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The Canadian Church Press;

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PUBLISHED WEEKLY,

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

Vol. I.]

TORONTO: WEDNESDAY, JULY 4, 1860.

[No. 7.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

The following address has been presented to the Rev. E. K. Kendall, M.A., Professor of Mathematics in the University of Trinity College, by the clergy of Toronto and its vicinity:—

REV. AND DEAR SIR,—We, the undersigned Clergy of Toronto and its neighbourhood, having learned with sincere regret that you have resolved on returning to England, with the intention of making it your future home, avail ourselves of the present occasion to express the reluctance with which we regard your departure from amongst us.

The efficient manner in which you have discharged your official duties in Trinity College,—the kindly regard entertained for you by the students who have enjoyed the benefit of your instructions,—and your constant readiness to assist your brethren of the clergy who required your aid, have bound you to us by stronger than ordinary ties.

We pray that our Common Master—the Giver of all good gifts—may abundantly prosper you in the steps you are about to take; and we beg to assure you that news from “home” will always have a deeper and warmer interest for us all, if they bring us good tidings of your temporal and spiritual welfare.

We remain, Rev. and dear Sir, with sincere esteem,
Your affectionate brethren,

H. J. GRASSETT, Rector of St. James'; EDWD. BALDWIN, Assistant; S. J. BODDY, M.A., Second Assistant, H. SCADDING, D.D. (Cantab), Incumbent of Holy Trinity, Toronto, W. S. DARLING, Assistant Minister, Holy Trinity, W. E. COOPER, 2nd Assistant Holy Trinity; S. LETT, LL.D. (L. O. D.), Incumbent of St. George's; CHAS. P. EMBRY, Assistant; THOS. S. KENNEDY, Incumbent of St. John's, Toronto, and Sec. of Church Society; A. J. BROUGHALL, M.A., Assistant of St. John's, Toronto; J. H. MCCOLLUM, A.M., Incumbent of St. Stephen's, Toronto; JAS. BRAVEN, D.D., Incumbent of St. John's, Berkley; SALTERN GIVINS, Incumbent of St. Paul's, Toronto, and R. D. HOME DIS.; A. WILLIAMS, B.A., Assistant of St. Paul's; E. DEMNOCH, A.M. (T. O. D.); W. A. JOHNSON, St. Philip's, Weston; H. C. COOPER, B.A., Etobicoke, E. H. DEWAR, M.A., Rector, Thornhill; J. PRESTON, Stirling.

TORONTO CHURCH SUNDAY SCHOOLS.—It has been resolved that a united festival of all the Church Sunday Schools in Toronto shall be held on Thursday, the 5th inst., and much interest is excited by the project. The several schools are to assemble in their respective school-rooms, and are to proceed thence to the Cathedral, at 2 p.m., where the litany will be said, a psalm sung by the children, and a short address given by the Bishop. They will then be marshalled under their respective banners, and proceed to Moss Park, which has been made at kindly offer for the occasion by the Hon. G. W. Allan; where an abundant feast of good things will be provided for them, and where, no doubt, due facilities will be afforded for an afternoon's hearty enjoyment. The parents of the children, and members of the various congregations who take an interest in the festival, can, we are informed, obtain access to the ground by applying to the clergy of the several parishes for the necessary ticket.

We beg to call the attention of our readers to an appeal which is being made by the Rev. Charles Forest, Incumbent of Osgoode:—“The Mission of Osgoode,” covering a field of 400 miles in extent, is at once the newest and poorest mission in that section of the Ottawa. Five years ago it was, morally, a waste: it now possesses four churches, with 165 communicants and five congregations. The people have devoted freely of their substance to the cause of the Church. They have, during the past eight months, spent \$1000 upon a parsonage lot and house; which latter they have now to complete, and to pay off a last instalment of \$200.—We sincerely trust that their effort will meet with the sympathy which it deserves from their fellow-churchmen in more highly-favoured districts.

ORDINATION.—An ordination took place on St. Peter's Day, at St. James' Cathedral, when Mr. J. D. Cayley, B.A., Trinity College, was ordained deacon.

At Niagara we find that the new Parsonage is completed, and that the grounds surrounding it, are being laid out with great taste and skill by the Rector, Dr. McMurray. It is, we believe, the best and most commodious parsonage in the Diocese, and its completion reflects much credit upon the Rector and his parishioners.

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec left that city on the 18th June for the purpose of holding confirmations in the District of Quebec, south of the St. Lawrence. The first was held on the afternoon of the same day at St. Giles, 30 miles from Quebec, and on the six following days at the Churches successively of St. Patrick's, St. Sylvester, St. Margaret's, Leeds, Lumly's Mills, Lower Ireland, New Ireland, and Inverness. At the three last mentioned places his Lordship also administered the Holy Communion, and also preached a second time at New Ireland Church on Sunday afternoon. The total number of persons confirmed on this tour was 102. On the 25th the Bishop proceeded to Bishop's College, Lennoxville, to attend the Annual Convocation of that Institution.

GREAT BRITAIN.

The Convocation of the province of Canterbury met on the 7th of June, the Archbishop presiding. The Bishop of Oxford brought up a Report from the joint Committee on the special occasional services. He remarked that the Committee had consulted the old stores of the Church's devotions; and a sub-committee, consisting of Dr. Wordsworth, Mr. Oxenden, Mr. Jobb, Mr. Harold Browne, and others who had made the subject their special study, had prepared the forms of services now laid before them. The Bishop of London was afraid that they were doing too much. The previous attempt had been ridiculed by the newspapers, and he thought if these were to be treated in the same way, it was best to leave the whole responsibility with the Lower House. The Bishop of Norwich rather supported the same view, but all the rest were of a different mind. The Archbishop said very truly that the real question was, whether there should be any such services or no. If they were to have them—and they had all agreed that such were wanted—they were now taking the only practicable means to get them. The House after slightly amending the forms, sent them down to the Lower House for consideration. The Archbishop stated that the Queen had granted her license to the Convocation to revise the 29th Canon: but as the formal notice of it had not been received, nothing could be done as yet. The Bishop of Lincoln presented a Report on the Law of Simony. In the Lower House the business of chief importance was the consideration of the Report on the appointment of Missionary Bishops, which was brought up by Archdeacon Bickersteth—and after some discussion transmitted to the Upper House. The Rev. John Jobb complained of Lord Shaftesbury's bill, and the unconstitutional authority which it proposed to create. A report of a Committee on Cathedral Churches was brought up by the Rev. J. Randall, containing some important suggestions for making them more efficient. A report on Missionary Bishops was amended, agreed to, and transmitted to the Upper House, where the Bishops, after a long private consultation, recommended the Bishop of Cape Town to admit Archdeacon Mackenzie, as head of the mission to Central Africa, into the episcopal order, before he went out to the heathen.

The canonry of Salisbury, vacated by Mr. Waldegrave, has been conferred upon the Hon. and Rev. Douglas Gordon, son of Lord Aberdeen.

Dr. Hugh McNeill has been appointed to the canonry residentiary in Chester Cathedral, rendered vacant by the death of the Rev. James Slade.

