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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, MAY 30, 1860.

[No. 2.]

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

We believe the following are the terms of motion which will be brought forward at the ensuing session of Synod, by Mr. R. B. Denison:—"That His Lordship the Bishop be respectfully requested to obtain from the Committee of the Commutation Trust Fund, for the information of the Synod:—

1. A statement of the actual amount of money received from the Government as commutation for the Clergy Reserves.
2. The nature of the investments of the money so received, whether in Debentures, Mortgages, Real Estate or otherwise.
3. By whom said securities were given, by whom they are held, and whether such securities have been effectually examined and registered.
4. The list of the names of the Committee of the Commutation Fund.
5. An account of the apportionment of the annual income derived from said fund, as well as of the disposal of the surplus fund; including a list of the names of the clergy on the fund, with the sums received by each.

Mr. Denison further moves that the information sought from the Commutation Fund Committee, be obtained as early as possible, in order that it may be laid before the Synod on Thursday 14th of June.

We omitted to mention last week, that on the second day of the Session of Synod, the annual meeting of the Church Society will be held. We may look for some stormy discussion, especially on the motions of the Archdeacon of York and the Hon. J. H. Cameron.

We learn that the election of Synodsmen in the eastern part of the diocese, was attended this year with more than usual activity. This is, no doubt, to be attributed to the prevalent idea, that upon the present delegates will fall the election of the Bishop of Kingston. We sincerely trust that the anticipation may be realized.

We are glad to record several interesting indications which have fallen under our notice, of the spread of Church principles in the City of Toronto. Ascension-day was marked this year, for the first time we believe, by the celebration of the Holy Communion in the Cathedral. The Litany is said at 9 a.m. every Wednesday and Friday, in the Church of the Holy Trinity—the only Church in Toronto, moreover, which has a weekly celebration.

A commodious brick parsonage is in course of erection at Thornhill, for the Rev. E. H. Dewar, whose energy and ability have met with many marks of success during the year of his labours. The evening service is very numerously attended, and the congregation has been restored to the outlying station of St. Stephen's Church, Vaughan.

We hope that an effort may yet be made to recover the Government Grant to the Indian Mission and Schools of Monahatooaing, which has been taken away on the ground of the inefficiency of the present missionary and his staff. It is lamentable that the failure of an individual should be confounded with that of the Church to which he belongs. We trust that the Synod will take up the subject.

DIOCESE OF HURON.

The diocesan Synod will meet in St. Paul's Cathedral, London, on Tuesday, June 19. There will be service in the Cathedral at 11 a.m. The business of the Synod will commence at 2 p.m. On the following Thursday, the meeting of the Church Society will be held—the quarterly meeting at 10 a.m., and the annual meeting at 7 p.m.

We are glad to observe that Mr. V. Crouyn, son of the Bishop of Huron, has just been called to the Bar by the Benchers of the Law Society of Upper Canada.

The Rev. F. D. Fauquier, of Huntingford, has recently been presented with a very beautiful copy of the Holy Scriptures, by the ladies of his congregation. The present was accompanied by a very cordial address.

DIOCESE OF MONTREAL.

Trinity Church (late St. John's), Montreal, was opened for divine service on Whit-Sunday. The sermon in the morning was preached by the Bishop of the Diocese.

The Bishop of Newfoundland has just passed through Montreal, on his return from Bermuda.

The Society for Promoting Christian Knowledge has granted £50 sterling to the Free Church which the Bishop is desirous of building in Montreal.

GRREAT BRITAIN.

ENGLAND.—The *Nonconformist*, the chief organ of the political Dissenters, expresses great vexation at the recent division upon the Church-rates Abolition Bill. It says:—"Upwards of sixty members have fallen away from our ranks since last year. We shall not puzzle our brains, nor mislead our friends, by attempting to account for this result as a casualty. It is a defeat. It indicates that the Church of England is determined not to part with the machinery of parochial taxation for ecclesiastical purposes, and that she will put forth, to the uttermost, her enormous power and influence to make such determination good."

The disturbances at St. George's in the East were, in some respects, worse than ever on Sunday, May 6th. In the evening, confusion of the worst kind prevailed during the whole of the service, and "a gentleman" who gave his name as Dr. Chambers, a physician in extensive practice, and a lecturer at one of the hospitals, was given in charge for breaking off a pew door, or assisting to do so. During the reciting of the Creed the yelling was terrific.

It is in contemplation to restore the chapel of Netley Abbey, situated on Southampton Water, for the purpose of performing Divine service in it.

Two new Church societies are now in active operation: The one is called "The Church Institution, an association of Clergy and Laity, for defensive and general purposes;" it has been established chiefly through the exertions of Mr. Henry Hoare, the banker, and has on its Committee several of the most prominent and active members of the Church of England, Viscount Ingestre, Earl Nelson, Earl of Dartmouth, Sir W. O. James, J. G. Hubbard, Esq., Lord R. Montagu, and others. Its immediate objects are to combine Churchmen of every shade of political and religious opinion in the maintenance and support of the Established Church, particularly as regards all questions affecting its welfare likely to become the subject of legislative action; and generally, to encourage the co-operation of clergy and laity, in their several districts, for the promotion of measures conducive to the welfare of the Church, no question touching doctrine being entertained at any meeting. The other is called "The English Church Union," and consists chiefly of those who sympathise with the ritualistic movement.

Archdeacon Denison has just delivered a charge in which he urges the clergy to resist every attempt at the compromise of the Church-rate question, even by the adoption of the Report of the Committee of the House of Lords.

The anniversaries of the religious Societies—the May meetings—furnish a very useful guide to their character and progress; That of the Society for the Propagation of the Gospel was presided over by the Archbishop of Canterbury, supported by the Bishops of Chichester, St. Asaph, Llandaff, Carlisle, Down and Connor, Llanuon, and Brisbane. The past year's income was £115,490. That of the Church Missionary Society was presided over by the Earl of Chichester supported by the Bishops of Winchester, Carlisle, Llandaff, Ripon and Sierra Leone. The past year's income was £159,206. A cheque for £1000 was handed in soon after the reading of the Report, for the support of a Mission in Japan. That of the Additional Curates' Society was presided over by the Archbishop of Canterbury. A very encouraging report was read, and the annual income stated to be £26,317. That of the Scripture Readers' Society had for its Chairman Lord Ebury. Its income was reported at £9,529, being £823 less than the preceding year. That of the Church Penitentiary Association was presided over by the Bishop of Oxford. Its income was stated at £1567. The Protestant Alliance congratulated itself on its prosperity, its income having

been £1187. The Protestant Reformation Society lamented its limited income of £4000. The Wesleyan Missionary Society had an income last year of £140,000, and the Baptist Missionary Society of £20540.

