

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
										✓	

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, JUNE 27, 1860.

[No. 6.]

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MEETING OF THE CHURCH SOCIETY.

On Wednesday, June 13th, a meeting of the incorporated members of the Church Society of the Diocese of Toronto was held at the St. James' school-house.

The chair was taken by His Lordship the Bishop, who was supported on either side by the Ven. the Archdeacons of York and Kingston.

The meeting having been opened with prayer, the Secretary, the Rev. T. S. Kennedy, read a statement of the income of the Society for the past year, of which the following is an abstract:—

The income of the Parent Society amounted to £8,206, of which amount £1,448 has been received and expended by Parochial Branches, and £1,853 has been received for various trusts. The General Purposes Fund amounted to £1,234, the Mission Fund to £313, and the Widows' and Orphans' Fund to £795.

The Rev. Mr. Stuart, of Kingston, then read the report of the committee entrusted with the management of the Trust Fund for the endowment of the Bishopric of Kingston, from which it appears that cash and securities to the extent of \$35,595.82 are now in the treasurer's hands, a portion of which consists of mortgages taken in exchange for notes, and the committee are not earnestly engaged in carrying out the necessary arrangements for further investments.

In addition to this amount, interest, estimated at \$16,000, has accrued upon the promissory notes and mortgages, and there are subscriptions not yet paid amounting to \$4,223.33, inclusive of the sum of £500 sterling promised by the Society for Promoting Christian Knowledge.

Were it not that a large deduction will have to be allowed on account of losses upon the promissory notes, the committee would be able to report that the minimum amount required had been made up.

The Rev. E. H. Massey Baker moved, seconded by the Rev. Chas. Forest, that the Eastern Episcopal Trust Fund Committee of the past year be re-appointed.—Carried.

The Hon. J. H. Cameron then read the report of the Commutation Trust Fund, from which it appears that the investments of the fund now amount to £223,177, secured chiefly on debentures and mortgage.

The interest in the investments on mortgages is further secured by personal bonds with surties. These several investments yield an aggregate income of £14,598 Os. 5d., while the charges on the fund for the current year are estimated at £14,300, leaving a surplus of income over expenditure of £298 Os. 5d.

The sub-committee, (Thomas C. Street, Esq., and Rev. Saltern Givens), appointed by the Trust Committee, certified that they had carefully examined the securities held for the Clergy Trust by the Commercial Bank of Canada, and that they had found the same to be correct.

Moved by Rev. T. S. Kennedy, seconded by R. B. Denison, Esq.,—That the report be adopted and entered on the minutes.

Moved by Rev. Dr. McMurray, seconded by Rev. E. Denrocho, —That a vote of thanks be given to the Manager and Committee of the Trust Fund.

Mr. Cameron moved that the Trust Committee for the ensuing year shall be composed as follows.—The Archdeacon of York, the Rev. Drs. Fuller, Patton, McMurray, and Lett, the Rev. Messrs. Givens, Osler, Palmer, and Lewis; and the Hons. P. B. DeBlaquiere, J. H. Cameron, G. S. Boulton, and G. W. Allan, and Messrs. J. W. Gamble, C. J. Campbell, Street, Ford, and Simpson.

The Ven. Archdeacon of York read the report of the "Committee to report on the Constitution, &c., of the Church Society."

Mr. J. W. Gamble moved,—That the report of the Committee on the Constitution of the Church Society be not adopted, but that it be referred to a select committee to be named by his Lordship the Bishop; such committee to consist of nine persons, members of this corporation and also members of the Synod, whose duty it shall be to revise the Constitution and By-laws of the Church Society, extending its provisions so as to include the members of the Synod, and to submit such further provisions for constituting the central

boards, executive committees, &c., as may be deemed advisable, and report at such time as this Society may deem fit to require.

Dr. Borell moved in amendment,—That the report be received and put to the Society *sciatim*, and that the meeting do not adjourn until a determination be arrived at with respect to the report which he supported.—Carried.

After some discussion upon various clauses, Mr. Dewar moved his amendment to clause VIII., which was carried.

The clause recommending quarterly meetings of the Society, instead of monthly, was carried.

Article XVIII., District Associations, was referred to a special committee.

At six o'clock the meeting adjourned.

The Congregation of St. James' Chapel, Fergus, though very few in number, and not rich in this world's goods, have with commendable zeal and energy exerted themselves in the cause of Christ's Church. Commencing in a very small way, they have within a little more than two years, built and finished a stone chapel, free—capable of accommodating one hundred persons, bought and paid for a melodeon, established a Sunday School, built a shed for teams, and are now engaged in raising money to fence their church lot. The congregation this year have averaged 61, the offertory has averaged \$2 61. They have always showed great kindness and consideration to their minister, so far as their means and opportunities allowed, and they have just presented him with a substantial proof of their feelings towards him, in the shape of a very neat and commodious buggy—a vehicle which the country parson finds more conducive to his comfort, and more economical of his strength, than might be at first supposed.

In our report of the Toronto Synod, last week, we inadvertently gave the names of the delegates elected to the Provincial Synod in a wrong order. The order, according to the number of votes, was as follows: 1. Rev. Dr. Lewis; 2. Rev. G. Whitaker; 3. Rev. Dr. Beaven; 4. Rev. Dr. Fuller; 5. Ven. Archdeacon Bethune; 6. Rev. J. G. Geddes; 7. Rev. Dr. Patton; 8 and 9. Rev. E. Denrocho; and Rev. S. Givens (aq.); 10. Rev. Dr. Lett; 11. Rev. A. Palmer; 12. Rev. Dr. Shortt.

DIOCESE OF HURON.

The third session of the Synod of the Diocese of Huron was opened at London, on Tuesday, June 19. In the forenoon, divine service was held in St. Paul's Cathedral, at which the clergy, lay delegates and others, were present. Prayers were read by the Rev. F. W. Grant, of Onondaga. The holy communion was administered to the clergy and laity by the Lord Bishop, assisted by his chaplains.

At two o'clock, p. m., the clergy and delegates assembled in St. Paul's school-house, to enter upon the duties of the Diocesan Church Society. The Lord Bishop presided, and the proceedings were opened by prayer by his lordship.

On the roll being called, forty-six clergymen and the same number of laity answered to their names, being about two-thirds of the whole number of the former, and one-third of the latter.

The Revs. Dr. Lett, Dr. Lewis, J. S. Lauder, A. Palmer, and Dr. Patton, of the Diocese of Toronto, were also present.

His Lordship then addressed the Synod. He congratulated them that Providence had brought so many together during another Synod, and alluded in a touching manner to the loss of one of their number, which sad event had already been commented upon by the Lord Bishop of Toronto. The reverend chairman urged them to calmly consider all the questions that would come before them, and hoped that brotherly love would continue to prevail during their deliberations. Eleven clergymen had been added to their number within the last year, showing an increase of twenty-eight since the formation of the diocese. His lordship detailed what he had effected for the benefit of the church throughout the diocese during the past year, and was pleased to state that at the present time it was in a most flourishing condition, although there was yet room enough for other missionaries to extend their labors, should the funds of the Society allow of it.

Rev. J. W. Marsh was appointed clerical secretary for the Synod for the ensuing year.—L. Lawrason was chosen lay secretary.

The reverend secretary next read the minutes of the last meeting of the Synod. They were confirmed by the bishop.

