the correspondent of the *Monde* (*né Univers*). The story is connected with the absurdly pompous ceremonies connected with a vagrant named Joseph Labre, who has just been made a saint. This man would in this country have been prosecuted as a rogue and vagabond, so great was his misery and dirt, and such the wandering nomad life he led: Rome has made him a Saint. The *Monde* recording the miracles connected with the celebration of the event says: "Friday last, the second day before the *fête*, the Cardinal Wiseman, suffering from disease of the heart, was ready to die. . . Some one suggested that he should have recourse to the Blessed one, and the next day, Saturday, he officiated pontifically in the Church of St. Pudentiana!" Thus we have the learned and glorious Car-

dinal sanctioning the monstrous veneration to be rendered to Joseph Labre, the greatest ragamuffin (*délabré*) in France during his lifetime. But this is not the first saint of the loathsome kind which he has patronised.—*Clerical Journal*.

General Intelligence.

CANADA.

A child was lost about ten days ago in the bush adjoining the Holland Landing, County York, and although every exertion was made by the inhabitants of that town, and others in the vicinity, all search proved for a time unavailing, until, after the lapse of a week, the poor child was discovered, dead, some two or three miles in the interior of the bush, whither he had wandered. The child was about six years of age, and probably died of cold, starvation, and the constant attacks of mosquitoes.

The celebration of the 12th of July at Port Hope seems by all accounts to have been one of the largest and most imposing that has ever been got together. The lodges of three large counties were fully represented, and the Grand Master may well justify his absence from Toronto, in order to be present at such an imposing display.

In London, C. W., twenty-three Lodges, numbering from six to eight hundred persons, united in procession, and afterwards attended Divine Service. They assembled, after service, at the Court House, where several gentlemen addressed them with congratulation. A collection for the Protestant Orphans' Home, Toronto, was made, amounting to \$16 05.

The anniversary of the 12th of July was kept on Thursday last, by the Orangemen of Guelph, in accordance with their usual practice. They attended Divine Service, in St. Andrew's Church, in the morning, where a sermon was preached by the Rev. J. Hogg; after which a collection was taken up for the benefit of the Protestant Orphans' Home of Toronto.

The "Twelfth" was a very quiet day in Ottawa. In the evening a number of Orangemen partook of a dinner in honor of the occasion.

A meeting of the Canada Company was held recently, when a distribution was ordered at £4 per share, free of income tax. Since the last meeting business in Canada has steadily improved in consequence of the abundance of the harvest of the past year. The present crops also wear a promising appearance, notwithstanding the apprehensions at one time entertained owing to the severity of the weather. The transactions of the Company during the current half-year have been satisfactory, an increase being shown under every head. In the land sold and leased the augmentation during the first five months of the year has been 1,783 acres, and in the price 8s. 1d. per acre. 45,029 acres were converted into freehold, to the 31st of May last, at an average of 17s. 6d. per acre, and 27,961 acres in the same period of 1859 at 16s. 9d. The receipts were £57,212 currency, showing an increase of £21,580. The committee of the House of Assembly, appointed last session to consider the construction of a harbor of refuge on the eastern shore of Lake Huron, have reported strongly in favor of Goderich.

The Hon. John Molson, of Montreal, died a few days since, in his 78rd year.

The number of Emigrants arrived at Quebec to the 21st of July of the present year, was 5,879, an increase of 494 over the corresponding period of last year.

The newly discovered copper mines between Richmond and Sherbrooke, are said to promise exceedingly well. It is said that the owner of one of the mines, has, during the last year, made \$85,000 of profit, with only a dozen employées.

The Montreal *Transcript* says, "we are pleased to observe among the many city improvements in progress, that four new jets are to be placed round the fountain in the French Square, to be accompanied by drinking cups for the convenience of the thirsty public.

The Montreal *Gazette*, of 13th July, says the Harbour Commissioners of that city are "making arrangements, in connection with the civic authorities, to erect a splendid triumphal arch on the Bonsecours pier, where the Prince will land." The same paper states that an amalgamation of the Field Battery Band with the Rifle Band (Prince's) is in contemplation. It is likewise the opinion of the *Gazette* that such an arrangement would prove creditable to both companies, and that by it a very excellent band might be established.

EUROPE.