The printing of Bibles by authorized and privileged parties, has occupied the attention of the House of Commons; and a committee, by a majority of only one, and he a Dissenter, has recommended that the patent of the Queen's printer and of the Universities be discontinued. The *Times* has devoted some space to the subject, and has suggested some important objections to the report. As to cheapness, it is evident that that cannot be carried further than it now is, but that when many parties print the Bible, the book must be dearer. Monopoly there is none, for there are now three large establishments competing with each other. As one of the witnesses justly observed, "The stake which the Queen's printer and the Universities have in the magnitude of the concern, is much greater than if it was divided among a larger number of printers; and it is better worth their while to compete severally for the work than it would be if the competition were extended largely." On the question of correctness, nothing has justly been complained of under the present system, and the "vigilance of the Christian public," on which so much stress is laid as a guarantee, amounts to nothing at all. If ten thousand Bibles were printed incorrectly, and then diffused through the whole book trade, the impression would not be hindered in its sale by its errors. In most cases they would not be discovered, and when they were detected, what means could be adopted to guard others against them?

The handsome sum of £3,000 has been collected, chiefly from men of letters and their friends, in aid of the memorial Church of George Herbert, at Bemerton. About £1000 is still needed to complete the work.

A conference of the leading clergy and laymen of the Evangelical party of the Church of England, has been held at the Freemasons' Hall, for the purpose of considering the present aspect of affairs in the Church. The Earl of Shaftesbury was in the chair. Representatives from nearly every diocese were present. The conference was convened under the auspices of the Church Protestant Defence Association, for the purpose of discussing the following points.—The case of St. George's-in-the-East, Church Discipline, Extension of the Freedom of Religious Worship, Liturgical Revision, Uniformity Acts, and the Law and Canons of the Church. The proceedings were conducted in private.

A deputation, headed by Lord St. Germans, recently visited on Lord Palmerston, on the subject of a proposed new bishopric for Cornwall, to be formed out of the present diocese of Exeter. From the statements of the speakers, it appears that the diocese of Exeter is by far the more extensive, and with the exception of those of London, and the great manufacturing districts, the most populous diocese of England and Wales. Lord Palmerston said that the question was simply one of funds, and if by voluntary contributions a sufficient sum could be raised for the endowment of the new bishopric of Cornwall, he should have no objection.

At the Thames Police Court, on Monday, a man named Corby was fined 40s. for using violent and offensive language in the neighbourhood of St. Georges, on Sunday evening.

In the case of "Beal v. the Hon. and Rev. Robert Liddell," incumbent of St. Barnabas, judgment was delivered on Wednesday. Dr. Robertson felt it necessary, from want of jurisdiction, to refuse the motion, and that the matter must be referred to her Majesty in Council.

Lord Shaftesbury has introduced a bill into the Upper House, which would vest in the Crown with the advice of the Archbishops, absolute control over the ornaments, furniture, and vestments of the Church.

On the occasion of the discussion in the House of Lords, on Tuesday, (May 8th,) not a single Peer offered Lord Ebury the least support. The Archbishop of Canterbury, speaking in the name of the whole Episcopal bench said, "we think a verbal revision would not be worth its cost, we think that a doctrinal revision would throw the whole Church into confusion." The Bishop of Oxford would not have a letter of the Prayer Book altered. Against such an opposition Lord Ebury felt it was no use struggling, and he withdrew his motion. In the course of his speech he strongly recommended his brother Peers to read a book by the Dissenting Minister, Mr. Binney, called "Lights and Shadows."

The Right Hon. Most Rev. Thomas Musgrave, D.D., P.C., Archbishop of York, Primate of England, and Metropolitan Visitor of Queen's College, Oxford, Governor of the Charterhouse, and King College, London, and Elector of St. Augustine's College, Canterbury, who died on the 4th inst., at his town house, 41 Belgrave-Square, after a very short illness, was a son of William Pelee Musgrave, a respectable tradesman of Cambridge, where his Grace was born, March 30th, 1788. He became at the age of 18, a student of Trinity College, Cambridge, and was 14th Wrangler in 1810. He was subsequently elected a Fellow of Trinity, M.A. 1813, and Almoner's Professor of Arabic, in 1821. He was in 1831 Senior Proctor, and Bursar of his College, and obtained the incumbency of St. Mary's the Great, Cambridge; in 1837 he was made D.D., and consecrated Bishop of Hereford, and was translator to the Archbishop Episcopal See of York, in 1847. His Grace married, 12th of December, 1839, Catherine, youngest daughter of the late, and sister of the present Lord Waterpark.

The Hon. Rev. Baptist Noel, has published a letter to the Noblemen and Gentlemen, who attended the fight between Heenan and Sayers. The Rev. Gentleman has evidently paid close attention to the copious literature of the "fight," and proves that he can hit pretty hard, and certainly succeeds in getting his antagonists "on the ropes." Speaking of the gambling aspect of the affair, he says, "many were present, to whom each blow was like a cheque upon the bank, every fresh protuberance, like a purse of gold, and wolfish eyes were sparkling, and eager throats yelled out their frantic delight."

The Rev. William Blennerhasset, vicar of Iwerne Minster, near Salisbury, has put an end to his life, under very melanchol circumstances. The living thus rendered vacant is a discharged vicarage, worth £300 a-year, in the gift of the dean and canons of Windsor, who are bound, by the provisions of their trust, to present a bachelor.

IRELAND.—APPOINTMENTS.—Rev. H. Murray, to Rectory of Cavan; Rev. Dr. Callanan, to Rectory of Mayo; Rev. R. Mollan, to Rectory of Ballinakill, Comemarr; Rev. W. J. Thornhill, to prebend of Connor.

A number of designs for the new Church of St. Andrew, Dublin, are at present exhibited at the Royal Irish Institution. Many of them possess remarkable merit. The cost is limited to £10,000, but the handsomest design contemplates an expenditure much exceeding that sum.

FOREIGN AND COLONIAL.

UNITED STATES.—Bishop Komper, of Wisconsin, has lately made several stirring addresses in New York, on behalf of the Naahotahmission. The energy which that mission has displayed, both in its alumni and its supporters, deserves not only to be widely known, but to be widely imitated.

The anniversary of the death of Bishop Doane was appropriately marked by his friends by the erection over his grave, at Burlington, New Jersey, of a handsome monument, built of Belleville free stone, in the form of a Gothic cross.

The Triennial Convention of the Brotherhood of the Protestant Episcopal Church in the United States, was held in New York, a fortnight since. The sermon was preached by the Rev. Dr. Mahan, of the General Theological Seminary.—*Church Journal*.

Dr. Huntington, late of Harvard College, whose name stands at the head of the recent converts from Unitarianism, will shortly be admitted to Orders in the Episcopal Church. A parish in Boston has already been secured for him, and a new Church is contemplated.

FRANCE.—At the general conference of Pastors in Paris last month, the question of revivals was discussed. An able paper which was read on the subject by M. Monnier, showed very forcibly the injurious effects of such "numerous meetings of an impassioned crowd, in exciting itself more and more, striving in some manner to constrain God, by the number and ardour of its prayers."

The question of the liberty of worship seems likely to attract some attention in the new realm of Victor Emmanuel. The rigorous enactments of the statute book have not been by any means cancelled, and from time to time, prosecutions have been successfully instituted against those who endeavoured to make proselytes. We meet with them in 1857 and 1858, while last year a new law was adopted which is likely to impede materially the operations of the Bible colporteurs. In Tuscany the Provisional Government more than once declared in favour of liberty of worship; but lately we hear of the prohibition of a Waldensian preacher at Lghorn.—*Clerical Journal*.

The Patagonian missionary schooner *Allen Gardner*, has been captured by the natives, and all hands killed except one.