Rev. Dr. Townley, in a few remarks, submitted the report on ministerial incomes, and moved its adoption. The motion was seconded by J. A. Panton, Esq. Some discussion took place thereon, and considerable opposition was manifested towards the clause referring to the laity awarding a fixed part of their income for the support of the church, some gentlemen characterizing the method as a plan to bring into force the old tithing system, as adopted in Ireland.

The main features of the report are, that when a parish shall fail to provide a parsonage or residence, or to pay the incumbent's salary, or such portion thereof as has been required at the said visitation, the Lord Bishop remove him, and unite the parish to the nearest travelling mission. Unless, from special circumstances, it be decided to make up the deficiency out of the "Diocesan Fund"—that the income of a clergyman in a settled town should not be less than £200 to £300 currency—and that every disabled clergyman should receive an allowance of £100 currency per annum from the Diocesan Fund.

The report was ultimately withdrawn.

SECOND DAY.

The Synod was opened by the Lord Bishop, by prayer.

The Bishop addressed the Synod on the necessity of the observance of rules.

The committee on parsonages announced that they would be prepared to report at the next session of the Synod.

Rev. C. C. Brough submitted a report on temperance, and gave notice for its adoption. The report is a voluminous one, and treats on the subject of the introduction of a prohibitory liquor law, as the best means of ridding the Province of the curse of intemperance.

Rev. Dr. Townley brought forward the resolution with reference to Trinity College, which we mentioned last week.

The reverend gentleman explained, at some length, the necessity of a Church University for the Province, and he could not see why the Synod could not give it their hearty support. We, as a diocese, were not in a position to endow a university ourselves; and while Trinity College was such an institution that could not fail to meet our wishes, we should give it our entire sanction.

The resolution was seconded by Mr. Ryland.

His lordship said he could not put the resolution to the meeting without expressing an opinion thereon. He differed with Dr. Townley in some of his remarks. He had studied the working of the Toronto University, and he considered at the present time there was no power vested in the hands of any of the bishops to interfere in the teachings of this college. This was not the case formerly, but a late statute had altered it. He objected to the teachings of that university, and if he had a son to educate, this would be the last place he would send him to. In the present state of things, the supreme power was vested in the chancellor; and so long as such was the case, his lordship could not give it his support.

Dr. Townley asked permission to withdraw his resolution. This was not granted.

His lordship put the resolution, and it was lost, a large majority voting against it.

Rev. Dr. Townley, in a few well-timed remarks, moved a resolution to the effect that the Bishop should appoint a committee to draft a petition from his lordship and this Synod to the legislature, praying that a law may be passed next session of parliament, securing to every religious denomination those civil and religious educational rights and privileges at present vouchsafed only to our Roman Catholic fellow subjects; and that such committee do report to-morrow.

After a protracted debate, Mr. Keefer rose to propose an amendment, as follows:—

"That this Synod petition the legislature of Canada to so amend the common school act, that it will secure to the Church of England population of Upper Canada the same privileges as those accorded to the Roman Catholics."

His lordship put the amendment of Mr. Keefer, which was carried by a large majority.

Rev. Dr. Salter brought forward a resolution to the effect—

"That an assessment be made upon each congregation of the diocese, for the purposes of defraying all expenses incurred by the Bishop in the discharge of the duties of his office."

After some discussion, Rev. Dr. Salter withdrew his resolution, and proposed, "that the Church Society be requested to appropriate annually a sufficient sum to the credit of the Bishop, to defray his lordship's travelling expenses, in visiting the various parishes of the diocese."

This was carried almost unanimously.

Rev. Mr. Marsh submitted the following resolution.

"That a committee be appointed, consisting of clergymen and laymen, whose duty it shall be to report to the Bishop, on every church proposed to be erected in the diocese. That every congregation about to build a church be requested to report the estimate cost of the building proposed to be built, and all other statistical information which they may require concerning the congregation or parish in which the church is about to be built."

The resolution was carried.

CHURCH PLANS.

It was moved by Mr. Keefer, seconded by Rev. Dr. Townley, that this Synod do request the Church Society to procure a series of plans, specifications and estimates for the erection of churches in the Diocese of Huron, capable of seating congregations of from 200 to 500 persons.—Carried.

Rev. Mr. Brough moved the adoption of his report on temperance.

It was put to the meeting and carried.

Moved by Rev. Dr. Townley, seconded by Rev. Mr. Caulfield, that the Church Society be requested to print the address of the Lord Bishop to Synod, with a brief statement of the proceedings of Synod, along with its own report.

Rev. Mr. Brough moved, seconded by Rev. Mr. Smyth, "That the Lord Bishop be instructed to name a committee to draft an address to the government, praying for a prohibitory liquor law." Carried.

His Lordship appointed the following committee for this purpose—the mover and seconder of the resolution, and the sr. Messrs. Gunn and Sullivan, and Mr. Ryland.

His Lordship here remarked that this closed the business of the Synod, and he was pleased to witness the interest the laity took in the proceedings; and in their remarks, he would add, they had acquitted themselves better than some of the clergymen who had spoken. His Lordship then closed the proceedings with prayer, and the Synod adjourned until June of the next year.

DIOCESE OF MONTREAL.

The annual Meeting of the Diocesan Synod of Montreal was held on Tuesday, June 19. Service was held in the Cathedral and the sermon was preached by the Rev. Mr. Scott, Chaplain to the Lord Bishop. In the afternoon the Synod met in the Mechanics' Hall, where his Lordship delivered his charge. It is short, dwelling chiefly on some points of difference in the service of the church and the spiritual condition of the Diocese. The order of proceedings was then read, also the report of the Finance Committee, which we give.

The Finance Committee appointed to inquire into the subject of the better sustentation of the Church, the increase of existing endowments, the dilapidation of Church property, and the best means of providing for the expenses of the Diocesan Synod, beg leave to report as follows:—

1. That the minimum salary of the Clergy should be \$800.
2. That not less than one-half of the above amount shall be raised by the parishioners.
3. That the contributions of the parishioners shall be collected by the Church Wardens of each parish.
4. Such contributions to be for no shorter period than three years.
5. These contributions to be paid over by the Church Wardens to the Clergymen, who shall report the same to the Church Society or Synod.
6. That a Sustentation Fund be raised—1st, by an annual sermon, to be preached in each Mission, by the direction of the Lord Bishop; 2nd, by voluntary contributions; and in addition, each Mission is earnestly recommended to create a local endowment fund.
7. That the Synod do apply to the Legislature to repeal any statute or statutes which now prevent the payment of fees for marriage licenses to the Bishop of the Diocese; and that the right to receive the same be reinvested in the Bishop, and the proceeds thereof to form a portion of the Sustentation Fund.
8. That the expenses of the Synod, such as printing, &c., be defrayed by the ordinary collection made in each parish on the Sunday preceding the meeting of Synod.
9. That all repairs and dilapidations of Church property shall be defrayed by each parish individually.

On the second day the first business taken up was a resolution concerning the election of Bishops, in which it was provided that the election be made by ballot. Some other motions were brought up, making a two-thirds majority the rule, but they fell to the ground. The provisional rule of last year was then adopted as a permanent one.

A long discussion took place on the subject of electing a Standing Committee of Advice, for the purposes of conferring with the Bishop with reference to the appointment of clergymen, or any other important matter brought before them. After several speakers had expressed their opinions on the subject, an amendment to the original motion was put and carried as follows:—"That the names of Candidates to each officiating clergymen are to be published by him in the place where he officiates, at least one month before the period of admission."