SWITZERLAND.—The Federal Council had received despatch from M. Kern, the Minister of Switzerland at Paris, in which M. Kern gives an account of the conference he had with M. Thouvenel in reference to the accomplished annexation of Savoy to France. The French minister declared that his Government would not object to this question being brought before a European conference at which Switzerland would take part.

THE EAST.—The Christian population of Syria have been suffering wholesale massacre at the hands of the Druses, but the very decided action of the Ottoman government has momentarily deferred the disturbances. On the 13th of June 2,000 soldiers were sent to Beyrout. The garrison of Damascus have committed acts of pillage. The governors of Damascus, Aleppo, and Smyrna have been deprived of office. The troops, which have been sent to restore order, are however, insufficient, and massacres are always feared. The Christian inhabitants of Cyprus are emigrating *en masse* to Greece.

On May 22nd the Malabar, one of the finest vessels of the Peninsular and Oriental Company went ashore in the harbour of Galle in Ceylon. Lord Elgin and Baron Gros lost the most important dispatches and papers of both embassies.

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, JULY 25, 1860.

CALENDAR FOR THE WEEK.

- JULY 25.—Wednesday.—St. James, Apostle. Lessons—Matins: Eccles. xli.; John xlii. Even Song: Eccles. xlii.; 2 Tim. iv.
 " 26.—Thursday.
 " 27.—Friday.
 " 28.—Saturday.
 " 29.—Sunday.—EIGHTH SUNDAY AFTER TRINITY. Proper Lessons—Matins: 1 Kings xlii.; John xvii. Even Song: 1 Kings xvii.; Hebrews i.
 " 30.—Monday.
 " 31.—Tuesday.

STANDING COMMITTEE OF SYNOD ON CHURCH MUSIC.

THE Diocesan Synod of Toronto acted wisely and well in carrying out the suggestions contained in the Report of its first Committee on Church Music. That Report respectfully advised the appointment, by the Synod then in session, of "a Committee for the promotion of Ecclesiastical Music; whose special duty it shall be, to put themselves in communication with those societies in the mother country, and in the mother churches, and with others in the neighboring States, which have like objects in view. It shall also be the duty of said Committee to offer suggestions touching the most suitable selections of music for use in this Diocese; also to examine teachers of Church Music, and to grant certificates of competency to such as may be found qualified for the work." The Standing Committee thus suggested, for licensing, from time to time, duly qualified teachers of Church Music, as well as for other purposes, was accordingly appointed by unanimous resolution of Synod. The Report itself was ordered to "be printed, and sent to every congregation in this Diocese." Either from lack of funds, or from some unintentional inadvertence, this order was not carried out further than the Report being printed among the general proceedings of Synod, and sent to all members of the same. In consequence of this, most of our congregations are ignorant of the idea entertained by Synod, respecting the duty of celebrating the praises of the Lord, not only with joyful lips, but in the beauty of holiness, with reverence and godly fear. At the last session of Synod the Committee was enlarged in order that there should be no difficulty in collecting readily and at little cost a full meeting either for selecting proper music or for licensing proper masters.

We are happy to hear that the enlarged Committee is now occupied in selecting Church tunes for metred psalms and hymns, &c.; which can be joined in by the male members of our congregations. It is a fact, as lamentable as it is well known, that much of the music latterly in use, is of a pitch totally unsuited to a man's voice, unless of some uncommon quality. Every clergyman acquainted with the capacity of the run of men's voices, must confess to a very uncomfortable feeling when inviting his congregation, fathers and sons, as well as mothers and daughters, to "sing to the praise and glory of God" tunes physically to them impossible. It is most gratifying to learn that there is a good prospect of the exclusion of all such thoroughly uncongregational tunes as place christian men in a sort of musical reprobation whereby they are invited to join in songs of praise, when it is well known beforehand that they cannot avail themselves of an invitation which is practically something very like a solemn mockery. The Committee, as we have been given to understand, have under consideration the adoption of our reverential and manly old English melodies, together with some of those sublime and simple chorales of protestant Germany, which can be sung by all—men, women and children—and are admirably calculated to elevate the devout affection of those who have not rendered their hearts incapable of all true devotional impressions. When our Committee shall, with God's help, have effected this needed reformation in the music of our Zion, it will have done nobly, supposing it went no further. It will have done much to the advancement of God's glory and to the good of his Church. But a judicious selection of proper tunes for metricals, and of chants for the daily psalter, is but a part of the good work marked out for them by the Synod. Their duty extends to the continual furtherance of the Church's right music, in the right way; and therefore to the selecting and the licensing of proper teachers of sacred song, and to the fostering of every good effort of their brethren, whether members of Synod or not, for the promotion of the cause in hand; and whether made by systematic lecturings through the press, or through Church-Music Societies and Choral and Plain-song Associations. Their duty extends also to correspondence with other Committees, and with Societies at home and abroad, having like objects in view.