THE CHURCH RATE ABOLITIONISTS.

What he (Mr. Bright) wishes to see is the Church reduced to a denomination—that is, an aggregate of sects all proselytising, all active, all hostile, and all cultivating Christian charity on the sound principle of underselling each other in the spiritual market, and touting for customers with the amiable and fraternal spirit of Manchester warehousemen. He wants free-trade in religion in order that consumers of religion may get the market supplied with the article at the cheapest cost, and with the greatest amount of competition. He wants what his friend Mr. Wilson would call a roaring trade in the commodity. If we were disposed to argue the matter on high grounds, we should perhaps question whether this view of the Church exactly fulfils what we know to have been the unity of believers, in those apostolic times of mutual charity and brotherly love to which Mr. Bright looks back with so much edifying unction. But upon social considerations we must say that we are not anxious for this Church of the Future. We own that a Church Establishment, simply because it is not so very bustling, so very aggrandizing, so very much engaged in pushing its wares in the keen competition of an overstocked market, has its political uses. We had rather not see so many agents of rival "churches" bidding for our custom. When it's sects come to take turn and turn about in the parochial churches, which is the avowed object of the Liberation Society, religion, we must say it, would become a public nuisance; and social government would become impossible in the rivalry of the denominations. If, as Mr. Bright tells us, Church-rates are the only obstacle to the realization of this happy family of competing sects, we must own that it is the strongest argument we have heard for their retention. If Church-rates are the safeguard against the Church of England degenerating into a noisy voluble aggregate of conventicles with quarterly meetings, long may they survive.—*From the Saturday Review*.

General Intelligence.

CANADA

PROVINCIAL PARLIAMENT.—The following are some of the more important acts which were passed during the recent session:—

- An Act to diminish the number of licenses issued for the sale of Intoxicating Liquors by retail.
- An Act to amend the Act incorporating the Ladies of the Protestant Orphan Asylum of Montreal.
- An Act to enable the Rector and Churchwardens of the Church of St. Paul, at Woodstock, to sell certain lands belonging to the said Church.
- An Act in relation to Fire Insurance Companies not incorporated within the limits of this Province.
- An Act to extend the Jurisdiction of the County Courts.
- An Act to incorporate the "Mount Hope Institute," at London.
- An Act to prevent the unlicensed sale of Intoxicating Liquors in the Unorganized Tracts in this Province.
- An Act respecting Free Ports of Entry.
- An Act respecting the final abolition of Feudal Rights and Duties.
- An Act for the better protection of Game in Upper Canada.
- An Act to exempt certain articles from seizure in satisfaction of Debts.
- An Act to extend the Act respecting the investigation of accidents by fire, to the Country parts.
- An Act to amend the Upper Canada Common School Act.
- An Act to amend the provisions of the several Acts for the incorporation of the City of Montreal.
- An Act for the more effectual prevention of corrupt practices at Elections.
- An Act to amend an Act respecting the Municipal Institutions of Upper Canada.
- An Act to incorporate the St. George's Society of Montreal.
- An Act to amend "An Act respecting Barristers at Law."
- An Act to authorize the sale of the site of St. George's Church in the town of Guelph, in the County of Wellington, the acquisition of another site in lieu thereof, and the raising money by mortgage on the latter, for the purposes of erecting a new Church therein.

UPPER CANADA.

Toronto.—The following gentlemen were on Monday week called to the degree of barrister-at-law by the Benchers of the Law Society.—W. Duck, of Ottawa; M. C. Cameron, of Goderich; Robert Loscomb, of Bowmanville; D. A. Cressor, of Owen Sound; J. W. Hancock, of Toronto; S. Cochrane, of Whitley; J. A. F. McLeod, of Bowmanville; and V. Cronyn, of London.

Telegraph Offices are again open at Port Dalhousie, Thorold, Port Robinson, Welland, and Port Colborne.

The Crystal Palace in Hamilton has been commenced. It is to be after the model of the exhibition building in this city, but will be somewhat more extended, so as to afford more room on the ground floor. The Prize List will be published some time in June, but the exhibition will not take place until the visit of the Prince of Wales to Hamilton.

There were two cases of murder tried before Judge Burns, at the recent assizes, at Simcoe. Joseph Agnew was found guilty of the murder of Daniel Cleary, at Tecumseth, and Hugh McDonald of the murder of his wife, at Thornton, under the influence of drink.

London, O. W., is to receive two Russian guns similar to those now lying in the University Avenue, Toronto.

The Great Western Railway Company has decided on removing their station from Glencoe. The exact site of the new station has not yet been determined, but it is said that some point half way between the stations of Glencoe and Longwood will be chosen.

On Saturday last, a fine lad, about ten years of age, son of Mr. John S. Killaly, of Ottawa, was drowned in the Ottawa river, while boating in company with two of his companions.

The Queen's birthday was kept throughout Upper Canada with the usual noisy demonstrations of loyalty: at Hamilton the corner stone of the Crystal Palace was laid.

LOWER CANADA.

The operations on the St. Maurice, this year, are very extensive and very forward; about 860,000 feet of square timber, and 50,000 saw-logs being in a condition for driving as soon as the boats are laid. The operations on the Ottawa are somewhat backward.

On Tuesday morning last, about forty feet of the side wall of the new Market, at the corner of Bonaventure and Mountain streets, Montreal, fell to the ground, but fortunately without doing any damage to human life. The market has only been erected about five months.

The Prince of Wales will probably sail from England about the middle of July, with an escort of five or six steam ships. He will land first at St. John's, Newfoundland, the Government of which has made arrangements to give him a suitable reception, and sail from thence to Halifax, Nova Scotia, where the English North American fleet, under Admiral Milne, has been ordered to rendezvous to receive him; and after a short stay there, the entire fleet will proceed to Quebec. He will then visit Montreal, Ottawa, Toronto and Niagara.

EUROPE.

ENGLAND.—PARLIAMENT.—On Friday May 4th, the Earl of Lucan called the attention of the House of Lords to the subject of the infantry, maintaining that while the navy was being increased in efficiency the army was comparatively neglected. In the House of Commons, Mr. Kinnaird complained of the measures which are being taken by the Government of India to prevent a renewal of the Indigo Riots. Mr. Sheridan made an unsuccessful motion to reduce the tax on fire insurances from three to one per cent. Sir J. Paxton moved for a select Committee to consider the subject of relieving the traffic of London, by the embankment of the Thames.

On Monday, May 7, the House of Lords went into Committee on the bill prohibiting the selling and hawking of goods on Sunday. Mr. Sidney Herbert stated that the number of troops ordered to China amounted to 14,000 men, being about 12,600 from India, and 1,350 from the Cape and England. Mr. Horsman, and Mr. Walker, the chief proprietor of the Times, had a personal discussion in reference to an article which had appeared in the Times a few days previously, which Mr. Horsman considered derogatory to the character of the House of Commons. A long discussion followed on Mr. Gladstone's bill for granting wine license to refreshment houses, in which the Government gained a majority of 74.