The resolution, with this amendment, was carried.

An Address to the Prince of Wales was read and adopted, and a resolution was tabled for some modifications of the act for registration of marriages, Baptisms, and Funerals, as will make the signature of the Clergymen to each act alone sufficient. A slight amendment was made on the motion, and it was then carried.

A motion for the registration of Communicants was passed, the report of the Finance Committee was adopted, and other miscellaneous business was transacted, when the Synod closed its session.—We regret that our space compels us to abridge our report.

The income of the Irish Ecclesiastical Commission for 1858 is shown by a recent return to have amounted to £164,379 (sterling.) Among the disbursements are the following: building, enlarging and repairing churches, £44,717; requisites for divine service, including organists' salaries, £34,535; stipends of ministers, schoolmasters and vicar's choral, £8,735; instead of ministers' money, £12,720.

General Intelligence.

UPPER CANADA.

At a meeting of the Toronto Committee appointed to make arrangements for the reception of the Prince of Wales, the following additional programme was agreed upon:—

1st. His Royal Highness to be received on the large open space opposite the Parliament buildings by a guard of honor under a salute.

2nd. An address to be presented by the members of the Corporation.

3rd. After the Prince's reply, the cortege to proceed along Front Street, to the City Hall, thence up Nelson Street, and along King Street, to the Government House.

4th. The streets to be lined by the militia, the various societies, fire companies, &c., &c.

5th. A general illumination and torch-light procession to take place on nights to be subsequently determined.

6th. On the second day, the inauguration of that portion of the University park appropriated to the uses of the city, to take place, and addresses to be presented.

7th. A display of the Royal Yacht Club, and a Floral Fete, to take place on days to be subsequently determined.

The whole cost of carrying out the Report was estimated at \$15,792.

We regret to state that a son of the Rev. Mr. Stuart, of St. George's Church, Kingston, fell into the water, on Monday week, and before the body could be recovered life was extinct.

Chas. F. Woodward was examined at St. Catharines, on a charge of having forged the endorsement of John Brown, of Thorold, on a note for \$200. The Bench resolved to commit the prisoner for trial, and having failed to find requisite security, he will be sent to Niagara.

At last week's meeting of the Toronto City Council, a circular was read from the Receiver General, informing the Council, that the amount awarded to the city from the municipalities fund for 1859 was \$10,720 87.

LOWER CANADA.

A daring attempt was made on Saturday week, upon the Branch of the Eastern Townships Bank, at Waterloo. The robbers first broke into the dwelling house of H. L. Robinson, Esq., Manager of the Branch here; and entering the bedroom in which himself, his wife and two children were sleeping, pocketed a lady's gold watch, which hung by the bed, and coolly carried his clothes into an adjoining parlor, where they rifled his pockets of whatever was valuable, including a gold pen and a small amount of money. They also abstracted the keys of two safes in his office, one belonging to the E. T. Bank, which was doubtless the principal object of their visit. But in the Bank itself, the safe resisted their efforts, a wench belonging to the key being wanting.

The report which has gone abroad of the appearance of the cattle disease at Huntingdon, Canada East, appears to be unfounded. The Montreal Gazette, on the authority of two gentlemen from that place, denies the rumour, and states that there is not the slightest trace of the epidemic in the country.

It may not be generally known that the St. George's Society of Montreal have a large house leased, which is called the St. George's Home, for the purpose of accommodating necessitous Englishmen, who find there, without friends or money. At present there are only three inmates in it; last May it contained twelve.

Native silver has been discovered in the Township of Kingsley, O. E., on two lots. The owner of one has sold the mining right for \$1800; but the proprietor of the other has refused all offers yet made. The quantity of the metal found is considerable, and the locality is represented by returned Californians to resemble the Washoe district, where such large discoveries of silver have been recently made.—*Montreal Advertiser.*

A total eclipse of the sun will take place next month, visible in some parts of this continent, extending, in a belt, from Labrador to the Pacific, through the British possessions. Lieutenant Gillis, U. S. N., has been appointed to take observations in Labrador, and Captain Reynolds, U. S. A., in the interior.

EUROPE.

ENGLAND.—PARLIAMENT.—On Tuesday, June 5th, Lord Chelmsford moved the third reading of the bill for regulating the sale of goods on Sundays in the Metropolis. The bill was opposed by Earl St. Germans and the Bishop of Llandaff, on the ground that although by this bill Sunday trading was confined within certain limits, yet to some extent it was legalized. The promoters of the bill replied by showing that this was the lesser of two evils, and really a step towards the promotion of Sunday observance. To put down trading in the Metropolis on Sundays altogether would be virtually impossible, and would press very hard upon the vast numbers of working people who are not paid their wages until after business hours on Saturday night. The bill ultimately passed. On the same evening the bill for giving vice licenses to refreshment houses was read a second time. In the House of Commons Mr. Lindsay obtained a select committee to inquire into the organization and management of those branches of the Admiralty, War Office, Indian Office, and Immigration Board, by which the business of transporting, by means of shipping, troops, convicts, emigrants, materials of war, stores, and any other similar services, is now performed, with a view to their centralization.

On Wednesday, June 6th, there was a debate in the Lower House on the Ecclesiastical Commissions bill. Lord J. Manners opposed the bill on the ground that it proposed to give extended power to the commissioners, and to make the commission itself perpetual and immortal. It would eventually give the whole management of church property to an all but irresponsible commission sitting in London. The bill was not strongly supported by the Government, and the debate was adjourned for a fortnight.

On Thursday, June 7th, Lord Teynham brought forward a motion in the House of Lords in favour of manhood suffrage and the ballot. In the House of Commons the debate on the Reform bill was continued, in the

course of which Lord Palmerston observed that the tardy progress of this bill was occasioned by the delays incessantly interposed to obstruct it by those who dared not oppose the measure openly. Did the House mean to pass a Reform Bill or not? The principle of this bill had been assented to, or why was it not opposed on the second reading? The objections now offered to the bill went to the details, to the degree in which the fundamental principle was to be carried out. The whole of the discussions which had taken place on the bill had been for the purpose of delay, and they had now arrived at the climax of the proceeding. Mr. Disraeli congratulated Lord Palmerston on the first speech he had made on the Reform Bill. The conduct of the measure had been left to others, and consequently his speech had been characterized by a total misconception of the business of the House. He had accused the Opposition of delay; but the motion for going into committee was only made on Monday. Was their not opposing the second reading of the bill a cause of delay? The majority of the speakers had been made by the supporters of the Government, and if Lord Palmerston really desired to know whether this Reform Bill was desired he recommended him to inquire of some of those who sat behind him.

We learn by the *Melita*, that the Reform Bill has been abandoned for this session.

Further correspondence with Mr. Bruce, our Plenipotentiary in China, has been laid on the table of the House of Commons. Its purport may be briefly stated. Mr. Bruce, whose first despatches had conveyed the impression that the Chinese Government would be glad of a fair and reasonable accommodation, writing in February last, reports that that impression was incorrect, and that he is convinced that the war party being in the ascendant, there is at Peking a deliberate intention to set aside the treaty engagements entered into by the Emperor and that nothing but the complete defeat of this hostile party, and the destruction of their power and credit, together with "a lesson which will teach the Chinese that perfidy and bad faith necessarily lead to signal punishment," will enable us to place our relations with China on a secure basis.