Intending to give occasional papers on Church music, we have commenced with the foregoing reference to the action of Synod in this highly important matter, and to the duties of its Standing Committee, because it is most desirable that our congregations should know the deliberate convictions of Synod on the subject, and be prepared to render every possible assistance to its Committee in all its dutiful efforts to promote the wishes of the deliberative body of the Church, touching improvement in choral, congregational, and ritual singing, to the exclusion of all light and unseemly music from the sanctuary; and to the more general adoption of the singing of God's own word, set forth in the Psalter, or Songs of David, appointed to be used "daily" throughout the month.

THE WIDOWS' AND ORPHANS' FUND.

That the Church should, both by precept and example, inculcate Christian duty and practice, is nothing more than we should expect; and in making an early effort to secure from privation and want the widows and orphans of the English priesthood, has but fulfilled one of the highest obligations of Christianity in making provision for those of her own household. It is not surprising that the Widows' and Orphans' Fund should have, from the first moment of its creation, excited the warm interest of the whole Diocese, and we now find it to be one of the most prominent objects which are brought annually before us. With the clergy directly interested in the success of the measure, and with the sympathy

of the laity evoked largely in its behalf, we may be certain that nothing but energy and watchfulness are requisite to advance and protect the interests of those who are committed to our care. To this, as to any special object of the Society, individuals may devote their means: and it is our duty, amongst the many sacred objects which are included in the Society's operations, to interest all Christian people in behalf of this one especially. While the clergy are immediately dependent on their congregations for the payment of their annual stipends, a very strong disinclination deters them from seeking aid towards institutions or funds in which they are directly interested, and from which they are to receive benefit, but so soon as the pastor can plead the claims of a whole body—a large society—his individuality is lost in the common lot of his fellows, and he speaks to his flock on behalf of the whole body of the Church. It is not for himself that he pleads, it is not in the cause of his widow and orphans that he asks for contributions, but merging in the general wants and necessities of families, his own, all personal claims are forgotten, and the appeal goes home to the hearts of churchmen who have a duty to discharge towards those who have been handmaids in the Lord's vineyard, and young lambs of the fold dependent always, but now more than ever, on the Lord's heritage for support. We are certain that in accepting the report presented by the committee to which was referred the consideration of the bye-law touching the Widows' and Orphans' Fund, that the Church Society has exercised a wise discretion, and the action consequent on the adoption of that report will give increased confidence to the management of this great Church institution. After a very careful discussion of the whole question, aided very materially by lucid explanations from the committee of the actual conditions of the Fund, it was resolved that the bye-law, as given in our to-day's issue, be adopted.

From this it will be observed, that the Church Society has acted with very great consideration towards the clergy, and has successfully removed every possible obstacle to the stability of the Widows' and Orphans' Fund. There is, however, a question of very deep importance to all parties and which we should desire to see well reasoned out: viz., whether it be advisable or not to increase the clerical subscription, with a view to greater security of the payment of claims. We are aware that many of the clergy desire to see the annual subscription not only carried at once to the Fund, but the annual sum actually increased, so that instead of the five dollars paid yearly by each clergymen, at least eight dollars should be carried over.

The clergy have a deep and lasting interest in this great object of the Society, both in its augmentation and in its permanent sustentation, and they must neglect no opportunity by which the capital may be increased, and the annual contributions of the Church enlarged, for it is to this source that their bereaved families look for support in their time of suffering and poverty. Whatever causes may have formerly conspired to create apathy and stolid indifference to the best interests of the Society, we are persuaded that the increasing harmony of action amongst our members, as seen in our successive Synods, will for the future draw together those who are really one family, and who, from being drawn together for common objects, are learning to love one another more sincerely; the past is only now remembered as a warning that,—“a house divided against itself cannot stand,”—for the lukewarmness of some, and the positive alienation of others, paralysed the Society in years gone by, acted as a bar to progress, and threw into confusion the accounts of two funds, known as the General Purposes Fund, and the Widows' and Orphans' Fund, and gave rise to foolish surmises and grave distrust. A most searching examination into the accounts now proves, that the Secretary of the Society was perfectly accurate