On Tuesday, May 8, Lord Ebury brought forward his motion on the revision of the Prayer-book, to which we have alluded in another column. It was opposed by the Archbishop of Canterbury, the Bishops of London, Oxford, and Cashel, Lord Stanhope, Cranville, and Lytleton. In the House of Commons, Mr. Fortescue explained the real character of certain disturbances in New Zealand, which were supposed to amount to a rebellion. Lord Naas obtained leave to bring in a bill for the registration of births, deaths, and marriages in Ireland. Energetic debate followed upon the bill for the repeal of the paper duty, in which Mr. Disraeli made a strongly vituperative speech against Mr. Gladstone. The ministerial majority was only nine in a full house.

On Monday, May 10, the paper duty repeal bill was read a first time in the House of Lords. The Lord Chancellor (Campbell) brought in the first of seven bills for consolidating the Criminal law. In the House of Commons the Government again had a large majority on the wine license bill.

On Friday, May 11, Lord Wadehouse stated that the Bay Islands had been ceded to Honduras under conditions which secure protection for British subjects. The treaty with Nicaragua had been signed, but was not yet ratified. The right of passage over the Isthmus of Panama had been recognized.

The directors of the Great Eastern have at length finally arranged for the "first trip," which, it is announced, will take place from Southampton to New York on the 9th of June.

The Gun Factories at Woolwich are now at work night and day on a prodigious scale forging the Armstrong guns of all sizes, from 3 to 100-pounders. It is expected that 1200 guns, chiefly of the larger description, will be made this year.

The New Zealand mail not forwarding any tidings of the passenger ship *Burnah*, it is feared that she is lost, with all passengers and hands.

Of the birds, including thrushes, juncos, and blackbirds, shipped at the expense of Mr. Stafford, for Auckland by the *Jura*, only one partridge has survived the journey. This is a matter of great regret, but we trust the next attempt will be more successful. — *New Zealand Examiner*.

Lieut. General John Horno, formerly commander of Her Majesty's forces in North America, died at his lodgings, in Pall Mall, London, on the 22nd ult., after a very short illness, — aged 63.

FRANCE.—The Camp of Chalons is definitely organized. The troops amount altogether to 40,000 men, and are under the command of the Duke de Magenta.

PRUSSIA.—The Emperor of Prussia is about to proceed to Warsaw, and thence to Berlin. The Prussian army is now being placed on a war footing.

RUSSIA.—It is said that an army of 160,000 men is marching to occupy the kingdom of Poland and the provinces nearest to Turkey.

SPAIN.—The Count de Montemolin and his brother, after signing the formal renunciation of their pretensions to the crown of Spain, left the country in a semi-voluntary exile.

The amnesty is being executed with remarkable vigour. The law authorities in the several provinces are directed to attend to it at once, to the exclusion of all other matters.

ITALY.—The King has at length returned to Turin, where he met with a very warm reception.

The result of the elections in Sarlinia is very favourable to the ministry of Count Cavour, who enjoy also the open support of the Emperor of the French.

Garibaldi embarked from Genoa for Sicily, with 2,200 volunteers, on the 5th inst. The volunteers, as is usual with Garibaldi's troops, consisted of nobles, soldiers, artists, physicians, workmen, and peasants, all young, vigorous, and patriotic. His able lieutenant, Micieli, was expected to start in four or five days with 2,000 more volunteers. The expedition is said to have been well supplied with arms, ammunition, and provisions; and Garibaldi was known to have in his possession 8,000,000 francs in gold. The latest accounts from Sicily represent the insurrection as still continuing. The headquarters of the insurgents were at Cefalio, some thirteen leagues from Palermo. The Royal troops had several times attacked this position unsuccessfully.

The Swedish Government have resolved to fit out a scientific expedition for the Polar seas. The enterprise will be placed under the direction of Herr O. Torrell, the same who has already achieved a reputation by previous researches in the most northerly region of his country. The undertaking is to be carried out in the beginning of May. Spitzbergen, Giles Land, Bollund, and Hornsund, are the points upon which their attention will be specially concentrated.

UNITED STATES.

The Republican Convention of Chicago has nominated the Hon. Abraham Lincoln for President; and the Hon. Hannibal Hamlin for Vice-President.

The trial of A. W. Hicks, for the murders in the oyster-sloop, *E. A. Johnson*, resulted in his conviction.

The Japanese Embassy has been entertained with great state in Washington; it is expected in New York at the end of this week.

There was a terrible hurricane along the Ohio river on Monday week, the damage is estimated at a million dollars.

The Prince de Joinville, the third son of Louis Philippe, arrived in New York last week, travelling incog. He has since proceeded to Washington.

NOTICE TO SUBSCRIBERS.

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

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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, MAY 30, 1860.

CALENDAR FOR THE WEEK.

MAY 30.—Wednesday. Ember Day.
 " 31.—Thursday.
 JUNE 1.—Friday. Ember Day.
 " 2.—Saturday. Ember Day.
 " 3.—Cristy Sunday. Lessons—Matins: Genesis i.; Matt. III. Evensong: Genesis xiii.; 1 John v. The Athanasian Creed to be said.
 " 4.—TRINITY MONDAY.
 " 5.—Tuesday.

THE PROPOSED BOARD OF MISSIONS.

THE Diocese of Toronto enjoyed for a long time the advantage of a singular unity. Round the Bishop as a centre the whole ecclesiastical system revolved. His immediate satellites—the Officers of the Church Society—basking in the full light of the Episcopal presence, naturally reflected upon less favoured stars a semi-Episcopal influence. The greater planets, themselves the centre of minor systems—ruridecanal chapters and district societies—performed their revolution with the slow and steady movement of conscious dignity. The rest followed less sullenly in their wake, and made up the grand diocesan whole. This system had, no doubt, many elements of stability. But at length the minor stars, revolving at the farthest distance from the central sun, began to murmur that they were not nearly so warm, or nearly so comfortable, as those who had a lesser orbit to traverse, and consequently less work to do.

The mist of dissatisfaction gradually became a dark cloud in the ecclesiastical horizon. The Bishop being very properly impervious to the storms of popular rage, it could only burst with due effect on the heads of his subordinate, or co-ordinate, officers—the managers of the Church Society. Every department of their administration was called in question; they were either careless or incompetent, and, at any rate, too expensive. A committee of investigation was at length appointed, and though these complaints were shown to be as groundless as they were vague, another problem grew out of the debate, whether the organization of the Society was itself adapted to its purpose, and whether a scheme of re-constitution might not so widen its operation and consolidate its power, as to make it embrace the whole finance of the Diocese.