On Sunday evening the proceedings at the parish church of St. George's-in-the-East, passed off more tranquilly than has been the case for many months past. The sermon was preached by the Rev. R. A. Bradley, B.A., curate of St. Augustine and St. Faith, Watling Street. He selected for his text John xvi. 5, “Whither goest thou?” This was responded to by a large number of the congregation, who shouted at the top of their voices, “To Rome!” and this was repeated as often as the rev. gentleman read the words of his text in the course of his sermon, the remark being accompanied each time by a peal of laughter.

The annual celebration of the Bishop of Oxford's College at Cuddesdon was this year very successful. The Bishop of St. David's preached, and both in the sermon and in his speech at the subsequent collation, he expressed his hearty approval of the College. Some of the Archdeacons who were present, gave it as the result of their practical experience that there were no candidates for Holy Orders trained so well as those that came to them from Cuddesdon.

The *Guardian* says: "No one can defend, and we know not whether any one has attempted to defend, the translation of Bishop Villiers to Durham. No man can pretend that it is a nomination dictated by any regard for the fitness of the nominee. It is simply a rise in life for a man of good family, no acquirements, and inferior capacity, whose short career as a Bishop has in no respect justified his election to the Episcopate—whose whole merits, in short, consist in an aristocratic name and influential friends."

As we stated last week, the Hon. and Rev. S. Waldegrave has been appointed Bishop of Carlisle. He entered Balliol College at Oxford in 1836, and took first-class honors in 1839. His attainments in mathematics were such that the examiners felt obliged to place him by himself in the first-class in that branch. He was Public Examiner to the University in 1847. He entered holy orders in 1842, and was ordained to the curacy of St. Ebbe's, in Oxford, the Rev. C. Baring (now Bishop of Gloucester and Bristol) being the then incumbent. In 1854 he preached the *Bampton Lectures* before the University, in which he took a very sound and moderate view of Apocalyptic interpretation. In 1857 he was appointed by the Lord Chancellor to a canonry in Salisbury Cathedral. In 1859, at the desire of the Archbishop of Canterbury, he preached the Latin sermon in St. Paul's Cathedral to the assembled convocation.

A *conversations* was recently given by some prominent members of the Evangelical party in London, which is thus described by the *Clerical Journal*:—"Mr. R. C. L. Bevan presided, and a great many names of clergy and laity are given as his supporters. Among the former we find one dignitary, the Dean of Tuam; among the latter one church-warden is mentioned, Mr. Thompson, of St. George's-in-the-East. We will produce the opinions and suggestions of the speakers in due order. The Rev. W. Curling spoke of the dangers arising from "traitors within the pale of the Church of England"—an expression which brought to our mind the expressive classical satire, "Quis tulerit Græchos de seditious querentes." He spoke of those traitors as being "a powerful and well-organized body of men, who made no secret of what their object was, viz., the subversion of the Protestant faith." He approved of Lord Shaftesbury's Bill for the regulation of rites and ceremonies, though it did not go far enough. A Mr. Isaac Braithwaite brought up the subject of Liturgical revision, and especially urged the omission of Apocryphal lessons and of the form of absolution in the Visitation of the Sick. He also referred to the sign of the cross in baptism, kneeling at the communion, and the requirement of sponsors, as difficulties which ought to be considered. Some modification of the Act of Uniformity was also desirable, and the terms of subscription might be relaxed for the clergy with respect to the Liturgy, though they could keep them as stringent as they liked with reference to the Articles. If this were done, they would greatly strengthen the Protestant element in the Church of England. The Rev. Robert M'Ghee declared that it was "utterly impossible for any man who introduced the system of Tractarianism to know or understand the Gospel." He recommended bold controversy in the subject in dispute, and he thought that Tractarians would be invariably silenced if they could be brought to public discussion."

The Bishop of London recently intimated in the House of Lords that "a clergyman may, even now, omit any part of the services—the much-discussed clauses in the Burial or Baptismal services for examples—with the sanction of his bishop. This is a new view of the matter, but we believe it will be found correct. It is an unforeseen consequence of a late Act, which forbids the law to be put in action against a clergyman without his bishop's consent. So that, of course, the bishop can, at any time, shelter him if he thinks proper. But we doubt whether this ought to satisfy the conscience of the clergy. It certainly was not the intention of the Act; which we have always considered to be, on this and some other points, crude and objectionable."—*Christian Observer*.

A fine stained glass window is being fixed at the east end of St. Thomas' Church, Newport, immediately over the monument placed there by Her Majesty in remembrance of the Princess Elizabeth. The centre compartment exhibits Mary at the foot of the Saviour, and in the side compartments are depicted the wise and foolish virgins. The whole has been provided by a ladies' subscription, and is called "The Maidens' Window."

A Home has recently been opened in London, to serve as lodging and boarding house for needle-women and others residing near Regent Street. The greater number of these women are left without friends to find lodging and companions for themselves, and are consequently exposed to many dangers and temptations. The Home is able to accommodate thirty lodgers, and provides comfortable common rooms for meals, for society, or for work. A Chapel has been also fitted up, in which a service was held on the day of opening by the Bishop of London. The Home has been established by the Sisters of Mercy at Clewer, with the sanction of the Bishop of London, and under the patronage of Dean Trench, Sir W. P. Wood and others.

Waltham Abbey Church has just been re-opened after its partial restoration: The present edifice is said by eminent archaeologists to be the identical one which was built by King Harold in 1060.

The following handbill will show the temper of the English mob, and the sort of Protestantism which reigns dominant in the east of London, among the opponents of Mr. Bryan King:—

"THE ARTICLES AND PUSEYISM.

"Protestants of England! There are men trying to delude you by saying that Puseyism can be crushed by altering a few passages in the Prayer Book. This is not true. It is not merely a word here and a word there which is Romish, but the whole book from beginning to end is leavened with Popery.

"No less than sixty objects are taken, word for word, from Popish Mass Books!!

"To put down Puseyism you must have an entirely new Prayer Book and what is more,

"NEW ARTICLES OF RELIGION!!

"The Thirty-nine Articles are not sufficiently Protestant. Look here and judge for yourselves:—

"Article viii defends the Athanasian Creed, which says that none but Catholics can be saved!!

"Article xx attacks the glorious Right of Private Judgment, for it asserts that the Church has Authority in controversies of Faith!!

"Article xxix is to be found, word for word, in the office for Corpus Christi Day in the Popish Breviary.

"Article xxxii advises excommunication, and speaks of reconciling men to the Church by penance.

"Article xxxiv says that whoever breaks the Traditions and Ceremonies of the Church (bowings, kneeling, vestments, and such like,) is to be openly rebuked!!

"Article xxxv says that the Homilies contain godly and wholesome doctrine, and yet in it the Homilies speak of the "Sacrament (!) of Marriage" and calls the Apocrypha "Holy Scripture"!!

"Article xxxvi says that the Ordination Service has nothing superstitious or ungodly in it; and yet in it the Bishop professes to give to all who are ordained priests, the power of forgiving sins!!!

"Until all this has been purged out, the Articles must continue a stumbling block to every earnest Protestant, and a stronghold for the Puseyites and their friends.

"Let your Cry then be—

"REFORM FOR THE THIRTY-NINE ARTICLES!! AND NO POPERY!!!"

FOREIGN AND COLONIAL.

The conflict between the Sardinian Government and the Bishops of its new provinces has now fairly begun. The Cardinal Archbishop of Pisa has been brought to Turin by a military escort, in order to answer for his conduct in prohibiting a "Te Deum" for the establishment of the Sardinian constitution in Tuscany. Several other Bishops have been arrested in the Romagna, and the Archbishop of Piacenza is said to have fled into the Austrian territory.