In the official report of the landing of Garibaldi in Marsala it was indicated that the British vessels had favoured the expedition of the patriots. Mr. Elliot thereupon remonstrated in very strong terms, and the consequence is that the Neapolitan Government sent round a circular to all the missions, exculpating our vessels from all blame in that transaction.

The committee formed in London for the purpose of raising a fund "to assist the Sicilians in their struggle for freedom" acknowledge subscriptions amounting to £1,175. The majority of the subscribers are Italians, but still there is a very considerable sprinkling of English names in the list. The two great tenors, Mario and Magini, appear to have been very industrious in behalf of the movement. The late Lady Noel Byron, Lady Barker, Lord Portsmouth, Lord Enfield (now Earl of Strathford), Mr. D. Shafto, M.P.; Mr. Wyld, M.P.; "An Irish M.P.," "A Liberal M.P.," Mr. Wakely, Sir Charles Lyell, and Sir H. Hoare, subscribe to the fund; while four Oxford Colleges—Christ Church, Balliol, Lincoln, and New—raised between them £111 6s. Christ Church figuring for rather more than half the total amount.

IRELAND.—In spite of the recent notice issued by the police, recruiting for the service of the Pope is going on actively in Ireland. There is no regular form of enlistment, but the applicant is merely required to express his willingness to emigrate—the rest is understood. Many of the recruits plead as an excuse that the disbanding of the militia has left them no alternative but to enlist in a foreign service or to go to the workhouse. Some of the recruits who have arrived at Rome have been presented to the Pope; they are to form a national regiment, commanded by Irish officers only; the sign on their hats is the Papal arms, with the harp of Erin underneath.

ITALY.—The last certain information from Sicily says that the whole of Palermo was barricaded and fortified. Garibaldi had a great number of grenades at his disposal. Other royal troops, stationed in the neighbourhood of the Custom House, had gone over to Garibaldi, with their arms and ammunition. Influence was also exercised by Garibaldi's agents in the other portions of the Neapolitan army. It was said that there were 2,000 sick and wounded among the royal troops.

It was on the 30th of May that General Letizia, delegated by General Lanza, met Garibaldi on board the *Hannibal*, English man-of-war, and declared that he was charged to demand an armistice. The conditions which he proposed were:—

1. The retention of their respective positions by both parties.
2. Liberty to attend to the wounded, and to remove them on board the fleet.
3. Permission to supply provisions to the Hospital for the Poor.
4. That the municipality should address to the Royal Commissioner a petition for the concession of such reforms and institutions as might be necessary for the country.

The first points were consented to by Garibaldi without difficulty; but he peremptorily rejected the fourth, and the conference was broken off.

News from Naples has been received to the effect that the armistice has been indefinitely prolonged.

General Letizia had arrived at Naples, the bearer of a new capitulation, and is said to have pointed out to the king that the soldiers would refuse to fight, and that desertions had become numerous. And the correspondent of an English paper, writing from Naples says:—

"The greatest anxiety prevails at the Palace, and the King is almost beside himself from the disastrous intelligence which has been received from Sicily. His Majesty was seen just now in the Toledo, with his face pale and contracted, and his whole bearing denoting the utmost distress of mind. We learn here that the insurgents so completely surround Palermo that they intercept all provisions. As consequently, nothing can be received by land, vessels are being dispatched from this place every morning and evening. This day 200 bullocks were sent off, and shortly after three steamers arrived here with a crowd of people, who were half starved, and a number of wounded men. When the news came in of the fall of Palermo the excitement was immense, and already three demonstrations in favor of Victor Emmanuel have taken place, headed by the very set of lazzarone who were said to be the most devoted supporters of the throne."

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 27, 1860.

CALENDAR FOR THE WEEK.

- JUNE 27.—Wednesday.
 " 28.—Thursday.
 " 29.—Friday. ST. PETER, Apostle and Martyr. Prayer Lessons—Matins: Ecclus. xv.; Acts iii. Responsory: Ecclus. xix.; Acts iv.
 " 30.—Saturday.
 JULY 1.—Fourth Sunday after Trinity. Lessons—Matins: 1 Samuel xii.; Luke xiii. Responsory: 1 Samuel xiii.; Phillips. l.
 " 2.—Monday.
 " 3.—Tuesday.

THE HURON SYNOD AND CHURCH SOCIETY.

WHILE we deeply regret the unenviable distinction which this Diocese is getting for extreme and peculiar views, which we fearlessly assert are alike opposed to the principles of the Gospel and the teachings of the Prayer Book, we have sincere pleasure in noting the energy of its Bishop, and the harmonious working of its two great Diocesan bodies, the Synod and Church Society.

The last meeting of Synod was, we understand, largely attended by both clergy and laity, and several matters of the deepest importance very energetically and ably discussed.

The three most important matters brought under discussion, were the Report on Ministerial Incomes, Trinity College, and the question of Separate Schools. The former, we imagine, its Committee scarcely expected to be absolutely received, seeing that its distinctive principle was the duty of every Christian to pay at least the TENTH of his or her income, for the maintenance of God's ministers; perhaps, however, they have gained more than they hoped, in the wide diffusion, in one shape or other, of their able and important Report, in the full discussion which its principles received during the first day of Synod, and in an amount of lay support, of which a few years back there seemed little prospect. We quite agree with the remark made by Dr. Townley, the Chairman of the Committee, that Synods are a great boon, if it were only from the fact that they furnish so fine an opportunity of bringing those subjects before the understandings and consciences of the prominent laity.

The next subject—that of Trinity College—was a most unhappy failure: we shall allude to the subject separately. The motion brought forward by Dr. Townley was a most guarded and moderate one, not even asking the approval of the Bishop or Synod to Trinity College as it stands,—but simply, as we stated in our last, "respectfully requesting the Bishop to adopt

such means as in his wisdom he may see good, as shall tend to secure the hearty co-operation of all Churchmen in support of Trinity College, Toronto." The only speakers were the mover, who, in a forcible address, ably supported his motion; and the Lord Bishop, who, with no less energy, immediately denounced the present teaching, and especially a late statute of Trinity College. This we cannot too much deplore, and must plainly express our opinion that it was as injudicious as it was unjust, but while we do not hide from ourselves that it is likely, for a time, to prove a serious check to the College, we fear that its reflex influence will be far worse upon his lordship's own diocese, indeed, we were assured by one of the most respectable delegates, that he believed the motion would have been carried, but from feelings of personal respect to the Bishop, and that the cheering he received was because at first they thought he was speaking of *Toronto University*, which appears, by the papers, to have been the name he, in the hurry of speaking, used by mistake.

It is only fair to Dr. Townley to say, that in asking leave to withdraw the resolution, he explicitly stated that he only did so to prevent placing those of the clergy who thought with him, in direct opposition to his lordship, although he felt it his duty plainly to enforce his own conscientious opinions.

The Separate School question, we are exceedingly pleased to state, was successful to a degree that does great honour to the diocese, the Synod, after a very able and satisfactory debate, almost unanimously resolving to petition the legislature for equal rights in the premises with the Romanists.