Of this problem the "Board of Missions," which it is pro-

posed to establish by a series of resolutions at the ensuing meeting of Synod, is an attempted solution—and one to which in spite of its good points, we must take very grave exceptions. The proposed Board will not be strictly a Committee of Synod, for the Synod will only have the nomination of about one-fourth of its members. Still less will it be a Committee of the Church Society, for it recognizes none of its laws. It will be virtually independent—a *tertium quid*, which, from its very indefiniteness, will also be to a great extent irresponsible. The Secretary of this Board, about whose appointment the resolutions say nothing, is to act as a sort of Episcopal janitor: to him "every clergyman coming into the Diocese with a view to the assumption of parsonal duty" must apply, and by him be shown in to his Lordship. This is a singular attempt to limit at once the privileges of a clergyman, and the prerogative of a Bishop. The Secretary appears to be vested with wholly irresponsible powers; the Board itself is only responsible to the Synod, which may meet once a year, or once in twenty years, at the sole discretion of the Bishop. The Board is to be authorized by the Bishop to receive contributions in money or lands on his behalf: but as the said Board will not be a corporation, this cannot be legally done—except by the very inconvenient process of making the Bishop sole trustee of the whole of the Mission Fund. The machinery of the Church Society is to be to some extent made available—its continued existence being presumed, although hardly a vestige of work is left for it to do. An extraordinary proviso is added, to the effect that "any District Branch of the Church Society shall be considered to have a claim on the funds contributed by it, on their showing that a travelling missionary is wanted in their District!" this implies, firstly, that the District Branches of the Church Society are to be the feeders of the Mission Board, although the last resolution creates in each parish a new organization for the same purpose, and secondly, that they have a claim for a travelling missionary which they have not for a resident incumbent.

To this Board, with its hybrid organization and non-corporate powers, transacting its business once in three months, provided with a secretary who owes it no allegiance and can claim from it no salary, it is proposed to send all funds, without exception, collected in the Diocese for the support of clergy: and on this questionable security the stipend of every clergyman is to be made to depend. There would be sufficient objections to such a scheme if it were merely an attempt to form a primary organization for an entirely new Diocese: but in our present state it could only make confusion worse confounded. No doubt the Church Society needs re-organizing, but whether this is to be done by the creation of an independent Board—a kind of ecclesiastical "Department" presided over by a kind of orthodox Dr. Ryerson—and which may at any moment come into collision with every other organization in the Diocese, is more than doubtful.

GODLESS UNIVERSITY EDUCATION.

WE stated last week, that the question raised by the University Investigation, was one of vital importance to the Church and Education in this Province. The real gist of the whole matter is this. Are Religion and Higher Education for ever to be divorced to meet the vagaries of a few? We mean of course directly, and as far as the State is concerned, and the monies for University purposes which as belonging to the Province, are controlled by the Provincial Parliament. Let us look the matter calmly in the face. Are we prepared, after the next fifty years have gone over us,—in which, according to the natural law of progress, our country will have become consolidated, our population dense, our moral and material resources developed, and fixed instead of fluctuating,—to find that there has grown with our growth,—nay—been the very core and heart of our system, through which the best life-blood of our

State has necessarily passed, before being re-distributed through the various arteries of the professions, through the length and breadth of the land, a seat of learning—which, instead of conveying vital force and energy to the whole body politic—has infected it with the plague of scepticism or deadly indifference? We all know how any great moral or social question first agitated in our English Universities, spreads like a wave, over the whole face of English society, stirring up the central deeps of all thought and action in the country, not the predominance of any one school of thought, acts upon and influences the tone of a generation. And so too, must it be here. As yet we do not feel it, for the University has been too weak in numbers, too fluctuating in form and system, to have produced any appreciable influence. But the fruits of a godless system need not be waited for. Before the harvest is ripe, we know what the crop must be. But it is for every thoughtful mind, for every lover of his country, for every heart influenced by religion, to determine that no such seed shall be sown at all. In a little while it will be too late. If against the protest of nine-tenths of the people of this country, the funds for University Education are to be administered under the present arrangement—if every salutary rule and controlling safeguard which gives a dignity and moral weight to the English Universities is to be relaxed to secure even respectable members,—if the standard of Education is to be continually lowered to outbid rival establishments—if scholarships are to be thrown broadcast throughout the country without the necessity of residence—if prizes in law and medicine are to be in the gift of a University which, having no faculties in these branches, does not pretend to teach them,—if by an unlimited choice of subjects, the easy taking of a degree, instead of giving severe mental discipline, leads to mere sciolism and a smattering of multifarious acquirements—then let us fear that these along with unlimited State resources, may crush mere voluntary effort, even though this be made for the cause of religion. Already a Professor of University College has boasted before the Parliamentary Committee, that they have amongst their students more Churchmen than are educated at our Church University, with what truth we know not; but the moral is plain and pointed. One question every Christian parent ought to ask himself, and we would recommend it to his serious attention. When his son is for the first time removed from the moral restraints and sanctifying influences of home, when his intellectual powers are first consciously developing,—when the dark and perplexed problems that underlie all social, moral and physical questions make their first appearance in the mind's horizon—when the complex phenomena of the moral and mental world are first presented to the consciousness—is this the time when the light of the gospel is especially to be withdrawn, and is he then to be left without star or compass, to wander amid all the baleful errors that surge up and “tumble in the godless deep?”

THE TORONTO SYNOD.

We print in another column a motion of great importance to the clergy of the Diocese of Toronto, who are all more or less concerned in the right management of the Commutation Fund. Without casting any imputations whatever upon its present management, they not only have a right to know, but, for the future interests of the Church, are bound to ascertain, how the money is invested, and by whom the securities are held.

We have not received any definite information as to the terms of Dr. Beaven's report on Hymns and Psalms, but we sincerely trust that he will not omit to read his correspondence with the Bishops of Montreal and Huron, to whom the proposed Hymnal was referred.

The report of the Committee on the election of Bishops, which suggests, we understand, that the Bishops of Canada be formed into a self-electing college, we shall comment upon next week.

We would call attention to the new Statute passed by the Corporation of Trinity College, Toronto, permitting candidates to be admitted to degrees in arts, by examination, without residence or attendance at lectures, for the next five years.—Although this relaxation is very carefully guarded, by the limitations and provisions annexed, yet we cannot but express our opinion that it is a step in the wrong direction. It seems to be a bid for popularity, by imitating the University of Toronto, in the worst, and, for the cause of education, most pernicious feature of its system. We should have thought it sufficient for any person passing such examinations to have obtained a certificate of attainment, without having conferred upon him a degree which is always understood to imply a University education.

Literature.

A Commentary on the Psalms, from Primitive and Medieval writers. By the Rev. J. M. Neale, M.A. Vol. I. (Masters.)

Mr. Neale commences his introduction with a quotation from St. Chrysostom, which sets forth the idea which the early church had of the use of the Book of Psalms:

“ * * * If we keep vigil in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymn, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed—if virgins sit at home and spin, David is first, last, and midst. O marvellous wonder! Many who have made but little progress in literature, nay, who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities and churches alone, that, at all times and through every age, David is illustrious: in the midst of the forum, in the wilderness and uninhabitable lands, he excites the praises of God. In monasteries, among those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary—in the deserts, where are men crucified to this world, and having their conversation with God, first, midst, and last is he. All other men are at night overpowered by natural sleep; David alone is active; and, congregating the servants of God into seraphic bands, turns earth into heaven, and converts men into angels.”