in his statements, and so far from there having been any misdirection of the Widows' and Orphans' Fund, it appears that this had actually received a larger sum than it was strictly entitled to; since by incorrectly carrying forward to the Widows' and Orphans' Fund, the whole of the annual subscription paid by the clergy, without any reference to the wants or condition of the General Purposes Fund, this latter account got into arrears and appeared to be in debt when in reality it was not so. The Church Society has, however, in a most liberal spirit settled the question, and while protecting in the most unmistakable manner, its Secretary from all blame, and admitting the error into which it has fallen, have nevertheless declared, that the Widows' and Orphans' investment shall not be disturbed by refunding that which it has been over-paid, but that a quantity of the land held in trust for the General Purposes Fund, which is equivalent in value to the sum overpaid, shall be transferred to the account of the Widows, and Orphans. This arrangement commends itself to the hearts of all, and richly merits the thanks of those especially interested.

We have now to direct attention to another alteration with reference to this account, which prospectively affects those who are to fall under its operation. It is the adoption of a sliding scale by which relief will be apportioned directly to the wants and circumstances of the family, as is sufficiently explained in the bye-law. These changes in the management of the Society are highly important, and, placed in a less dependent position, the clergy have an opportunity of speaking more freely and candidly because speaking for and on behalf of the whole body.

THE EASTERN DIOCESE.

WHEN the obvious tendency of a letter to the Editor of a Newspaper is to promote jealousy and bitterness, we distrust the truth of its assertions. We are specially sceptical of its honesty of purpose when the communication is anonymous. The climax of our unbelief is attained when a strain of professional piety runs through its contents. This acme of unbelief, mingled with no slight disgust, have we reached on perusing a letter from “a Subscriber to the Endowment” which appeared lately in the Kingston “Daily News.” This insidious mischief-maker evidently thinks the time has arrived for throwing a little excitement into the question of the election of a Bishop for the Eastern Diocese. It pains the tenderest sensibilities of his nature to see how quietly things are going on, and how religiously newspaper war is eschewed. He writes with the innocent determination of provoking a conflict through the press, fraught with all the virulence and blind partizan fury which disgraced the Huron election and was so severely denounced by our venerable Bishop. We admire the adroitness with which he commences his labor of love. He wisely forbears from attacking the characters of supposed candidates, dreading, we trust, the odium which will fall to the lot of any one detected in a Huronic Canvass. We beg to assure him that the mask behind which he hides himself shall be no safeguard, however he may plume himself on a well assured secrecy.

The plan pursued by this person, who of course “has simply the good of the church in view,” is to pit, not aspiring clergymen, but rival cities against each other. He flings the question of the seat of the Bishopric as the apple of discord between Kingston and Ottawa. We can fancy the air of satisfaction with which he anticipated the certainty of rousing the bitter and uncompromising spirit of rivalry by a device so rare. The “Daily News” has already sounded the cry of alarm, and with praiseworthy sincerity reminds its leaders that there is something more than spiritual interests concerned in the matter. The material interests of a city, may to some degree be involved in the absence or presence of a Bishop. But we have nothing to do with the Editor of “the Daily News.” Our business

is with his correspondent. He admits that "rivalry and jealousy will very naturally arise, to the great injury of the church." Of course he has a remedy. On the principle of healing by counter-irritation he suggests another source of agitation which would convulse the whole Province. He proposes a memorial to the Bishop, begging him to add the counties of Northumberland and Peterboro' to the proposed new Diocese. A cool proposition certainly, when we recollect the manner of his Lordship at the bare idea, and his expression of astonishment at the "incomparable ignorance of those who supposed the thing possible." The only effect of such a memorial would be to insult our Diocesan and produce a counter-memorial, compared with which any thing projected by this "Subscriber" would dwarf into the most utter insignificance. We trust, however, that the evil design of this anonymous plotter will be frustrated. In future, with this end in view, we shall treat his lucubrations and "*hoc genus omne*" of benevolent plotters against the peace of the church with the contemptuous silence they deserve. Every word he has written regarding the intention of any set of men, either clerical or lay, to discard Kingston, is a fabrication. Some persons residing in or near Ottawa, may possibly have considered that the seat of the civil should be that of the religious government. But even those few would, we are confident, cheerfully resign any pretensions to their city becoming the seat of the new See in consideration of the greater, nay the paramount need, which Kingston has of closer episcopal supervision. "They that are well need not a Physician but they that are sick." We leave the writer in "the Daily News" to draw what comfort he can from this assurance. We have the best authority for assuring the Diocese that such an intrigue as that invented by this anonymous scribbler has never been entertained. The only way of accounting for the statement in his letter, is to suppose that he is a lover of wanton gratuitous mischief, or the unscrupulous tool of a clique of petty conspirators.