AUSTRALIA.—In the Legislative Assembly at Melbourne, the State Aid to Religion Abolition Bill, introduced by the Government, and the second reading of which was preceded by a call of the House, has been read a third time and passed, with almost perfect unanimity. Not a voice was raised against the measure, and, in a house of fifty-four members, only five voted against the second reading. The bill provides that the grant shall exist as at present till the close of 1861 and shall then cease. Jews are now, for the first time, to share in the grant while it exists.

General Intelligence.

UPPER CANADA.

The crops in the Ottawa district are reported magnificent. For thirty years past no better prospect of plenty has been vouchsafed.

A meeting of the survivors of the war of 1812-14, was held at St. Catharines, on the 23rd of June, to draw up an Address to the Prince of Wales.

Forty vessels, says the *Detroit Advertiser*, passed on Saturday, bound down. Twenty-nine were larger class grain laden vessels, having on board, in the aggregate, over 450,000 bushels. Eleven were laden with lumber, and their cargoes amounted to one million nine hundred thousand feet.

A very important proposition has been set on foot, for uniting Lake Huron by a ship canal, with the Ottawa river, thence to Montreal, and down the St. Lawrence. Such a canal would carry off all the shipping from the Upper Lakes connecting the great North-West, as it would obviate the long navigation of Lake Ontario. The route of the ship canal has been surveyed, and the route declared practicable at no very great expense.

At the Synod of the Presbyterian Church at Kingston, the vexed question of instrumental music came under discussion. Extracts from the Presbyterian records were read, together with a memorial by John Robertson, stating his conscientious objections to the use of a melodeon in the services of St. Andrew's Church, Toronto, resulting in his discontinuance of attendance at the church; also a deliverance by the Kirk session of Toronto, stating that the melodeon had been in use eight years, and that its removal would be a matter of dissatisfaction. The matter was referred to the Presbytery of Toronto, who declined to exclude the instrument in consideration of its having been so long in use. An appeal to the Synod from the decision of the Presbytery was now heard. By a vote of 86 to 7 the Synod enjoined the melodeon in St. Andrew's Church, Toronto, to be removed without unnecessary delay.

Mr McGann's Exhibition of his deaf mute pupils at Barrie, was very successful, and the *Advocate* says, reflected much credit on his success as a teacher. The same paper adds:—Mr. McGann's object, primarily, was to enlist the co-operation of the County Council in the charity, and guarantee an amount for its support. We understand other County Councils have so acted.

LOWER CANADA.

The *Advertiser* states that gold from quartz veins has been found at Grandby, O. E.

The *Courier du Canada* announces that the subscriptions for the Pope, in the diocese of Quebec, already reach \$16,900. There are several parishes still to be heard from, and it is expected that the total will reach \$18,000. Quebec alone has given within a fraction of \$5,000; the exact amount being \$5,958.

We understand that William Workman, Esq., has, at his own expense, erected before his property in Sherbrooke Street, Montreal, an iron pump, with drinking-cup attached for public use, and a small trough for horses and dogs. We hope that men of means in other parts, will follow the example thus set by Mr. Workman.

On the occasion of the Prince's visit, and on the day of the inauguration of the Victoria Bridge, the Grand Trunk Railway Company will give the grandest Banquet which Canada has ever seen. It will also make the greatest display of fireworks ever witnessed on this continent, for which the leading Pyrotechnists of the United States have been hired. An immense laboratory for their manufacture will be fitted up at Point St. Charles. —*Montreal Pilot.*

EUROPE.

ENGLAND.—PARLIAMENT.—On Friday, June 8th, Lord Brougham asked whether there was any foundation for the report which had been spread of the bombardment of the town of Palermo; for the honour of human nature, he hoped that there was no foundation for such an unexampled atrocity. In the House of Commons, Lord John Russell spoke of a defect in the American laws with reference to the slave trade.—When our vessels saw vessels not only fitted up for, but laden with slaves, they could not touch them, because they carried the American colours, and when they pointed them out to the American cruisers they could not seize them, because there was no law in the United States that would authorise them to do so. Mr. H. Baillie moved for copies of correspondence with the several Governments of India, and for other documents regarding the disarming of the natives.

On Monday, June 10th, the Wine License Bill passed the House of Lords. In the House of Commons, Lord John Russell, as we mentioned last week, said that the question of Reform was too large to be decided in the present session, and that the Bill would therefore be withdrawn until next session. Mr. Disraeli said that the Government had taken a wise and not unglorified course, and that the conservatives party receive it with perfect approbation. Mr. Bright expressed for his own part, his great chagrin, and hoped that the country would be well agitated during the winter.

On Tuesday, June 10th, in the House of Commons, Sir G. C. Lewis said, that when in committee on the Census Bill, he should withdraw the clause imposing a penalty for refusing to answer the question as to religious opinions. Lord Palmerston said a report had been received of an agreement between the commander of the Neapolitan forces at Palermo, and General Garibaldi, that the English admiral should occupy the fort of Castellamare, but that from subsequent accounts, it appeared that the occupation did not take place. An arial Duncombe moved for a select committee to inquire into the constitution of the Board of Admiralty, and the various duties devolving thereon. Lord C. Paget opposed the motion, on the ground that all the matters to which it referred were already under the consideration either of the select committee on piers and harbours, or a royal commission. The motion was withdrawn.

On Wednesday, June 11th, the Lower House was occupied with the details of the Bill for the regulation of labour in mines.

On Thursday, June 12th, Mr. O. Fortescue said in reference to the native rising in New Zealand, that dispatches had been received, and reinforcements had been sent from Melbourne and Sydney, and the ships of war in those waters would render all the assistance in their power. If the outbreak should turn out to be more serious than had been represented, reinforcements would be sent from this country by steam. Mr. Lindsay called attention to the inefficient state of the Navy Reserve. Mr. Gladstone said with reference to a proposed re-adjustment of the Income Tax, that the relief of one class would lay an additional burden upon another. It would be paltering with the House and the country he said, if he pretended that the Government saw their way to a plan for its re-construction, though he was far from saying that an improvement of the present plan might not be practicable.

The question of the rotten condition of the gun-boats which were built during the Russian war, for the English navy, has brought out a regular warfare of correspondence in the public prints, and great is the indignation expressed by the public and officials, and equally loud are the apologies and contradictions of some of the builders of the condemned vessels. The examination of the defective gun-boats led to that of other vessels constructed for the Government, about the same time. At a recent inspection of two of the mortar vessels at Chatham, they were pronounced so defective and rotten, that had they been called upon to sustain the shock and rebound of their heavy guns, they would have gone to the bottom before they had fired a dozen shells.

The Will of Sir Charles Barry, R.A., F.R.S., was proved in the principal registry on the 4th of June, by the executors and trustees, Charles Barry and Edward Middleton Barry, sons, who are both architects; William Henry Barry, his nephew; and Thomas Gueber, solicitor. The personality was sworn under £80,000. To his wife he has left all his furniture, plate, linen, china, and carriages, for her own absolute use; also an immediate legacy of £500, and a life interest in the whole of his property, real and personal, with power of appointment and disposal by his will to their children in such a manner as she may direct; and in default thereof he bequeaths the same to his children equally.