Our own church, perhaps, more than any other, retains in this respect the primitive spirit: not only are the psalms read through month by month, but the whole language of the services is imbued with them. And in giving them thus to her members as their daily spiritual food, she intended, doubtless, that we should not rest in the mere outward sense, but dig beneath the surface, for their hidden wealth of spiritual meaning. The Medieval, no less than the primitive church, loved to do this, and Mr. Neale has done good service by showing how vast and varied were the treasures of truth which they found. The beginning of the commentary on Psalm xix. may be taken as an example:—

“ By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” What heavens are these, says St. Gregory, except the Holy Apostles! And this is the key note by which all the Fathers interpret this psalm. That, as the visible heavens set forth the glory of the Creator, so the spiritual heavens should declare the praise of the Redeemer. Therefore, in every festival of the Apostles, this psalm has borne its part: and every clause and paragraph has been interpreted, with a holy ingenuity, in this sense. The firmament, from St. Augustine downwards, they take to be that firmness in speaking the Apostolic message, even before kings, and not being ashamed; that fearing not them that kill the body, and after that have no more than they can do, which the Apostles, weak enough till then—they who had all forsaken their master and fled—received on the descent of the Holy Ghost at the day of Pentecost. By it they showed His handiwork: the work by which in His great humility, He wrought out salvation—His incarnation, His earthly life, His passion. Truly, as, according to that beautiful idea in the decoration of Egyptian pyramids, the corners are embellished with the blue wings of the sky, keeping watch over, and guarding, all inferior objects—so the Apostles, separated once to meet no more on earth, kept watch over all its regions, from the labours of St. Thomas in China, to those of St. Mathew in Ethiopia, and St. Paul in Spain.”

So long as the literal is not confounded with the mystical sense, this deep and minute study of the words of Scripture is a great help to devotion. We should hardly, perhaps, go so far as Mr. Neale—in the valuable dissertation on the subject which the volume contains—in vindicating its absolute usefulness: but we cannot help pointing out the great variety and excellence of the spiritual instruction which have been the fruits of its application to the Psalter.

*Inaugural Address of the Right Hon. W. E. Gladstone, D.C.L.
Rector of the University of Edinburgh. (Constable.)*

Those who listened to Mr. Gladstone's speech, at his installation as Rector of Edinburgh University, must have enjoyed an intellectual treat of the highest order. As a finished and artistic display of epideictic oratory, such as would naturally suit the occasion of an inaugural address—in its perfect skill and entire success—in its evidence of his subtle management and consummate mastery of the oratorical art,—we may pronounce it unrivalled, excepting by efforts of his own in the same field, such as his famous speech at Trinity College, Glenalmond. In displays of this kind he is approached by no living orator, with the exception of the Bishop of Oxford, and perhaps Lord Derby. But apart from the perfection of his address as a work of skill, the occasion challenged the heart and warmest sympathies of the speaker. Having himself played no small part in such reform of his own University as gave it greater powers of self-management and more elasticity of system, he was addressing himself to one which had just received a new constitution, fitting it to meet the exigencies of the age. He had been elected to his office by the suffrages of the Undergraduates, who, in the first exercise of the franchise conferred upon them by the British Legislature, had chosen the Member of that University which had given to their Professoriate—beside the present occupant of the Greek chair—the first names of our age in Philosophy and Literature,—Sir W. Hamilton, and Wilson of the "Noctes."

Mr. Gladstone begins by alluding to the benefit of such powers being conferred on his constituents.

"This is a measure which would hardly have been adopted in any other land than our own, yet it is also one in the best sense agreeable to the spirit of our country and of its institutions. For we think it eminently British to admit the voice of the governed in the choice of governors: to seek through diversity of elements for harmony and unity of result; and to train men for the discharge of many duties by letting them begin their exercise betimes."

He continues, by showing the intellectual and moral links which are distinctly as the physical link one generation to another, and the great debt we owe for the large inheritance bequeathed and transmitted by preceding ages,—an obligation so vast and manifold that it can never be adequately measured. On such a subject, the man who stands out in such bold relief amongst the most practical statesmen in the world—who is the most advanced leader in the van of social and political progress, representing its best spirit, a reverence for the past and high aspiration for the future,—deserves our most serious attention. He next points out the fact that Universities are essentially peculiar to Christianity, and rank amongst the greater lights and glories of Christendom.

"It is, I believe, a fact, and if so, it is a fact highly instructive and suggestive that the University, as such, is a Christian institution. The Greeks, indeed, had the very largest ideas upon the training of man, and produced specimens of our kind with gifts that have never been surpassed. But the nature of man, such as they knew it, was scarcely at all developed, nay, it was maimed, in its supreme capacity—in its relations towards God. Hence, as in the visions of the prophet, so upon the roll of history, the imposing fabrics of ancient civilisation never have endured. Greece has bequeathed to us her over-living tongue, and the immortal production of her intellect. Rome made ready for Christendom the elements of polity and law, but the brilliant assemblage of endowments which constitutes civilisation, having no root in itself, could not brook the shocks of time and vicissitude; it came and it went; it was seen and it was gone; *Hinc tantum terris ostendent fata; neque ultra Eas sinent.*"

He then proceeds to give, at great length, a general sketch of the history of Universities until the present reform in Scotland, with their objects, studies, and tendencies—moral, intellectual, and political. He notices the discontent felt by many with the existing Universities—the feeling that they do not perform all their work:

"Part of this discontent is exacting and unreasonable; another part of it is justified by a comparison of means which all or some of them possess with their performances, and ought to be met and to be removed. But besides the two forms of discontent I have named, there is a third, which is neither irritable like the first, nor yet remediable like the second. There must always be, especially in the most luminous and the most energetic minds, a sense of deficiency, which we may properly call discontent, in regard to the shortcomings of Universities when they are put to the test of measurement beside the abstract and lofty standard supplied by their conception, their aim, and their history. The truth is, that that standard is one which it surpasses human art to reach, especially in a period marked, as is this of ours, by a restless activity of the human spirit. For let us remember that it is the proper work of Universities, could they but perform it—while they guard and cultivate all ancient truth, to keep themselves in the foremost ranks of modern discovery, to harmonise continually the inherited with the acquired wealth of mankind, and to give a charter to freedom of discussion, while they maintain the reasonable limits of the domain of tradition and of authority."

He next deals with the perplexed question, as to how far endow-

ments are to be desired for educational purposes, showing that they are admirable where they foster and meet voluntary effort, but else useless. Turning now more immediately to his constituents—the younger portion of his audience—he speaks of the advantages to be derived from University education, and especially the immense value of that kind of training in which the subjects learned have for their chief aim, not the imparting of professional knowledge, but the working upon the mind itself, and by making it flexible, manifold, and strong, endow it with a general aptitude for the duties and exigencies of life:

"The means are less directly palpable which have made it the habit of our country to spend, where means permit, many precious years upon studies void in a great degree of immediate bearing upon the intended occupations of our after life. These may, however, be the means of showing, first, that even the direct uses of the studies which you include under the general designation of humanity are more considerable, when they are collected into one view, than might have been supposed; and secondly, that the most distinguished professional men bear witness with an overwhelming authority in favour of a course of education in which to train the mind shall be the first object, and to stock it the second. Man is to be trained chiefly by studying and by knowing man; and we are prepared for knowing man in life by learning him first in books, much as we are taught to draw from drawings before we draw from nature. But if man is to be studied in books, he will best be studied in such books as present him to us in the largest, strongest, simplest—in a word, the most typical forms. These forms are principally found among the ancients. Nor can the study of the ancients be dissociated from the study of their languages. There is a profound relation between thought and the investiture which it chooses for itself; and it is as a general rule most true that we cannot know men or nations unless we know their tongue. Diversity of language was, like labour, a temporal penalty inflicted on our race for sin; but being like labour originally penal, like labour it becomes, by the ordinance of God, a fertile source of blessing to those who use it aright."