The most important matter of discussion in the Church Society, was the Episcopal Fund, which, after a searching investigation by a very able committee of first-class business men, it is gratifying to learn, is in a better state than was feared; £9,000 out of the £12,000 being pronounced good; this, considering the fearful commercial crisis which immediately followed its being raised, is we think, very creditable to all the parties intrusted with its management. The impression which had previously gone abroad that this fund, if not tampered with, had been carelessly managed, was most happily removed, in consequence of the very full discussion which took place; indeed it is hoped that in futuro the Episcopal Fund will realize £600 per annum, the minimum income which the Diocese pledged itself to the Governor General to raise; and to make up any deficiency to that annual amount, the Church Society has now pledged itself to the Bishop. On the 1st of next month (July) however, £1,000 for arrears of income and a small amount granted for his expenses home, become due; amongst other expedients to meet this, an appeal to the Colonial Bishops' Fund, is we understand, contemplated; and under all the circumstances, we should hope, with every prospect of success.

In his concluding remarks, the Bishop spoke with great feeling, and as we certainly think, not without cause, of the unanimity and kindness pervading his Diocese; indeed were it not that we see fearful danger of this Diocese splitting upon the rock of self-exalting sectarianism, which, as the history of the Church unanswerably proves, has never failed, sooner or later, to lead the Flock from the simplicity of the truth, as it is in Christ Jesus,—were it not for this, we say, the Diocese of Huron, might, from the authority and zeal of its Bishop, the loyal obedience and kindly spirit of its clergy and laity, become a pattern to many older Dioceses.

TRINITY COLLEGE AND THE BISHOP OF HURON.

The Bishop of Huron has at length spoken out. Dark and mysterious hints had before reached us, but all is now plain and clear as the daylight. Dr. Townley deserves the warmest thanks of the Church for his late motion before the Synod of Huron respecting Trinity College. The Western Bishop has

been forced to declare himself. Our Church University—the re-building of which called out to the utmost the devotion and self-sacrifice of churchmen, which will hand down to posterity the name of our own honored prelate amongst those of the great and noble-hearted founders of former ages, the grand triumph of principle, of indomitable energy and strength of will in the cause of truth, amidst circumstances of unparalleled difficulty and danger, which absorbed, for the time, the sympathies and interest of our Church in every land where English is said and the English tongue is spoken, which was founded amidst the fervent prayers and tears, the most sanguine hopes, the brightest anticipations of all members of our faith in Canada, and was to be the Strong Tower of our spiritual Zion against false doctrine, unbelief, and godless education—is now held to be a folly, the principles for which we so nobly contended, a sham, a delusion, a lie. The Sanballat who would trouble the building and pull down the towers of our Jerusalem because its teaching is not measured by the line, square, or plummet of the narrow and sectarian views which he professes, belongs to nothing less than the Episcopate itself. Because they are not instructed in the strictest dogmas, and most stereotyped phraseology of an effete Puritanism, the sons of the prophets are to sit at the feet of a Presbyterian, a Socinian, an Infidel. When His Lordship sent two of his sons to a University whose distinctive character is that it has no religious teaching whatever, it was surmised that the Episcopate had not been proof against the material considerations offered by an institution richly endowed by the State from the sacrilegious spoliation of the Church. It may now be doubted whether the superior spiritual advantages of the system did not present the leading inducement.

Let us state the matter between Bishop Cronyn and the College plainly. The charges he prefers are two: first, against its teaching; secondly, that he has no power to alter such teaching. We presume that the erroneous teaching His Lordship refers to is in the Theological Faculty. Those of Arts no one has, or is likely to impugn. Suffices it to say that the instruction given in these faculties is as thorough and scholarlike, if not more so, than anything of the kind on this continent. In the Theological Department, whether we take the Divinity Lectures incorporated into the University system, the special course for theological students, or the more general teaching of the University pulpit, we challenge the Bishop of Huron, or any other, to substantiate one instance of teaching which does not harmonize in letter and spirit with the Articles, the Book of Common Prayer, and the Canons of the Church of England and Ireland. That these are not taught with simplicity and truthfulness, in all the integrity and purity of our Reformed Faith, not even a deeper theologian, a more exact scholar, a more acute and logical reasoner than His Lordship can in any way demonstrate. After the general charge he has made, of course he will produce, in detail, good and substantial proofs. The *onus probandi* rests with him. We have no fear of the result. The doctrinal teaching of the College may be in the directest contradiction to the theological views of the Bishop of Huron. It is in the strictest accordance with the authoritative formularies of our Church.

The second charge, that by a recent statute of the College he had been deprived of the power of controlling its teaching, lays him open to the imputation of disingenuousness, or the still more grave one of actual misrepresentation. Whether the force of the statute be such as he declares we know not. This we know, that when it was passed, he was present, and after due deliberation and discussion of each clause, sanctioned it. Without such sanction it could not have been passed at all. The charter of the College gives to each Bishop the right of veto upon any measure whatever. Why he did not exercise his undisputed prerogative in a matter which is of such vital importance as to sever his

connection with the College, or why the personal share he had in it was not explained to his Synod are equally subjects of mystery. If the final appeal in matters of academic discipline and management is to the Chancellor, this follows merely the analogy of every other existing university. There can be little doubt that in matters touching Religion and Doctrine the control rests with the Visitors. Before the Bishop of Huron fairly broke with the College, before his gratuitous and wanton attack, was it not worth while to have tried every constitutional method for the reform of what he considered objectionable? At all events he should have laid his grievances before the corporation. After Dr. Townley's motion had been forwarded to the Secretary, after it had been printed and presented to his Lordship, two months elapsed before the meeting of Synod. Was not this a fitting opportunity of seeking redress, at all events of suggesting the difficulty? Did the Bishop of Huron accept the many invitations to, or take his place at the meetings of the corporation? His powers were equal to those of the Founder of the College, and there is no doubt that any suggestion of his would have been cheerfully and promptly attended to. Again, more than six months ago the same motion proposed by Dr. Townley, and seconded by Dr. Caulfield, who surely cannot be accused of any strong church bias, was passed unanimously by the Church Society of Huron. This drew forth no remonstrance from the Bishop, and shewed well in what high estimation Trinity College was held through the length and breadth of the Diocese.

But the real question at issue is far removed from this. The Bishop of Huron knows that he can never have the Church University so far under his control as to make it the training school for any section or party. The basis of its theological teaching will never be narrower than that of the Church itself. No one special doctrine, the Shibboleth of any school, but the whole complex of Christian truth in its due proportion and analogy will there be faithfully and impartially set forth. Bishop Cronyn holds himself answerable only to a party, and regards himself solely as its exponent. Within the Church he has no idea of toleration. He believes himself placed in his high position to advance one school and to suppress the slightest divergence from it. The attack upon Trinity College is but part of a settled and deliberate course of action. The Theological School which is to be dominant in the Diocese of Huron being one which postulates—as its primary mental conditions,—an obliquity of perception—a kind of color-blindness to all that is Catholic in doctrine and Apostolic in practice—as its moral—narrowness of heart and contracted sympathies, needs no high intellectual and literary culture. With the same view we hear the Diocese is to be isolated from the great body of the Church: it will be refused permission to join the Provincial Synod. We expect next to hear of a special Book of Prayer according to the use of the Church of Huron. Already those men who were conspicuous for holding Apostolic order as well as Evangelical truth are being quietly eliminated from its ministry. A phalanx of good men and true of the solemn league of Huron readily fill up the vacant ranks. Those persons who a little against their Church principles were instrumental in raising to the chief pastorate one with whom they did not agree are now realizing the fruits. The fable of King Stork was written for all time. However, we do not despair. We may be assured that a system which mars the due proportion of the revealed faith by the exaggeration of one or two doctrines and the correspondent dwarfing of the rest, which is supported by no analogy of natural religion, against which the reason and conscience, the purer emotions, sensibilities and instincts of our nature equally rebel can take no deep root. A better and purer faith must finally prevail. It might as well be attempted to keep out of the Diocese the pure air of heaven unless charged with the acrid humors of the Westminster Confession, or the daylight unclean colored by the baleful and lurid fires of Geneva.