The expedition of Captain McClintock having orders only to survey the proposed deep sea line of route, it has been determined by the promoters of the enterprise to dispatch a private expedition in the late Arctic cruiser Fox, under the command of Captain Allan Young, to survey the overland route as well as the northern shores, and to determine the most suitable points of landing the cable, as well as the best locality for a terminus in the north of Scotland. The Fox is expected to be ready to sail about the 1st of July.

IRELAND.—Judgment was given on Tuesday in the remarkable case of Mary Mathews' infant, by the full court of Queen's Bench. The Chief Justice, in delivering his judgment, stated that the Court was unanimous in opinion that Miss Aylward had not given satisfactory answer to the interrogation, and that she was therefore still in contempt. The other members of the Court gave their reasons for concurring in this opinion at considerable length. Mr. Brereton, Q.C., called on the Court to pronounce judgment at once, and to issue an attachment against Miss Aylward. This application was opposed by counsel on behalf of Miss Aylward, and after a protracted discussion, the Chief Justice announced that the Court had determined on postponing its final judgment in the case, until the first day of next term, until which time Miss Aylward might remain out on bail. She would be required to give a security for her appearance, herself in £500 and two sureties in £220 each.

On the 3rd of July the Honorable Judge Longfield will sell, in the Landed Estates Court, Dublin, all that celebrated locality known as the Meeting of the Waters, with "a full mile of frontage to the best part of the Vale of Avon."

GERMANY.—There has been a conference of the leading German Princes at Baden-Baden. The Emperor arrived on the 15th ult. Shortly after his arrival he was visited by the Prince Regent of Prussia, who remained three-quarters of an hour. The Paris papers assert that the interview was most cordial.—On the 17th, a conference was held at the residence of the King of Bavaria, and was attended by the four kings, viz, Bavaria, Saxony, Hanover, and Wurtemberg; and by the Grand Duke of Hesse, Darmstadt, and Nassau. Before dinner, the Emperor presented the Grand Cordon of the Legion of Honour to the King of Hanover. In the evening there was an assembly at the Villa of the Duchess of Hamilton. At this assembly the Emperor took leave of the Sovereigns, and departed for Strasbourg. It is said the Emperor repeated to the German Sovereigns the pacific assurances, without alluding to the interior or exterior policy of Germany on the Italian question, and asserted that the communications between Berlin and Vienna represent the interview at Baden as a most auspicious event, and as a token of the general pacification of Germany and Europe.

ITALY.—The annexation of Savoy and Nice to France, was formally consummated on the 14th June. M. Thouvenot was decorated with the Cordon of the Legion of Honour on the occasion.

Garibaldi had been reinforced at Palermo by 2,000 troops under his lieutenant, Medici. Admiral Mundy writes to the Secretary of the Admiralty from Palermo, June 3, that the scenes enacted there are most horrible. A whole district, 400 yards in length by 100 wide, had been laid in ashes. Families have been buried alive under the buildings in which they lived. The atrocities of the royal troops are frightful. In other parts, convents, churches, and other edifices have been crushed by shells, 1,100 of which were thrown into the city from the citadel, and about 100 from ships, besides grape, cannister, and round shot. Letters from Palermo to the 18th, estimate the forces of Garibaldi at 4,000. Seven persons found plundering had been shot by order of Garibaldi. Garibaldi had opened a national subscription in behalf of the war, to which the Archbishop and all the noble families in Sicily had subscribed. The convocation of the Sicilian Parliament, according to the laws of 1848, was shortly expected, for the purpose of ratifying the proclamation which decrees the forfeiture of the rights of the Bourbons, and the union of Sicily with the Kingdom of Sardinia under Victor Emmanuel.

SPAIN.—The infant Don Juan (next brother to the Count de Montemolin) has published a manifesto, dated London, May 2, 1860, in which he declares he will not give up—as the count has done—his rightful and legitimate claims to the throne of Spain. The manifesto ends thus:—"I place my faith in Divine Providence, in the rectitude and patriotism of the Spaniards, and in the force of circumstances. I desire not to ascend the throne by encountering victims on the steps to it; I desire to ascend it supported by the general conviction that by legality order will be established, and with it the country will prosper and progress, in conformity with the enlightenment of the age. I issue this manifesto to the Cortes in order that the nation may thereby be informed of it."

The Treaty with Morocco has been published. The first payment of the indemnity by Morocco will be effected on the 1st of July next.

UNITED STATES.

The following are the Presidential candidates nominated by the different Conventions:

REPUBLICAN.—For President, Abraham Lincoln, of Illinois. For Vice-President, Hannibal Hamlin, of Maine.

REGULAR DEMOCRATIC.—For President, Stephen A. Douglas, of Illinois. For Vice-President, Ben. Fitzpatrick, of Alabama.

SECESSION DEMOCRATIC.—For President, John C. Breckenridge, of Kentucky. For Vice-President, Joseph Lane, of Oregon.

NATIONAL UNION.—For President, John Bell, of Tennessee. For Vice-President, Edward Everett, of Massachusetts.

A telegraphic despatch was received by the Mayor of Boston on Tuesday, announcing that the Japanese Ambassadors had determined not to leave New York until they sail for home.

The bronze doors for the Capitol, at Washington, cast at Munich at a cost of forty thousand dollars, have arrived in Philadelphia. They were very much admired abroad, and a desire is felt for their exhibition there, before they are permanently placed in the great edifice at Washington.

The appropriations voted by Congress for the current year's expenses of the federal government of the United States amount to \$56,353,094. The

army and navy, and the diplomatic service, absorb nearly half of the amount. Thus the army expenses are set down at \$15,182,070; naval, \$10,461,080; consular and diplomatic, \$1,168,880. The legislature, executive and judiciary, are allowed \$8,200,962. Indian payments, \$1,976,375; pensions, \$849,000; military academy, \$122,892; equity civil expenses, \$4,692,320; post office deficiency, \$5,007,424. The permanent appropriations, chiefly for the collection of customs, and interest on the public debt, are \$8,178,582. Lighthouses cost \$626,555, and \$1,000,000 are provided to cover estimated claims arising under private bills.

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 4, 1860.

CALENDAR FOR THE WEEK.

- JULY 4.—Wednesday.
 " 5.—Thursday.
 " 6.—Friday.
 " 7.—Saturday.
 " 8.—SUNDAY.—PETER SUNDAY AFTER TRINITY. Proper Lessons.—Matins: 1 Sam. xv.; Luke xx. *Keen Song:* 1 Sam. xvii.; Coloss. iv.
 " 9.—Monday.
 " 10.—Tuesday.

OUR SUCCESS.

SOME months ago a number of eminent clergymen and laymen met together in Toronto to deliberate about the establishment of a church paper. We believe that several meetings were held, but the project was at length abandoned as utterly impracticable. Nothing but difficulty seemed to loom in the distance, and the memory of past failures caused a general feeling of despondency. The conclusion which was arrived at was no doubt a wise one: the proposed paper was to be the vehicle of a small, though dominant, set of men, and to be the medium for the expression of certain party views. There was to be no elasticity about it—no comprehensiveness: its basis would have been not the church, but a certain party in the church: and it would, therefore, not have done much for the great cause of unity, which in the present day must be the highest aim of every sincere churchman.