We have only space for the concluding words, which must have been peculiarly impressive.

"Such as I have, I give; and now, finally, in bidding you farewell, let me invoke every blessing upon your venerable University, in its new career; upon the youth by whom its halls are gladdened, and upon the distinguished head and able teachers by whom its places of authority are adorned."

University Intelligence.

CANADA.

The Act which has recently been passed to amend the regulations with regard to admission to the Bar, enacts that: "Any person who, subsequently to the 1st day of March, in the year 1860, has been, or who may at any time after that period be, admitted into and stand on the books of the Law Society for Upper Canada, as a student of law for three years, and has conformed himself to the rules of the said Society; and has, prior to the date of his admission to the said Society and to the books of the said Society as a student, actually taken and had conferred upon him the degree of Bachelor of Arts or Bachelor of Law in any of the Universities of the United Kingdom of Great Britain and Ireland, or of any University or College in Upper Canada, having power to grant degrees, may be admitted to practise at the bar in Her Majesty's Courts of Law and Equity in Upper Canada." The object of the Act is to prevent a person from carrying on his legal and academic education simultaneously, serving his time as a law-student, and nominally keeping his terms as a member of the University of Toronto at the same time.

BISHOP'S COLLEGE, LENNOXVILLE.

Between the French parishes which line the southern bank of the St. Lawrence, in Lower Canada, and the frontier of the United States, there is a tract of some hundred miles in length, and from thirty to fifty miles in breadth, which is being rapidly occupied by a population of Anglo-Saxon origin. The climate is eminently salubrious, though the winters are sometimes long and severe. The country abounds in minerals; and is well adapted for the rearing of cattle, and for most kinds of farm produce; and the beauty of its lakes and mountains is not easily surpassed.

In the heart of this romantic and little-known region is situated Bishop's College—an institution of which many of our readers may know the name, and probably but little more. As our object is to be an organ of the Canadian Church at large, and to give an account of Church work and Church progress throughout the country, we need make no apology for devoting a few paragraphs to a sketch of the present state and prospects of an institution from which much may be looked for hereafter, and whose progress we shall watch with unfeigned interest.

The College itself is built on a rising ground, at the junction of the rivers Masawippi and St. Francis, close to the pretty village of Lennoxville, and about three miles from the rising town of Sherbrooke. It was founded to supply the want of a seminary for the education of candidates for the ministry of the Church of England, after the secularization of McGill College, Montreal. The site was,

fixed at Lennoxville chiefly on account of its central position as regards the English-speaking population of Lower Canada, regard being also had to the beauty and salubrity of the locality, and the moderation it promised in the scale of expenses. A considerable sum—nearly £3,000—was also offered in the neighbourhood.

The College-buildings consist of a plain and unadorned pile of brick, comprising rooms for some twenty students, with a residence for the Principal, and a chapel. The latter is of some architectural pretensions, and was erected in 1856, at a cost of about £1,200, by contributions from England. It will accommodate about 120, and is arranged after the Oxford and Cambridge model. The windows are all of stained glass. The eastern triplet—by Clutterbuck, of London, England—a so-called "Lilany window," was presented by friends of Bishop Mountain. The north-east window is in memory of a student of great promise, who died on the eve of ordination. The chapel was consecrated in 1857, and has been in daily use ever since. The library consists of about 4,000 volumes. There is also a philosophical apparatus not yet complete, and the nucleus of a museum.

The endowment proceeds mainly from grants made by the Societies for Propagating the Gospel and Promoting Christian Knowledge; from an annual grant of £500 from the Legislature; and from a noble donation of £8,000 sterling by an English friend of the Bishop of Quebec,—T. O. Harrold, Esq.,—whose name the Professorship of Divinity now bears. There is also a sum of about £400 per annum available for the assistance of students for holy orders, derived from the Society for the Propagation of the Gospel.

The present staff includes a Principal, who is also Professor of Classics; a Professor of Divinity and Hebrew, a Professor of Mathematics and Natural Philosophy, the Rector of the junior department and Grammar School, and a Bursar. Of these, two are of Oxford, two of Cambridge, and one of King's College, Aberdeen. There are at present twenty students in the College,—four in Divinity Hall and sixteen in Arts; and about sixty boys in the Grammar School. The students, for the most part, reside in College, and the expenses are on the most moderate scale. The subjects read in the Arts' course are those usually required in the Universities at home. The Divinity course begins after the B.A. degree, and extends over two years. The Bishops of Quebec and Montreal may, however, give permission to any one they think duly qualified, to enter this latter course at once; and to such the University grants the title of Licentiate in Theology, if, after two years' residence, they pass a satisfactory examination. They can then proceed, if they please, to B.D. and D.D. in due course. We may observe, in passing, that the College is by no means exclusively a theological one, as has often been supposed. The Medical and Law Faculties have not yet been organized, but the Arts course is open to any one, whether a member of the Church of England or not, who chooses to avail himself of it. Since 1845, the College has sent forth, besides lay graduates, about fifty clergymen,—thirty of whom are now labouring in Lower Canada, and the remainder in Upper Canada, the United States, and England.

Considerable changes have recently been introduced, which, it is hoped, will render the whole institution more widely useful. The Grammar School is to be incorporated with the College, and the Professors are to take part in the instruction there given. The study of modern languages is also to be more extensively pursued. In these reforms, King's College, London, has been kept in view, as being better adapted to the circumstances of the country than the older foundations.

To provide the requisite buildings and an endowment for the Rector of the School, and generally to increase the efficiency of the College, an attempt is now being made to raise a sum of \$50,000. About one-third of this amount has been promised, and the Principal and Professors are still engaged in bringing their appeal before the friends of public education throughout the Province. Committees have been nominated to co-operate in Quebec and Montreal; and a public meeting has been held in the former city, with very satisfactory results. We heartily wish the College God speed; and trust that she will not only send out of the University a succession of well-trained and earnest men to serve God in the Church and in the State, but also succeed in the arduous task of building up, as her junior department, a permanent and efficient Public School.

ENGLAND.

OXFORD.—The Prince of Wales is pursuing his studies during this term. The commoration, which ends the academical year, will take place on the 20th of June; after which, the meeting of the British Association will be held, when the present residence of the Prince of Wales will be occupied by the Prince Consort.

The Report of the Ecclesiastical Commissioners for England and Wales for the year ending the 31st of October last, has been recently published. The Report states that the receipts from the Church Estate Commissioners for the year amount to £100,000; making a total, since August, 1851, of £700,000. The number of benefices permanently augmented, now amounts to 936, sharing an annual sum of £52,000. The number of districts constituted under the new Parishes' Act, is now 269; and the annual payments to them amount to £36,400.

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.]

REVIVALISM.

To the Editor of the Church Press.

DEAR SIR,—I am astonished that the true Christian philosophy of revivals appears to be so little understood, not only by the wise of this world, but by Divines themselves. Of the revival in Ireland, I know nothing except from the common newspaper reports; but reason and experience alike convince me that crime and disorder have really lessened. *For the time being*, in the sections of country where they have taken place, and therefore I cannot but rejoice with St. Paul that "Christ is preached," even though it be, if not exactly of "contention,"—and yet I fear there is something even of that—yet of disorder and self-trust. Nevertheless, knowing Christ and His promises as I do, I cannot regard these revivals with that unmingled satisfaction which appears to gladden the breasts of so many of my brethren.