Literature.

The Life of the Right Rev. Daniel Wilson, D.D. By the Rev. Josiah Bateman, M.A. 2 vols. (London. John Murray. Reprinted by Gould and Lincoln.)

Daniel Wilson, Bishop of Calcutta and Metropolitan of India, was the son of a Spitalfields silk manufacturer. In early youth he was not only utterly without religion, but incurably indolent. The first awakening of the activity which afterwards formed so prominent an element in his character, was when his tutor said to him, "Daniel, you are not worth flogging, or I would flog you." After leaving school, he was bound apprentice to his uncle, William Wilson, who was of the same business as his father. He had but to follow in the track already marked out, says Mr. Bateman, "and store of wealth lay at his feet." He was not destined, however, to sink into obscurity as a mere successful merchant. A revolution in his inner life changed the whole course of his circumstances. He describes the first years of his apprenticeship as a time of scepticism, depravity, and even profligacy. But the atmosphere of religion was around him: his mother had been a friend of Whitfield; he "sat under" the famous preachers of the day, Cecil and Romaine, and "when he came to himself," (which event is very minutely described,) his whole nature underwent a change. He wrote to Mr. Eyre, his former tutor, to Mr. Newton (the friend of Cooper), and to his mother, every letter being full to the brim of self-abasement and Calvinism. At length to use his own words "the burden falls off, as did Christian's." The question then arose, what was to be his future faith in life? Commerce had no longer any charms for him, and his whole inclination tended towards the ministry. But his father had fixed him in business and expected him to remain in it, and his religious advisers, Newton, Rowland Hill and Cecil, failed to detect any peculiar fitness for the desired vocation. Ultimately, however, in 1798, when he was just twenty years old, his father's consent was gained: he was placed under the care of the Rev. Josiah Pratt, Mr. Cecil's curate, and six months diligent study enabled him to enter St. Edmund's Hall, Oxford. His college course was marked by very praiseworthy diligence, and was crowned with singular success. In 1801, he gained the university prize for an English essay, and it is remarkable that as he finished the public reading of it before the University, Reginald Heber stepped into the rostrum to recite his prize poem of "Palestine." Soon afterwards he was ordained to one of Mr. Cecil's curacies: he married his cousin Ann, daughter of the uncle to whom he had been apprenticed: and then returned to Oxford for a time as tutor at St. Edmund's Hall. In 1811 he came to London, and preached at St. John's Chapel, Bedford-row, a building first made famous by the celebrated Dr. Saecheverel. Here his preachings attracted great public attention; and of his sermons, his biographer tells us, that, though long "that was deemed no grievance;" and that so much care was bestowed upon their composition that an examination of six or seven of them, chosen promiscuously, shows long quotations from fifty-nine different authorities, ranging from Chrysostom, Cyprian, and Vitringa, to Butler and Hooker. How prolific he was in sermons may be gathered from the biographer's information, that before he went to St. John's Chapel he had preached six hundred and forty sermons, and that whilst he was there he preached one thousand one hundred and eighty-seven. To which is added a calculation that, during the whole of his career, he preached no less than five thousand eight hundred and six times. His audience at St. John's Chapel was a very influential one: among it were Charles Grant, President of the Board of Control, Zachary Macaulay and his son, the future historian, William Wilberforce and his son, the future Bishop of Oxford, Lord Calthorpe, and Bishop Ryder; and to use the words of his biographer, "He was

through life a man set for the defence of the Gospel. Mr. Simeon used to say that the Congregation were at his feet. All felt his power." This ministration lasted until 1824, when his uncle and father-in-law presented him to the living of Islington—then a rural suburb which had "slept" for many years under the care of a Dr. Strahan. Its new rector speedily effected a transformation, and his marvellous activity made an impress upon the parish which it has not lost to this day. In 1832 the news of Bishop Turner's death arrived. Thereupon Wilson wrote to his friend Mr. Grant, the President of the Board of Control, urging "the appointment of a man of thorough and decided piety, of good talents, of amiable temper, and of some station in the Church." The see was offered to Dr. Dealtry, to Chancellor Haikes, and to Archdeacon Hoare, and was by them rejected; whereupon Wilson, fearing "lest it should fall into inferior hands," offered himself for the place. It was a bold course to take; but no doubt he felt in his own mind that he was the very man whom he had described. He was accepted; and in less than three months was on his way to Calcutta. On his arrival, he began at once to show manifestations of the vigorous activity of his character. There was a long arrear of work to be performed, which had accumulated since the death of his predecessor—confirmations, ordinations, consecrations, and the like—but the great source of trouble appears to have been the chaplains. His biographer supplies us with abundant evidence of the manner of his dealings with them, in the admonitions "To a careless Chaplain," "To an Offending Chaplain," "To a Young Chaplain," "To a Missionary, on Temper," "To a Chaplain engaged in Contention," and "To a Newly-Arrived Chaplain." He writes thus, for example, to an Indian Chaplain in 1852:

"Rev. Sir.—Knowing that your own mind privately is fixed, and has been for years, I did not choose to enter into communication with you except in an official manner.

"I have only now to state, that you are hereby required to abstain from all the customs and habits to which the Venerable Archdeacon, knowing my mind, objected so properly.

"You are not to turn your back on the people when reciting the creeds. You are to preach in your black gown, and not in your surplice. You have an organ and singers, who chant the *Te Deum*, &c. and sing a Psalm or Hymn between the Litany and the Communion Service, you will direct them to sing a Psalm or Hymn between the Communion Service and the Sermon also. You are not to use the prayer for the Church militant, except when the blessed communion is administered. You are not to call the Communion table an 'Altar.'

"The practice of this Diocese is not to be broken in upon by an individual clergyman, or his private opinion."

Of his more laudable exertions we can say but little here: his visitations, his sermons, and lastly the rearing of the Calcutta Cathedral cannot be condensed into the brief space at our disposal. His last sermon was preached on a day of humiliation for the Cawnpore massacre in 1857. He died January 2, 1858.

Such is a sketch of Bishop Wilson's life: it was the life of a man of business whose activity employed itself, not in mercantile calculations but in the duties of an Episcopate; it was the life also of a man of piety, however wrong-headed and obstinate, which cast the shadow of its influence wherever it went. There are many points of greatness and many of weakness. He was what has sometimes been called 'a great little man.' His greatness lay in his zeal, his littleness in his utter want of toleration of any ideas but his own. He retained the theology of his early years, and saw in the writings of Cecil, Newton, Scott, and Milner the only allowable exposition of faith or practice. The enquiry as to what the Church taught or commanded, seems never to have forced itself on his mind; assuming that Calvinism was Christianity, he merely looked upon his position in the Church as affording him the means of propagating it.

No wonder, therefore, that his tedious son-in-law and biographer has gathered together in these unwieldy volumes every available relic of so distinguished a champion and confessor.

THE BISHOP OF TORONTO ON CHURCH PRINCIPLES.

FROM HIS LORDSHIP'S RECENT CHARGE.