The attempt which was given up in despair, has now been made by an entirely different combination of men, and upon widely different principles. We are fairly afloat: and a Toronto paper, especially a church paper, which has attained the mature age of six weeks, has already passed the most critical period of its existence. The first great problem has been solved: the first troubles of editorship are over: and we may, therefore, pause for a moment to review the position which we have taken, and to point out how we hope to strengthen it in the future. The reception with which we have met has been in every way most encourag-

ing: it has not been merely the welcome which would be extended to any medium of church news, but the thorough sympathy and congratulation which demonstrate conclusively that we have taken the true path. From one end of the Province to the other we have able and active supporters, men of eminence and position, and independent character, to whom we are personally unknown, and who are, therefore, bound to us by no ties of private interest, but who help us in our difficult task, because in doing so they are forwarding the work of the church itself. And among our brethren in the United States the tokens of approval and sympathy have been equally strong: the notices which have appeared in the various church papers are valuable, not only in relation to ourselves, but as indications of a sympathy which we are far too apt to ignore. The *Church Journal*, of May 23rd, says:—

"THE CANADIAN CHURCH PRESS.—We have received a circular announcing that on the 23rd of May a new Church paper will appear at Toronto with the above name, edited by a committee of clergymen. There is a clear, bold, scholarly, and churchly tone in the announcement of the paper, and we wish it all success. It has long been needed."

And again, on May 30th,—

"THE CANADIAN CHURCH PRESS.—The first number of this new periodical has appeared in neat small quarto form, two columns on a page. Its tone is churchly and manly, and those who have it in hand bid fair to do justice to their responsible and laborious task. As a general rule, we are opposed to the multiplication of Church papers, as having a tendency to scatter among several weak and poor concerns, strength which if concentrated might produce something honorable to the Church, and much more efficient in her service. But as in the case of the *Church Intelligencer* lately established at the South, so here, there is a peculiar work to be done, which cannot be done from the outside. We therefore expressed our satisfaction then, that the wants of the South would be supplied as we could not supply them from the North; and we now are equally well pleased at seeing this promising attempt to supply those natural and proper needs of Canadian Churchmen, which can never be adequately satisfied by a paper published in the United States. We only hope that the effort may succeed as well as it deserves."

The *Banner of the Cross*, the representative of the Church in Pennsylvania, contains the following:—

"THE CANADIAN CHURCH PRESS.—We have had the pleasure of placing this new Church paper on the list of our exchanges, and have reserved our notice of its appearance until we had received a few numbers. Judging from the ability, soundness, and discretion apparent in them, we augur well for the success of this enterprise. A working Church, such as the Canadian must be, with its synods, its church societies, its elective Bishops, its visitations, its parochial interests and ecclesiastical institutions, needs a "Church Press" for the record and publication of their proceedings and development, and the ventilation of those questions which underlie their success or affect their prosperity. We hope to hear that the members of the Church generally in the Canadian provinces will soon not be able to do without this paper."

The *Church Intelligencer*, which reaches us from Raleigh, in North Carolina, speaks of us thus:

"We cordially welcome the first number of this new Church paper. Like our own journal, it has been called into being by a pressing want of the Church in the portion of the country where it is issued. It is published in Toronto. Its tone is Churchly, dignified, and evidently has able men and scholars as its Editors. We wish it the highest possible success, and hope that it may do much to advance the cause of Christ in the world."

And in the Church organ of another State, the *Calendar*, published at Hartford, in Connecticut, we find:

"THE CANADIAN CHURCH PRESS.—The first number of this Journal, published in Toronto, is on our Table. It supplies a great need among Churchmen in Canada, and as able and sound hands have it in control, we wish it great success, both in a long subscription list, and in the production of great good for the Church."

If we have thus succeeded where others have failed, we can only attribute the result to our principles. We have taken up a new position and we are determined so far as possible to occupy it. We are independent, and herein lies the secret of our strength: in theological questions we are bound by no narrower limits than the Church herself, as interpreted by her formularies, her articles, and by her great Doctors: and in practical questions, we advocate the measures of no one party, but judge all by the single test of capability to advance the cause of Christ. We are thus not only independent but representative: and it is this fact on which we would lay especial stress. Every individual member of the Church should have an interest in our work: for although in actual fact it is by our hands that the work is actually done, yet we are merely the agents and representatives of the great body of Churchmen. We have no personal advantages to gain, we have no private interests to further: that

which lies before us as the end of our exertions, lies also before every member of the Church 'in his vocation and ministry.' It is impossible that all should live at the place of publication, or that each should find his own views on every subject represented; the actual management and discretion of editing must be lodged in some definite hands, and if others had taken up the work, rather than ourselves, we should be spared the sacrifice at once of time and money. We are merely commissioners; and when abler hands are found for the task, we shall gladly yield up a work which, however encouraging and honorable, is yet attended with more trouble than those who have not tried it can easily imagine.

Our brethren, the clergy, may help us in two ways, either by extending our circulation or by contributing to our columns: both will tend to the immediate object which we have in view—the permanent enlargement of our pages. We have not the wealth of a party to fall back upon, and having no private ends of any kind to serve, we do not feel at liberty to risk more than we have done already for a public benefit. Every additional dollar which comes into our treasury is one step more towards making our paper large and comprehensible enough to leave no important questions untouched, and no section of the Church, old or young, town or country, clergy or laity, unrepresented.

We are convinced that it will not be long before our position meets with the approval, not only of a large proportion, but of a large majority of the Churchmen of Canada: and we are convinced likewise, that it will be a happy day for the Church when her members can agree to meet it only in the columns of a newspaper.

THE COMMITTEE ON THE MISSION BOARD.

The Committee appointed to report upon and carry out the proposed measure of a Mission Board of the Church Society have a delicate and somewhat difficult task before them. It is understood that this board is to be formed by the joint authority of the Synod and the Church Society, and to be responsible to both these bodies. The difficulty arises from the circumstance that one of them represents the Church of the Diocese in the aggregate, while the other consists only of contributors towards the special objects to effect which it has been formed. Their contributions being strictly voluntary offerings for Missionary and other kindred purposes, it is at least in conformity with the temper of the age, that those who make them should have a voice in the distribution of the funds created by them, and should at least have it in their power to prevent any misappropriation or abuse. Hence we should not be surprised at finding the incorporated members of the Church Society, jealous of any interference with their privileges by a body composed, as the Synod in part is, of laymen, many of whom are not even members of the Society, and but few of them eligible to be incorporated members as the constitution at present stands. It must not, however, be lost sight of, that the Society is now in this particular in a very different position from that in which it was a few years ago. It has become the trustee for a very large sum of money, the commutation fund which has been placed in its hands by the church as a whole, and in administering which, it is bound to consider the interests and to consult the views of the Diocese at large. It would therefore seem but equitable, as it would certainly be conformable with the spirit of the constitution, that the Diocesans represented by its Synod should have some control over those funds, and a word in the distribution of them. This control could only be exercised by means of a committee chosen for the purpose. The idea which was broached by some one at the Synod, that every lay delegate should be an incorporated member of the Church Society without paying his annual five dollars, we look upon as simply absurd. To every contributor of however small a sum we would allow a voice in the appointment of

the committee of the Parochial Association to which he belongs, and such Parochial Committees should, we think, be represented in the District Committee as that is in the Committee of the Central Board; indeed this we understand to be the principle of a proposed alteration of Art. xviii. of the constitution. But we cannot see upon what grounds individual members of the Synod, as such, and unless qualified to be incorporated members, can demand such a privilege.