One thing, however, he has made patent, for which we are especially thankful. The grand idea so industriously circulated,—the last desperate move of a game in which a Diocese is the stake, must have originated from the same source. The Ecclesiastical Filibusters who are for upsetting the balance of power by the violent annexation of what we hope will very shortly be the two most Eastern Counties of the Toronto Diocese,—the new doctrinaires who are for introducing theories of "Reverendication" and "Natural Boundaries," into Canadian Church Politics—must certainly belong to the aggressive, the enterprising, the expanding, the ably administered Parochial System of Kingston.

TO CORRESPONDENT'S.

"MENTOR'S" letter came too late for this week's issue, as all the space we could devote to Correspondent's had been filled up. It will appear next week.

"C. E. T.'s" communication has been received, and is under consideration.

NEW PUBLICATIONS BY THE CHRISTIAN KNOWLEDGE SOCIETY.

The Society for Promoting Christian Knowledge, have recently published New Pictures of the Holy Land: a first series of views in the Holy Land, size 22 in. by 10 in., consisting of Jerusalem and the Mount of Olives, Bethlehem, Nazareth, Hebron, Jaffa, and the Jordan. These views have been drawn with minute accuracy, from photographs taken on the spot, and are printed in colours under the direction of the photographer. While their price brings them within the reach of the poor, the excellence of their execution is such as to fit them for public and private schools, as well as for general use. 6d. each, in cheap frames, 1s. 8d.; in superior glazed frames, 4s.

Illustrations of Useful Arts, Manufactures, and Trades. By Chas. Tomlinson, Esq. In 1 vol. medium 4to., cloth boards, 8s.

Packet of British Butterflies. Containing twelve cards printed in colours, 1s.

University Intelligence.

UPPER CANADA.

TRINITY COLLEGE.—We again reprint the statute passed by the Corporation of Trinity College, at its meeting on the 3rd of April. *All persons who intend to avail themselves of its provisions, are requested to send in their names to the Provost before September 1st.*

In consideration of the small opportunity which the members of the Church in the Province, have hitherto possessed of availing themselves of a University education, Candidates be admitted to degrees in Arts, by 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 testimonies both of good conduct and attainment, signed by at least one parochial Clergyman, and by two Laymen of respectability.

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

IV. No Candidate 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 to 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 is passed, and the Examination for B.A., takes place three years after Matriculation.

ENGLAND.

OXFORD.—We are pleased to see by the *Times* of June 30, that the prize at Oxford, for the poem on Sir John Franklin, has been awarded to Owen Alexander Vidal, son of Admiral Vidal of the Township of Moora. Mr. Vidal was educated by the Rev. A. Williams of Yorkville, and subsequently at the Trinity College School, from which institution he went to Trinity College, Oxford. This honour, attained at England's renowned University, by one of our Canadian youth, speaks highly of the talent displayed by the young man, and also of the thorough training which he received in his early years from Mr. Williams, and the sound teaching he subsequently obtained at Trinity School. With many others we viewed with extreme regret the discontinuance of Trinity School, as we regarded it as a means in connection with our noble institution Trinity College, of providing a sound education for the youth of the Church; heartily rejoiced should we be to find that a similar school was established amongst us.

UNITED STATES.