In regard to pre-composed forms of prayer, it is frequently objected that they are not so fit for devotional purposes as unpremeditated supplications, and that the first Christians mentioned in Scripture prayed extemporaneously. To this we reply, that forms of prayer were common among the Jews, that our Lord himself supplied his disciples with a form of prayer expressed in a plural number, and therefore intended for joint worship.

That forms of prayer were used in the primitive Church as far back as we have any accurate information, is manifest from ecclesiastical history. And this at least is sufficient to prove that forms of prayer are not unlawful, and that the members of our Church may with safe consciences conform to her rule on the subject. It may further be observed that in these days we have not the gifts of the spirit equal to those in the days of the apostles, and that it is rash and presumptuous for us to pour out our own unpremeditated thoughts, rather than to trust to a form carefully and wisely constructed by holy and wise men, in words which suit the general condition of worshippers. It is surely much safer and more reverential to depend on its accuracy, than to be exposed to the feelings, fancies, and infirmities of men, sometimes the most ignorant and inflated, who utter in their prayers such extravagantancies and follies as are shocking to all enlightened Christians, and highly offensive to the Saviour, whom they pretend to worship.

Let it also be remembered, that our Lord has given especial assurance of a gracious hearing to a joint prayer of those who shall agree together, touching something they shall ask in His name. Now it is impossible for uninspired men to agree together in a prayer offered up by one of them, if they know nothing of it beforehand, or have to learn what the prayer is, word by word as it is pronounced.

Let any one, with true devotion of heart, attend our Church for one Sunday, and follow the service with honest attention as it proceeds, and he will find it scriptural, spiritual, and practical. What part of the counsel of God, which has been revealed for the salvation of man, is not there to be found? Confession, prayer, intercession, the divinely instituted sacraments of Baptism and the Lord's supper. In truth, all that the most pious and best informed Christian can look for, whether in the way of his duty, or his occasional devotion, will be found in that treasure of religious services, the Common Prayer Book, arranged in the most beautiful order of succession, and expressed in such a solemn, devotional, lucid and harmonious style of composition, as can hardly be paralleled. The objection as to reading the prayers arises generally from ignorance or coldness; for a man may deliver a prayer, when the words are printed before him, as if they came from his own inspired imagination, or were the sole dictates of his own devotion.

The abuses of praying extemporaneously are so many, that I shall only notice one as a fair specimen. The parting command of our Lord to His people was that they should love one another; and there can be no more natural expression of their mutual love than intercession for each other at the throne of their common Father. Intercessory prayer, therefore, forms a common part of the public devotions of the Church. Yet, when an indiscreet man arises publicly to ask God to forgive other people's sins, there is great danger lest his prayer degenerate into oblique invective to confute or annoy those who differ from him in opinion, or sink into the Pharisee's prayer: God, I thank Thee that I am not as other men. Surely, then, we are justified in preferring written forms to extemporaneous prayer, and indeed, written forms have been and will often be found to be essential to the continuance of the true faith.

The principles of Calvin, once thought so precious in Geneva, were replaced by Socinianism; the same thing happened with some of the Irish and English and American Presbyterians and Congregationalists, after they had unfortunately dispensed with written forms of prayer. Now it is evident that no such results could have happened, had such written forms been retained. A minister of our Church cannot keep back the leading doctrines of the Gospel. He may indeed leave them out in his sermons, dropping them one by one. But they still remain in the prayers, and his unfaithfulness may be cured by the truthfulness and energy of a conscientious successor.

With respect to the revision of the Prayer Book, which has for some time past agitated the mother Church, in which we are so deeply interested as our brethren in England, I rejoice to inform you that the question has been fully debated and decided against its promoters. If they had merely asked for the change of obsolete words and expressions, if any such there be, and a simplification of some of the Rubrics, which seem to conflict, or some improved arrangement of the services, they might have received some countenance. But this was not their object, they aimed at the most important doctrinal changes, attempting, for instance, by an unscriptural and delusive theory to reduce the doctrine of Holy Baptism to an empty form. Thus placing our Church in the dilemma of having no doctrine at all respecting Holy Baptism, &c. The members of our Church generally, both lay and clerical, feel that possessing such a treasure of truth as we have in the Book of Common Prayer, and which amidst our minor differences, presents such a bond of union, and also knowing what lively affection is felt by rich and poor, young and old, learned and unlearned, for that inalienable inheritance which we have received from our forefathers in the faith, we should, in attempting to improve it, be running the most fearful risk, altogether disproportionate to any advantage that can possibly be obtained.

Let us, then, my brethren, cleave to the Book of Common Prayer, and steadfastly refuse to favour any proposals for change in the silly hope that we may remove some trifling inconveniences, and still preserve for it all our reverence and love. If we once begin to change where will we stop? I foresee an aggravation of difficulties arising as well as an increase of irritation, and eventually the disruption of the Church of England. The debate was conducted with much courtesy and candour, although it presented only a small section of the Church contending for changes, which, if adopted, would in a short time have accomplished her total destruction. And it gives a noble specimen of the forbearing dignity of the House of Lords, that a measure involving objects of such inestimable value to millions should be discussed with good temper and calm moderation. When the agitation for the revision of the Prayer Book first commenced, it seemed to

be a desire of its friends to limit themselves to a mere abridgement of the length of the service and avoidance of repetitions; but when its noble mover brought up the petition in the House of Lords for consideration, it appeared that he would be content with nothing less than an undefined doctrinal alteration of all our formularies. Is it, then, to be wondered at, that not a single member of the episcopal bench supported the motion, and that the non-concurrence of the Clergy was proved by the fact that ten thousand had signed a Declaration against it? The Archbishop of Canterbury, with that mildness for which he has always been conspicuous, opposed the motion in behalf of the Right Reverend Bench. His Grace said, that admitting the possibility of minor alterations, which might be improvements, still what some thought blemishes others thought beauties, and it was not worth while to subject their admirable Liturgy to the discussions and controversies, not to say dissensions, which the passage of any change must necessarily give rise to. Without noticing any other speeches it must be sufficient to remark that they were all in opposition to the proceeding, and the motion was negatived without a division.

It was justly observed as a grave objection, that there was no such thing as a convocation representing the United Church of England and Ireland, and therefore that changes introduced by any minor authority would not be binding. It is, however, pleasing to remark that some steps have already been taken towards the establishment of such a tribunal, and although the progress to its final establishment may be slow, yet from what has been done by the present convocation, under its weakness and deficiencies it has exhibited something of life and vitality; and with proper alterations and judicious modifications of its ancient constitution, so as to meet the improved knowledge and civilization of the present times, it might without difficulty be placed in working order. The assembly of such a convocation, representing the United Church of England and Ireland would offer a splendid spectacle, and if occasional access, in the way of deputation, from our Colonies and the Church of the United States, were encouraged, it would present the most august Church Legislature that the Christian world has ever yet beheld; and although much will require to be done, before this sublime convocation can be brought to bear yet there are no insurmountable obstacles in the way.

Having, my brethren, detained you, I fear, much too long, I have now to thank you for your patient forbearance and attention. Be assured, the more loyal we are to our Church, and the more our spiritual being is fashioned by her rules and teaching, the more fervent and true will be our love to God; and as it is our duty to fix in the souls of those we teach reverence for all law and order, so let us endeavor to keep our own ministrations up to its requirements.

Above all things, never falter in your faith. If your labours of love seem at times fruitless, be not cast down; for it is your office to spend and be spent in your Master's service; the result is with Him, and not with you, and He Himself tells us, that many be called but few chosen.