This view of the subject, however, suggests the question, whether the proposed board should not restrict itself to the management of public funds, having the mission fund of the Church Society, created by the subscriptions of individuals or by annual collections, to be kept distinct from every other fund, and administered as it is at present by the committee of the Church Society proper, instead of causing it to be merged in the general fund which it is proposed to raise for the support of the clergy, as appears to have been the design of the original promoters of the scheme. A distinction surely may be drawn between parishes which are self supporting or partially such, and those which are strictly fields of missionary labour and enterprise, of which we trust there will be an increasing number for a long time to come. It is certainly a matter of great importance to awaken and keep alive in the hearts of our people, missionary zeal; and the consideration which of these plans would be more likely to foster such a spirit, should be allowed much weight in deciding on its adoption in preference to the other. The matter is evidently one which may be viewed from various points, and requires to be carefully thought out, and with regard to which we trust that no hasty conclusions will be adopted.

Literature.

Life in Knowledge of God: a Sermon preached on behalf of the Society for promoting Christian Knowledge, and the Society for the propagation of the Gospel in Foreign Parts. By E. Harold Browne, B.D., Canon of Exeter, Norrisian Professor of Divinity in the University of Cambridge. London: Bell and Daldy. 1860. pp. 19.

In this eloquent sermon of one of the soundest modern English theologians, there is a strong protest against the popular opinion of the day, "that mere education is the great remedy for human misery and human sin," and shows that "knowledge of evil as well as of good was the fruit of that tree of which our first parents ate," "that knowledge even of God's eternal power and Godhead existed among the Gentiles of old," and that "the most knowing of mankind have too often been the most degraded—the wisest in wickedness, not in goodness." Mr. Browne then proceeds to show that the knowledge which is life eternal, "is something higher and better than that knowledge which Adam gained by sin, or which the Gentiles held in unrighteousness;" that "it is higher in degree and better in itself," "the seat of it higher in our nature, and the object of it above all things;" "that whilst we know some things by our desires, some by our intellectual perceptions, some by our higher reason," "the knowledge of the things of God comes to us from God Himself, and is received into the very deepest intuitions of our soul."

In explanation of the text, St. John xvii. 3, Mr. Brown speaks (p. 10) of the need that God's wondrous immensity should be made known to us through One whom we could more nearly understand, before we could attempt to hold within our feeble knowledge, the God of the spirits of all flesh. Hence, he continues:

So has He loved the world that He has sent His only-begotten Son into the world that, though no man could see the Father at any time, yet the only-begotten Son, who is in the bosom of the Father, He should declare Him to us; that the Son of God should become the Son of man; that He should stand half-way between earth and heaven, and bridge over the

gulf between them; that He should be our Brother, whilst He was yet His Father's Son; that He should have all our infirmities whilst He had all His Father's majesty and might, that He should even suffer our sufferings, weep our sorrows, and die our death; that He should blot out with His blood the handwriting of judgment against our iniquities, and purify with His own holiness the hearts of those for whose unrighteousness He had died that He should even raise our fallen nature from the pit that it was hastening to, and place it in all-glorious majesty at the right hand of the Father, and on the eternal throne of God. This may indeed, be life eternal, thus to know the only true God and Jesus Christ whom he hath sent, thus to know Him, not in His abstract, awful holiness, but in His revealed, manifested, undoubted, and indelible love.

Reminiscences of a Clergyman's Wife. Edited by the Dean of Canterbury. London: Rivingtons. 12mo. pp. 204.

We may safely conclude that the "Clergyman's Wife," is Mrs. Alford, for the Dean says that the scenes and incidents described in this volume have mostly come under his own knowledge. They are now recorded, not because there is in them anything exciting or extraordinary, but in order that they may be the means of stimulating those who read them to take advantage of their opportunities of doing good, that they may show the power of kindness in winning those whom we sometimes deem inaccessible; and that they may relate in a permanent form some remarkable examples of simple godliness, and of deep and unswerving attachment. These reminiscences suggest to us the field of labour in which a clergyman's wife often moves, and the great amount of usefulness which she may accomplish. In Canada no less than in England, such a work is not only possible, but is being done, and there are many, both workers and onlookers, who will be refreshed by this record of it.

NEW BOOKS.

Messrs. Longman and Co. will publish this month, *Seven Years' Residence in the Great Deserts of North America*, by the Abbé Domenech; *Two months in the Highlands, Orcadia, and Skye*, by C. R. Weld. They also announce, *A Narrative of Assiniboine and Saskatchewan Exploring Expeditions despatched by the Canadian Government, in 1857-'8*, by Mr. H. Y. Hind, Professor in Trinity College, Toronto.

Messrs. Blackwood & Co. announce the *Luck of Lallymore*, originally published in their Magazine, 2 vols., a new Library Edition of *Sir Archibald Alison's History of Europe*, the *Autobiography of the Rev. Dr. Alexander Carlyle*, edited by J. Hill Burton.

Messrs. Smith, Eldor & Co., announce *Ethica, or Characteristics of Men, Manners and Books*, by Arthur Lloyd Windsor; *The Life of Mahomet*, by William Muir, Esq., Vols. 3 & 4.

Messrs. J. H. and J. Parker will publish on the 1st of July, *Part I. of the Minor Prophets*, with a Commentary by Dr. Pusey.

Mr. Skeffington has in the press *Instruction Preparatory to the Holy Communion*, in Six Sermons, by the Rev. Henry Swabey, M.A., curate of St. Martin's-in-the-fields. The *North British Review* will in future be published by T. & T. Clark, Edinburgh.

University Intelligence.

CANADA.

TRINITY COLLEGE.—PRIZEMEN. JUNE, 1860.

Dr. Fuller's Reading Prizes—1st. Badgley; 2nd. McNooly. English Essay—Evans. English Verse—Bradbury. Theological Students—McNooly. 3rd Year. Classics—Bradbury. Geology and Chemistry—Douglas. 2nd Year: Classics—Evans. Mathematics—Harrison. Geology—E. Henderson. 1st Year: Wellington Scholar—Fraser. Burnside Scholar—Forneri. Allan Scholar—Jesup. Dickson Scholar—Baldwin. Experimental Philosophy and Chemistry—Fraser.

A convocation was held on Friday the 20th ult., at which the following degree was conferred:—M.B. Alexander Thomas Augusta.

TRINITY COLLEGE—THE ANNUAL DINNER.

The annual dinner of this University took place in the College Hall on Thursday evening last. There was a much larger gathering of the friends of the College than upon any previous occasion, and the great enthusiasm which was manifested by all who were present must have been very gratifying to those connected with the institution. The "High Table" was presided over by the Rev. the Provost, supported on the left by the Lord Bishop of the Diocese, and on the right by Sir John Beverly Robinson, Chief Justice of Upper Canada and Chancellor of the University. The side tables were presided over respectively by Professors Kendall, Hatch and Bovell. Among the guests were Sir Allan McNab, Hon. William Cayley, Hon. J. Rose, W. Baldwin, Esq., Capt. Macleod, (Drynoch), C. J. Campbell, Esq., R. Denison, Esq., J. Henderson, Esq., Rev. W. S. Darling, Christopher Robinson, Esq., Rev. H. C. Cooper, &c. The Hon. P. M. Vankoughnet accepted the invitation, and fully-intended to have been present, but was accidentally prevented; J. W. Gamble,

Esq., also expressed great regret at his unavoidable absence. The following members of the Corporation were also present: the Hon. J. H. Cameron, the Hon. G. W. Allan, Captain Strachan, S. B. Hartman, Esq., T. Cartwright, Esq., J. Lakin Robinson, Esq., Rev. Dr. McMurray.