To earnestness and prayer, by whatever means produced, I believe a gracious God will never turn a deaf ear, especially when offered by His own people, however irregular. This is pre-eminently the case now that we have a Human-Divine Mediator, who so well understands all our weaknesses. Hence I question not that very striking changes for the better have on such occasions, been produced in multitudes. I have myself, Mr. Editor, seen neighbourhoods in this country, under the influence of revivals, appear as a garden of the Lord—would to God they had remained so! But—alas! that there should be a *but*—the truth is, they do not remain so! *The work was not done in God's way, and neither His wisdom nor goodness are responsible for its transient character.* Christ has established His own fold, as the place of safety, with its sacraments and priesthood as the appointed channels of grace. In Christian lands He would implant His spirit, small at first as a grain of mustard seed, in the hearts of His infant members, and then have it watered, pruned and cultivated by teaching, praying and correcting, until it became a great tree, sufficient for all the graces of the spirit to lodge in. And in the case of adult forgetters of this law, He would have their understandings convinced and their hearts softened through the agency of the "foolishness of preaching;" but then the power to overcome sin, and grow up to a man in Jesus Christ, is only promised to the quiet, persevering use, in repentant faith, of all those ordinances which are thus the appointed channels of grace. To seek conversion in the system of revivalism, is to plant a goolly tree without preparing the soil or fencing the ground. And what wonder is it, then, that so few, so very few, should bring forth fruit to perfection.

But were the few who do remain steadfast in their religious purposes, the only result of such revivals, we might still wish them "God speed;" but alas! they are not. It is, as I have before stated, an axiom with those experienced in such matters, that the neighbourhoods where they have taken place are afterwards, of all others, the most impertious to the holier and more permanent influences of the Gospel. The reasons are obvious. Those whose good impressions have proved as the "morning cloud," are in future armed, as it were, against all the efforts of the Holy One to bring them to repentance; while the lookers-on, seeing the hypocrisy of some, the instability of others, and the often subsequent backslidings of the different religious bodies who have been for a season united—are the more readily enabled to harden their own hearts, and to half convince themselves, aided by the ever-ready Deceiver, that all earnestness in the service of God is either folly or fraud. Besides these revival theories, even the more believing are led to yield to the natural repugnance of their fallen nature, and to trample the honor of Christ under their feet, and risk for themselves the awful destinies of eternity upon the fortunate incident of some future revival. By such theories, the people are exonerated from seeking Christ as the business of a life, and in that Church and through those ordinances where alone is the certain promise of His abiding presence, and in which, as all experience teaches, depth and permanence in holy living have in all ages been most blessedly and securely attained.

To those who believe in the earnest desire of Christ to save His redeemed people by some means, and yet know that Christians may lose the grace once given, even as the "sow that has been washed returns to her wallowing in the mire,"—and who further, with the simplicity of a child-like faith, believe all the promises made to those who seek and cleave to Him in the ways of His own providing—to all such the above remarks will be clear.

Diocese of Huron, May, 1860.

Yours, in haste, A. T.

"To a life of prayer must be added a deep, constant study of God's Word, for our own spiritual growth. It is not a superficial reading of it for the sake of others which will do. If we limit ourselves to this, we shall but defeat our own purpose; we shall grow shallow, self-repeating, and unreal. Our own souls must be continually bathed in those living streams if we would keep them apt and ready for heavenly visitations. Thus only will our ministry have that breadth and compass, and our doctrine that just harmony of several truths in their due proportions and relations, of which I have already spoken to you so fully. No substitute will do here. The very best books are separated by an impassable gulf from the Book of God. It is only by daily "reading and weighing of the Scriptures" under the "heavenly assistance of the Holy Ghost" that we can "wax riper and stronger in our ministry;" it is only by studying God's Word for our selves, and not merely to teach out of it, that our faculties for teaching can be in any measure perfected. On the great deep of Holy Scripture we float away from our prejudices and preconceptions, and afar from the creeping mist and rocky barriers of the narrowing coast, and alone with God, can see in open vision the vastness of His loving purposes. They who haunt these mighty tides "see the works of the Lord and his wonders in the deep."—*Bishop of Oxford's Addresses to Candidates for Ordination.*

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE. Wednesday, May 20th, 1860.

Nothing unusual has occurred on the produce market during the week. Prices remain without important change—tending downward, however, in sympathy with foreign markets, which, although more stationary, are dull and depressed.

FALL WHEAT.—The receipts of this grain during the week averaged about 1,500 bushels a day. Towards the close of last week prices had fallen some three or four cents. Since that they are a little firmer, owing, in a measure, to the more favourable advices brought by the Arabia. Business, however, is dull, and sales are not made so largely as some short time since. The rates now current are from \$1 40 @ \$1 44 for the best samples of shipping wheat; from \$1 22 @ \$1 24 for medium and ordinary, and from \$1 24 @ \$1 30 per bushel for inferior.

SPRING WHEAT.—This grain is also less active than this day week. Then, as high as from \$1 16 @ \$1 18 were frequently paid; now, the highest price is \$1 12 per bushel—prices ranging from that figure to \$1 10, the supply averaging about 250 bushels a day.

PEAS.—Yesterday this grain was a little firmer than at the close of the past week, though it is not nearly as active as it was a short time since. Sales are made at from 55c @ 60c per bushel, the average for the best qualities being about 62c.

OATS.—There is a fair supply of oats, which sell steadily at from 22c @ 40c per bushel.

BARLEY.—This grain is dull, though in small supply. It is nominal at from 55c @ 58c per bushel.

FLOUR.—During the week the tendency in flour has been downward, and purchases on speculation are sparingly made. The tone of the Boston and New York markets are decidedly flat, and we need not expect any active business in flour here until those markets improve. Lower grades are the dullest. The following quotations will be found correct:—Superfine No. 2, \$4 60 @ \$4 80; do. No. 1, \$5 @ \$5 05; Fancy, spring wheat, \$5 25 @ \$5 20, do. fall wheat, \$5 35 @ \$5 50, Extra, \$5 87½ @ \$6; Extra Superior or Double Extra, \$6 30 @ \$6 50.

HAY is in good supply, and prices are drooping; sales are at from \$10 @ \$16 per ton.

STRAW is also freely brought forward and sells at from \$5 @ \$7 per ton.

BEEF.—First class cattle are worth \$6 per 100 lbs; 2nd class, from \$5 @ \$5 50; inferior, \$4 50. Sheep sell at from \$5 @ \$6, each; Lambs, from \$1 25 @ \$2 50; Calves, from \$2 @ \$5. The demand is good.

POTATOES are very plentiful at from 20c @ 25c per bushel.

BUTTER.—Fresh is in good supply, and sells at from 15c @ 18c per lb. Tub butter is not in demand; the best quality is not worth more than from 10c @ 12c per lb.

EGGS are worth from 8c @ 10c per dozen.

POULTRY are dearer. Chickens, from 40c @ 50c per pair. Turkeys, 85c @ 90c each.

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