The 35th annual Commencement of Hobart Free College, at Geneva, N. Y., took place on Thursday, June 28th, and passed off happily and successfully. Hobart College is advantageously situated. Geneva is one of the most beautiful places in the State. Seneca Lake flows almost at the foot of the academic walls, affording an arena for out-door sports, and constantly furnishing cool breezes. The College is about half a mile from the centre of the town. It is a plain stone building, and near it are the residences of the President, Rev. Abner Jackson, D.D., Right Rev. Bishop DoLancey, and the different members of the College faculty. On Sunday, June 24, the commencement exercises were inaugurated by a Baccalaureate Sermon delivered in Trinity Church, by Rev. Dr. Jackson, the President, from Isaiah xxvi. 3. On Monday, the time was occupied in College examinations. On Tuesday afternoon, the successful competitors for the White Prize Essays, instituted by Horace White of Syracuse, read their theses. The subjects were respectively 'Poetry' and 'Free-trade.' On Tuesday evening, Rev. Dr. Morgan of New York, delivered an excellent address before the Christian Brotherhood. On Wednesday morning, seven members of the graduating class spoke for the two White rhetorical prizes—the first a gold medal, valued at \$25; the second a silver medal, \$15. On Wednesday afternoon, Rev. Mr. Ayrault, of Canandaigua, delivered an oration before the Associate Alumni. Subject:—"Laws of Growth." On Thursday, the regular Commencement exercises were held in Linden Hall. The orations were highly creditable to the students. All the members of the graduating class received the degree of Bachelor of Arts except two, who took that of Bachelor of Science. The Degree of D.D., was conferred as follows:

Honorary D. D.—Rev. Anthony Schuyler, Oswego; Rev. Charles H. Hall, Washington, D.C.; Rev. George W. Porter, Manassas, L.L.; Rev. Anthony Verren, New York; Rev. Robert McMurdy, President of Shelby College, Kentucky.—*Abridged from the N. Y. Times.*

Poetry.

The following is from the Rev. J. M. Neale's translation of the poem of Bernard of Morlaix, "De contemptu mundi." It may fairly take its place with the greatest hymns of modern or mediæval times; and in its original Latin form is written in a triple-rhyming hexameter verse which is itself a masterpiece of poetical art.

To thee, O dear, dear country!
Mine eyes their vigils keep;
For very love beholding
Thy happy name, they weep:

The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love and life, and rest.

O one, O only mansion!
O paradise of joy!
Where tears are ever banished,
And smiles have no alloy;

Beside thy living waters
All plants are, great and small:
The cedar of the forest,
The hyssop of the wall:

The ageless walls are bonded
With jewels all unpriced;
Thy saints build up its fabric,
The corner-stone is Christ.

Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!

Upon the Rock of Ages
They raise the holy tower
Thine is the victor's laurel,
And thine the golden dower.

And all thine endless leisure
In sweetest accent sings
The ills that were thy merit,
The joys that are thy King's.

Jerusalem, the golden!
With milk and honey blessed,
Beneath thy contemplation
Sink heart and voice oppressed.

I know not, O I know not
What social joys are there,
What radiance of glory,
What light beyond compare:

And when I fain would sing them
My spirit fails and faints,
And vainly would it image
Th' assembly of the Saints.

They stand, those halls of Zion,
Loud echoing with song,
And bright with many an angel,
And many a martyr throng.

The Prince is ever in them,
The light is aye serene;
The pastures of the blessed
Are decked in glorious sheen:

There is the throne of David,
And there, from toil released,
The shout of them that triumph,
The song of them that feast:

And they beneath their leader,
Who conquered in the fight,
For ever and for ever
Are clad in robes of white.

Communications.

To the Editors of the Canadian Church Press.

GENTLEMEN.—For many years past the most erroneous impressions as to the importance and capabilities of the Ottawa, in an Ecclesiastical point of view, have been entertained by both the clergy and laity of east and west. That it was the region, par excellence, which, by its vast resources, supplied the Province with a large proportion of its revenue, and that—as a consequence—its population must be large, and its prospects favorable, was indeed admitted; but, with the admission was ever associated the prejudice that its people, because agriculturally and commercially connected with the lumber trade, must of necessity be *rude, uncultivated*, and therefore not over well-disposed toward those milder, because religious, influences, on which christianity and the church depend.