The dinner was served in the usual excellent style of the College, and after the cloth was removed, Sir J. B. Robinson rose to propose the first toast, "The Queen and Royal Family," and in doing so alluded, with great effect, to the approaching visit of his Royal Highness the Prince of Wales, observing that, as well as in the rest of Canada, he would find a right loyal feeling within the walls of Trinity College.

The next toast of the "Chancellor of the University," was proposed by the Hon. J. Rose, who passed a very high eulogium upon the learned Chief Justice, and spoke of the great respect in which he was held by the Bar of Lower Canada, and of the illustrious example which he afforded to every member of the legal profession throughout the Province.

Sir J. B. Robinson, in responding, said that he took no credit to himself for the position he held, except that of unwearied industry and zealous endeavour to discharge his duty. He regretted that what he had done for the College fell so very far short of his wishes, and that he had been prevented from doing more, not by pressure of private engagements—the neglect of which would have been merely an injury to himself, for which in such a cause he cared nothing—but by that of official duties, which could not be neglected without injustice to others.

The next toast was the "Bishop of the Diocese," proposed by the Hon. J. H. Cameron, and was received with an enthusiasm which was perfectly deafening, and showed well how great a hold his Lordship had upon the affections of all who were present, both young and old. Mr. Cameron alluded briefly to certain events which had lately happened in the West, and said that they could scarcely be true, and that there must be a mistake somewhere, it must have been some other University which had fallen under the censure of the Bishop of Huron.

The Bishop of Toronto in replying to the toast displayed an amount of energy and warmth of feeling which surprised even those who were best acquainted with the great power and natural vigor of his character. He referred to the part which had been taken by the Bishop of Huron, and said that this attack would prove abortive. From his first coming into the country he had done his best to advance the cause of education, such an education as would teach the young their duty alike to God and man, when an attempt was made to separate the two, he had felt bound to rear this college in which they should not be separated; he considered it the greatest glory of his life to have founded Trinity; that institution would suffer no harm from any attack that could be made upon it, for the principle on which it was founded was a righteous one. As to the wanton attack that had lately been made, he could only call it an act of atrocity. (Loud and protracted applause.)

The next toast was "Our Visitors," proposed by the Hon. G. W. Allan, who alluded with great satisfaction to the fact that amongst these guests were several members of the Government, and said that these would always meet with a warm reception within the College walls.

The toast was responded to by the Hon. Mr. Cayley, who stated that he could not be properly styled a guest, as "bone of his bone and sinew of his sinew" had represented him in the College for many years. When he remembered what Trinity College had done for his sons, he for one could never believe in any charge that was brought against its teaching.

The Hon. John Rose, on being again called upon, said that he should be proud if in Lower Canada could have been gathered together in any collegiate institution such an assemblage as he saw before him on this occasion.

The toast of the "Corporation" was responded to by Sir Allan MacNab, who remarked that though this was the first occasion on which he had been at the annual dinner, yet on every future anniversary he should think it his duty to be present. With regard to the difficulty in the west, he was sure that not one individual in Canada would be influenced by it. It only needed to be known that the Bishop of Toronto was on one side—the Bishop of Huron on the other. (Enthusiastic cheering.)

The Provost then proposed the "Professors," and while acknowledging the efficient services rendered by all in their respective departments, alluded especially to his regret at the approaching departure of the Rev. Prof. Kendall, who replied in a speech very appropriate to the occasion.

The toast was also briefly responded to by Professors Hatch and Bovell, the latter of whom, with his usual warmth and ability, spoke in defence of the principles of the College.

The next toast was the "Graduates," which was acknowledged by Salter Vankoughnet, and Robert Harrison, Esqs., and also the Rev. T. D. Phillips, of St. Catharines' Grammar School.

The two next toasts were the Prizemen of the year and the Students. The Provost in proposing them, announced the successful candidates for the Scholarships which are awarded annually to the students of the first year, as follows:—

Wellington Scholar—Fraser; Burnside Scholar—Forneri; Allan Scholar—Jesup; Dickson Scholar—Baldwin.

The Bishop then rose to propose the last toast of the evening—"The Provost." In doing so His Lordship remarked that they had worked together for nine years in the greatest harmony; on not one

occasion had there been the slightest difference between them on any point, although both were men of independent opinions. The Provost had his fullest confidence and esteem.

The Rev. Provost Whittaker observed, in the course of what was certainly the speech of the evening, that when any attack was made upon the theological teaching of the College, it was his teaching that was referred to. The real cause of that attack was not that his teaching was contrary to the doctrines of the Church of England, but because he would not suppress or evade any portion of those doctrines as given in the Articles and Prayer Book of our Church. There was no person who had more reverence for persons in high position in the Church, no person more unwilling to do or say anything that would appear like a reflection upon any one of them; but there were some occasions when one could only parry a deadly thrust by wounding his adversary, that it was his duty to defend the College, and, please God, he would defend it. (Great cheering).

This ended the proceedings.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

To the Editors of the Canadian Church Press.

GENTLEMEN,—There can be no doubt in the minds of good and earnest men, of any class of doctrinal views, that the Bishop of Huron has seriously committed himself and his Diocese to self-dependence and isolation by his unhappy sectarianism and intolerance, and this in more than one instance.

But, perhaps, nothing has shown more clearly of what spirit he was, and I fear is, than the attitude which he has chosen to assume towards Trinity College; an institution which, centrally situated, was intended and calculated to be for the whole of Canada West, however sub-divided into Dioceses, a training school of godly and useful learning and discipline; whose theological teachings, as I can testify, who am one of its first students, have ever been based and built upon the formularies of our Holy Church, and upon them only; whose respected and beloved Professor of Divinity can be open to no charge, except, perhaps, that of too much impartiality, and too little obvious effort to impress his own stamp upon the opinions of those whom he so ably instructs. But there can be no doubt, that as men in Trinity College do generally think and read, to some extent at least, so, in spite of themselves sometimes, their narrow Geneva prejudices are gradually worn away, and, silently and happily influenced for good, they go forth to their Masters' work the advocates of the truth, and the opponents of every form of error. "*Sine illae lacrymarum.*"

The Bishop of Huron has earned for himself the unenviable distinction of standing forth before our open enemies, and our false friends, as "he that troubleth Israel"—the avowed antagonist of his predecessor, and older brother in the Episcopate. He may succeed in causing present embarrassment, but the ultimate consequences of such acts to himself will doubtless be such as ought to be feared by those who know the responsibility of a Bishop's office, and the weight which should attend a Bishop's official declarations. We can only hope and pray that His Lordship may be permitted to regret this ill-advised proceeding before its evil results are utterly beyond his control.

With regard to the statute referred to as giving the Chancellor power which the Bishops, or any one of them, ought to possess, I am not quite clear. Perhaps yourselves, or some of your correspondents, will explain its provisions. If it restricts to the Chancellor the power or the option of initiating disciplinary or doctrinal presentments against a professor or other officer, might it not have been better to have given that power to any fixed number of the council, or to any one Bishop? Is it necessary to constitute the Chancellor, who may possibly be a careless or indifferent churchman, a sort of grand jury to determine the advisability of further proceedings? But if it is merely a final appeal in matters of academic discipline and morals to the Chancellor's court, this is not what ought to be denied to any member of the University down to the humblest under-graduate.

But in either case the Bishop of Huron had a constitutional remedy in his hands, nor was it in the slightest degree necessary—while it was, upon every Christian and Ecclesiastical ground, unwise and unbrotherly to use untampered language—language calculated to wound the heart and weaken the hands of him who may justly be called the Apostle of the Upper Canadian Church, and the Parent of Upper Canadian Christian Education; and who certainly deserved at the hands of his younger brother—once his son—more deference and more Christian courtesy.

Yours faithfully,

Diocese of Toronto, St. Peter's Day, 1860.

M. A.

To the Editors of the Canadian Church Press.

GENTLEMEN,—Will you admit into your columns a few remarks on your Editorial of the 13th inst., on the subject of the proposed Hymnal?

Surely when the writer of that article expressed it as his opinion that "if the clergy are competent to write sermons, they might, as far as doctrine is concerned, be trusted to choose for themselves and their several congregations, some one out of the many collections of hymns which are now in use in the church," he must have lost sight for the moment of the result of such a liberty, which would undoubtedly be to flood the diocese with hymn-books of every type of theology and every degree of orthodoxy. We may be sure that if he regards it as doubtful "whether authority for such a proceeding be requisite," there are many clergymen who would take the benefit of the doubt, to introduce their own favourite hymn-book, without asking permission of any other ecclesiastical authority than perhaps their own churchwardens. How much would it enhance the difficulties which a clergyman of decided views has even now to contend with, to find, on entering a new parish, a hymnal in common use in the congrega-

tion, and perhaps a great favourite with many of them, of which as a whole he must entirely disapprove, and some of the most popular hymns in which he would not on any account give out!

Surely, too, the writer must for the moment have forgotten the peculiar manner in which the mind is affected by the frequent repetition of a statement of doctrine whether true or false, and the influence which a hymnal must thus have in forming the opinions of a congregation. If there be error in the sermon, upon many in every assembly it produces but little effect—entering at one ear and coming out at the other—as the saying is; while those who listen to the preacher with attention are, to a certain extent, upon their guard, being often cautioned to "Search the Scriptures, whether such things are so," and to compare the statements they hear in the sermon with the authorized formularies of the Church; and the error, if occasionally repeated, is clothed in different language and stated in a different connection. But with a hymnal in common use the case is otherwise. If there be error contained in it, that error is not only pronounced in the ear,—it is presented before the eye, it is pronounced by the lips, it is recommended by the charm of the accompanying melody, it becomes the utterance of the mind and of the heart. Watts' and Wesley's Hymn-Books have served to fix the respective opinions of those divines in the minds of the congregations which use them, in a degree not less than that in which the use of the Liturgy of the Church has served to impress catholic truth upon the congregations of our own communion. Hence, as it appears to me, the great importance of discouraging the introduction of any new hymnal, unless known to embody catholic doctrine, and to have been prepared and put forth by competent authority.

Neither must the practical inconvenience of having a number of different hymn-books in use in the same diocese be overlooked; the expense thus entailed upon persons travelling or removing from one congregation to another; the inconvenience arising from want of familiarity with the different hymn-books thus required; the absence of those pleasant and very dear associations which cling around hymns to the use of which, in public worship, we have long been accustomed.

Much more might be written on the subject. I trust, however, that the reasons I have advanced are sufficient to show that it would be more advisable to recommend the continued use of our own present hymnal, meagre and imperfect as it is, until it can be superseded by a better, put forth by authority, than to countenance the introduction into the diocese of a variety of hymn-books, the use of which would interfere very seriously with the uniformity of public worship.

Fort Erie, 20th June, 1860.

Yours, very truly,

A. A.

To the Editors of "The Canadian Church Press."

GENTLEMEN,—I know not when I was more pained than on reading to one of the Toronto papers a brief account of the discussion in "The Synod of Huron," on Dr. Townley's motion regarding Trinity College. At first I felt that the remarks there attributed to the Bishop of Huron, were carelessly reported, and then that if His Lordship really gave utterance in Public Synod to such sentiments, that it must have been after having been goaded on by some rash attempt to force from him, a full and uncompromising sentiment of approbation to the College and its system. I would fain hope that this last was the case, as I have reason to think that His Lordship really spoke what has been reported. Distressing indeed is it to think that one in the position which he occupies, should have ventured in so authoritative a manner to impugn the character of so noble an Institution. Could he, gentlemen, have given his expressions sufficient thought? Can he know what is taught within the walls of Trinity College? Can he be fully aware that by speaking as he then spoke, he has given the enemies not merely of the College, but of the Church, occasion to blaspheme? Could he have sufficiently considered that he was calling in question the ripe, clear, and sound judgment of his former Diocesan, and now senior brother, on the Canadian Episcopal Bench? Can he be sufficiently aware of the kind of teaching, its character and tendencies, at Trinity College? Truly evangelical and scriptural as it is. I could wish that His Lordship of Huron had been present at the late meeting of our Synod, when the Provost of Trinity College introduced his intended "Canon," on the election of Bishops. Would he, think you, after so able, so lucid, so eloquent an address as the Provost then delivered, one which perfectly riveted the attention of the entire Synod, and called forth unbounded expressions of admiration and thankfulness even from those who are supposed to differ from him on points of Theology, and also from those who could not vote with him: would His Lordship, I say, have been prepared, ready and willing, to make such rash and unprovoked remarks regarding the College, and the teaching therein, as are ascribed to him in the report of his Synod. I could venture upon expressing an earnest hope that by some means unknown to me, His Lordship of Huron could be induced to reconsider his views, and if not wholly change them, yet so modify them, as in some measure to do away with the false, yet sadly erroneous impression he has been the means of raising, against an establishment having for its primary object the training of men to go forth and preach the unsearchable riches of the Gospel, and also the giving to the ranks of the various worldly professions, men imbued with a sound education, sanctified with a religious and truly scriptural training.

Yours obediently,

A CHURCHMAN.

Diocese of Toronto, June, 1860.

"Lastly, and above all, let me say remember the wide difference between trying to set an example, and living so as to be an example. The difference is indeed unspeakable, both as regards others and as regards ourselves. The acts which we do directly to set an example, and the words which we speak to enforce it, are comparatively few and powerless, when set beside the multitude of daily acts, looks, and words affecting others, which, as I said at first, are always flowing forth on others from our Spiritual and moral being. Our real influence upon them for good, depends on the Spiritual efficacy of this perpetual, unconscious exhibition and imparting of ourselves to them. Nor is the difference less as it regards ourselves. To seek to be indeed a saint and so to bless others, will lead to our salvation, to seek to seem to be a saint, even for the holiest purposes, is pretty sure to end in our damnation."—Bishop of Oxford's Ordination Address.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, July 4th, 1860.

The week has been a favorable one, and the trade in all departments is exhibiting unmistakable signs of improvement.

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