Than this there could not have been a graver mistake. The Ottawa has long stood, and still stands, *unrivaled* as a field of promise to any religious body which will undertake its *thorough and proper* cultivation. Its settlers, in intelligence, liberality and zeal in every laudable undertaking, compare favorably with any class of men in any section of Canada. As a rule they are men of generous impulses and warm hearts,—readily disposed to requite—and that gratefully—any kind service bestowed upon them. It is

true, indeed, that in many of the back townships, there may be found no little carelessness of living and irreligion. Noxious weeds will multiply where the soil is neglected: but if so, the evil is attributable not to their indisposition to labor after, or to make sacrifices in order to, a better state of things, but to the unwillingness of men to take them as they are, and to work them up to a higher and more reliable standard. The Ottawa, in fact, presents to the church a splendid field for action—large, productive, yielding promise of abundant reward for her holy enterprise, rich returns for her present outlay and labor. There is *here* plenty of material, and this of the right kind to work upon. We want the *men* earnest, resolute, whole-hearted churchmen to work it. Half-principled men will not answer. A clear, distinct, uncompromising system of teaching, basing itself on *authority*, yet breathing the spirit of love, is the only method of instruction which can hope for any sure or permanent success. And for this good reason—the earliest associations of the Ottawa settlers with but few exceptions, found themselves on the *teaching of the church*.

Now, from its first settlement by British emigrants (chiefly from the north of Ireland) the Ottawa has been characterized by a ready appreciation and submission to religious teaching. Bringing with them from their native land the habits of thought, the warm attachments to old usages, and deep reverence for sacred things, wrought in them by the church, these settlers have been, from the day of their entrance upon these wilds, not only ready, but anxious to greet the accredited dispenser of the word of life. Yet, year after year—in some cases a quarter of a century—have they languished *unused*, enduring in painful silence what they supposed to be the neglect of the church, rather than do violence to their hallowed remembrances of the past, or separate themselves and their families from—what they consider to be—the fold of Christ.

So strongly have these feelings operated that hundreds of families can be found who, although unvisited by any Clergymen, and so far as they can see, uncared for, yet remain true to their early faith, hoping ever against hope that the "good time" is coming when patient endurance will be rewarded, and the sounds of our soul-reviving spirit-stirring, liturgy, with all its associate blessings, will be heard, and make itself a home in their settlements and in their hearts.

Not a few of the districts within sixty miles of Ottawa are in this position—while beyond this range, the field, although well populated, may be said to be—*by the church*—almost untrodden and unknown.

How long must this state of things continue? Is it so that our educated men, accustomed to the refinements and comforts of life, are unequal to the sacrifice to which such duty as this would subject them? Do they shrink from the toil, the exposure—in short the wear and tear, both of body and mind, which must characterize this service? Emphatically no! Self-sacrifice is the spirit of the church: "Duty" her watchword: the overcoming of difficulties her vocation. Her sons are animated by this spirit. They are one with her in action as in faith, in the conflict as in the reward.

Difficulties must be met; and without doubt, the early laborers in a field like the Ottawa, which has so long been neglected, and left open to influences and modes of culture un sanctioned by the church, will meet with many trials at the outset. These are to be expected. Where there has been no sound religious instruction, we can hardly look for consistency in principle, or stability of religious character. There will be, for some time, a wavering—on the part of many—between conceits of late formation and a better, because divinely authorized doctrine. Men's sympathies will have to be won over by *degrees*: and those dogmata of religious faith in which they most nearly approach the truth, will be the first on which they will intelligently yield to church teaching. Doctrinal opinions will be modified before concessions are made on points purely Ecclesiastical. The ear and the heart will be reached long before the *eye* can be familiarized to *outward customs and forms*. Such points as the *oneness of the church*, her *visibility*, her *apostolical constitution*, her *divine authority*, her *sacramental mission*, all important and precious as they are, will not, at first, be received with honest confidence, or a trusting faith. But, "*Solvitur Ambulando*" is the motto of hope. He who *to-day* can learn to distinguish the several characters of truth's alphabet, will *to-morrow* gain ability to combine them, nor will he rest there until their magic power—so unseen, unfelt while each stood *per se*—becomes at length the joy of his intellect, and the modifier of his life.

Metcalfe, July 13th, 1860.

Yours, in the Church,

F.

RESPECT FOR THE DEAD.

To the Editors of "The Canadian Church Press."

GENTLEMEN.—You have lately noticed the treatment the remains of our fellow-mortals receive in a certain City, at the hands of certain officials. I would desire to notice, in your columns, the attention which our little Church-yard, at St. John's Stamford, is receiving from our Church Wardens there. At the Easter meeting they passed a resolution to do what they could to put the ground in order, to renew the fence, remove all the rubbish which is too frequently permitted to remain under the trees, and about the decayed and falling railings round the graves, and to make a main path through the ground, with smaller side walks. This matter they set about in right good earnest, and in a short time obtained a very satisfactory subscription from the friends and relatives of most of the remains interred therein. They have now nearly completed their work. They have also prepared the ground inside the fence for a privet hedge, which will add much to the beauty of the spot. In short the work done and doing is of a very gratifying character. The feeling that prompted it, is one which is inherent in the human breast, and which is much heightened when we think that the remains of many there resting, once trod the courts of the Lord's House with ourselves. I most heartily wish that the same regard for the repositories of the dead was had in every part of the country. Sad is it to behold such places situated by the road side, unfenced and uncared for; as also, was the case in a village, in a most beautiful part of our county, not many miles distant, and I fear is still the case. Such disregard bespeaks a want of even common decency! May the example thus set in Stamford be followed by many in equally favoured localities.—Yours obediently,

CHARLES LEYCESTER INGLES,

Drummondville, July 18th, 1860.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE. Wednesday, July 25th 1860.

There has been only a limited trade in produce during the week, and prices remain much the same, as reported in our last. Of grains, the receipts have been insignificant, and the principal deliveries have consisted of the lighter articles of farm produce. The market has been pretty active, and no difficulty has been experienced in disposing of all offering.

For FALL WHEAT, the enquiry has been brisk, and transactions have been restricted only by the small amount offering. The receipts have not amounted to over 250 bushels per day, and the quality has been of hardly so high a character as heretofore. The price has ruled pretty steadily, at \$1 20 to \$1 25 for good to prime lots, and from \$1 20 to \$1 25 for inferior and ordinary. One or two loads early in the week, brought \$1 27 1/2, but recently, \$1 25 has been the outside figure realized.

SPRING WHEAT is in active demand at full prices, \$1 12 1/2 to \$1 15, being freely paid, and \$1 16 to \$1 17 has been realized for very prime lots.

BARLEY has been offered in only small quantities, and is in pretty good local demand. Good lots can be placed at 60c to 65c per bushel.

OATS are not plentiful, but remain steady at \$1 00 to \$1 05 per bushel. The demand is equally divided for local consumption, and for shipment.

PEAS are in better demand, but the small quantity offering, and the generally poor quality affords no test to the market. We quote ordinary to good at 64c to 68c, and prime lots at 60c per bushel.

For the lower grades of Flour there is an improved demand for shipment to Montreal, at which city stocks of this quality are becoming light. The orders are confined to small lots, and these only can be filled owing to the limited offerings at this point. A few transactions have taken place in Superfine at \$5 20 and \$5 25, and some holders are asking \$5 20. For Fancy there is only a moderate enquiry, but there is a very small amount offering, and remains steady at \$5 50 to \$5 60. Extras are dull, and nominally unchanged. We quote ordinary extra at \$6 00 to \$6 25, and double extra at \$6 50 to \$7 00 per barrel. We perceive that contracts have been made in Montreal for sound lots of superfine at \$5 80, for September delivery.

POTATOES are in good supply, both of new and old—the latter are unsaleable at 20c.—New potatoes are sold at 60c. to 60c. per bushel, but prices are regulated by each day's supply.

HAY, from \$10 to \$13 per ton.

BUTTER.—Fresh, has not been so plentiful, and the price is firm at 13c. to 15c. per lb. retail from farmer's waggons. Tub Butter is in very good request for shipment, at 11 1/2c. to 12 1/2c. for good new No. 1, and 10c. to 11c. for medium. A very choice lot, warranted to pass No. 1, Montreal inspection, would bring 12c. per lb. Old and No. 2, butter is in good demand at 8c.

EGGS are coming in more freely. Retail 12c. to 15c.; wholesale 11c. to 12c. per dozen.

POULTRY is also more plentiful at 25c. to 30c. per pair for chickens, and 30c. to 35c. for ducks.

The wool season is pretty nearly over, and the supply is gradually falling off. The price continues firm at 30c. per lb. Sheep skins 25c. to 30c. Lamb skins 40c. to 60c. Beef hides \$5 50 per 100 lbs.

BEEF.—There continues to be a good supply of Beef Cattle at \$5 00 to \$5 60 for the best, and \$4 50 to \$5 00 for 2nd rate, \$3 00 to \$4 00 for inferior per 100 lbs. Sheep \$3 1/2 00 to \$4 1/2 00 each. Lambs \$1 75 to \$2 00. Calves \$3 00 to \$4 00 each.

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