And now I bid you God speed, and bless you in the name of the Lord. I trust that I have never knowingly failed to appreciate your labours in profession, or your constant kindness and sympathy towards myself; nor in my intercourse with you have I omitted the expression of those cordial and grateful feelings of my heart towards you by which I have been animated.

Of myself, I can only say, that my great object has ever been to discharge the duties of my office quietly and impartially. I have never desired to clog or impede your exertions, but to second and sustain them, so far as my abilities and opportunities would permit. Having, myself, deep rooted convictions about what is the true teaching of the Church, I may not at all times have enjoyed the unassuming confidence of every one of my Clergy, but I can truly say that I have deserved it; whilst I have on all occasions been anxious to give a liberal construction to slight divergencies from what I believe to be the path in which the Church would guide her clergy, and to guard against making them wider through my own personal faults of disposition.

I have always been aware, that the best education I could make to promote unity in the Church, was to seek after inward unity and peace in my own breast, because it is only by cherishing such graces that I can give consistency to my religious character, and cause its influence to pervade and penetrate the Diocese, and shed abroad in it the power of faith and charity.

"Lastly, it is often urged that churches will do little good without faithful men to minister in them. This is most true; but as good parochial arrangements are at best powerless instruments without the right men, the best men must be powerless without proper parochial arrangements. The difficulty of finding an adequate supply of fit men, whose hearts are touched and guided by the Holy Spirit of God, can be no reason for our hesitating to contribute out of our abundance, to strengthen their hands when they are found, or prepare the way for their ministration. It only reminds us that we ought to add to our charity our hearty prayers, that, while we are using all secondary means, God will be graciously pleased to supply the primary means, and Himself prepare and send forth fit labourers to give life and spiritual energy to the outward machinery, by which we seek to advance His kingdom."—Bishop of London's recent Letter to the Laity of his diocese.

TO CORRESPONDENTS.

We received, some time ago, a letter from the Rev. Dr. O'Meara in reference to a paragraph about the withdrawal of the grant from the Indian Missions. The paragraph was based on a statement in a Government Report which has since passed out of our hands. We hope before long to recur to the subject.

The obliging communication of "E. D." has been very carefully considered.

The letter of "J. C." will appear as soon as we have sufficient space.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, June 27th, 1860.

The week has been a favorable one for the growing crops, which, so far as current reports...

Flour—The receipt of favourable advices by three or four successive steamers, the unfavourable state of the weather in England and the small stock here, has given the market a start in an upward direction...

For Fall Wheat the Market has shown a decided improvement within the last day or two, although during the week previous the trade was quite inanimate.

Straw Wheat was animated and a better demand took off the loads at \$1 08 to \$1 12, and in one or two cases \$1 15 per bushel.

Barley, 50c. and Rye, 65c. per bushel.

Oats are steady at 32c. per bushel.

Pear range from 58c. to 61c. per bushel.

Butter is not much improved—Fresh is hardly so plentiful, but cannot be sold at over 12c. to 12 1/2c. per lb. and any quantity could not be placed at that.

Eggs, 9 1/2c. to 11c. by wholesale; and 12 1/2c. to 12c. by retail, per dozen.

Poultry, 20c. to 40c. per pair.

Advertisements.

MESSRS. FULLER & JONES, ARCHITECTS, OTTAWA CITY, AND TORONTO, CANADA WEST.

CHURCH BOOK DEPOSITORY. Rev. HENRY GREGORY, D.D., 86 Genesee Street and 45 East Fayette Street, SYRACUSE, N. Y.

Agent for the Canadian Church Press.

Just Published, Price \$3 00,

OUTLINES OF NATURAL THEOLOGY. By JAMES ROWELL, M.D., Trinity College, Canada: Professor of Natural Theology in Trinity College.

Published by H. ROWSELL, King Street, Toronto.

Advertisements.

BOOKS.

- CLIVE HALL. By Sewell. 1 vol. Cloth. \$1 40
Lancelot Parsonage. By Sewell. 2 vols. Cloth. 2 55
Margaret Percival. By Sewell. 2 vols. Cloth. 1 65
Gertrude. By Sewell. 1 vol. Cloth. 55
Amy Herbert. By Sewell. 1 vol. Cloth. 55
Katharine Ashton. By Sewell. 2 vols. Cloth. 1 45
Ursula. By Sewell. 2 vols. Cloth. 1 65
The Irons. By Sewell. 2 vols. Cloth. 1 65
The Heir of Redclyffe. By Miss Yonge. 2 vols. Cloth. 1 65
Heartsease. By Miss Yonge. 2 vols. Cloth. 1 65
The Daley Chais. By Miss Yonge. 2 vols. Cloth. 1 65
Dynerot Terrace. By Miss Yonge. 2 vols. Cloth. 1 65
Neecheroff. By Miss Yonge. 1 vol. Cloth. 55
The Castle Builders. By Miss Yonge. 1 vol. Cloth. 55
Clarendon Post Office. By Miss Yonge. 1 vol. Cloth. 55
Erneston, or, The Heart's Longing. By Miss Yonge. Cloth. 1 25
The Foster Brothers; a history of the School and College life of two young men. By Sewell. Cloth. 1 12 1/2
Horns and the World. Cloth. 1 00
A Voyage down the Amoor. Cloth. 1 27
The Blennertons; or, Dottings by the Wayside. Cloth. 1 10
The Rector of St. Bardolph; or Superannuated. Cloth. 1 10
Peeps from a Belfry. Cloth. 55
Harryirket; the Story of a man who helped himself. Cloth. 1 50
Unprotected Females in Sicily, Calabria, and on the top of Mount Etna. Cloth. 1 40
Unprotected Females in Norway; or, The pleasanter way of travelling there. Cloth. 1 25
The Orbs of Heaven; or, The Planetary and Stellar Worlds. 0 75
Carlyle's History of Frederick the Great. 2 vols. 2 75
Ballyshan Castle, a tale founded on fact. 1 00
Letters from Spain. By W. G. Bryant. 1 40

For Sale by HENRY ROWSELL, 8, Wellington Buildings, King Street, Toronto.

The Gen. Prot. Episcopal S. S. Union AND Church Book Society

PUBLISHED THE CHILDREN'S MAGAZINE (Monthly), AND THE CHILDREN'S GUEST (Twice a Month).

ALSO 500 CHOICE ILLUSTRATED BOOKS, For Children and Youth.

Also Catechisms, Question Books, Primers, Class Books, Registers, Reward Tickets and Cards, Books of Family and Private Devotion, and every requisite for organizing and conducting the largest Sunday Schools.

Address the Rev. F. D. HARRIMAN, Agent, 762, Broadway, New York.

"The Union,"

AN ECCLESIASTICAL, POLITICAL, AND LITERARY JOURNAL.

Published every FRIDAY.—Price Sixpence.

THE UNION, which is under the management of a Committee of Clergymen and Laymen, representing a large and influential body of Churchmen, has been established with the design of assisting, in a more uncompromising manner than has hitherto been attempted, the maintenance and diffusion of those CATHOLIC PRINCIPLES OF THE CHURCH OF ENGLAND, which, in the view of the Conductors, are not adequately represented by any portion of the public Press.

Terms of Subscription, 28s. per annum, payable in advance.—Orders to be made payable to W. B. Painter, 342, Strand, London.

Advertisements.

WILLIAM HAY, Ecclesiastical Architect, CORNER OF CHURCH AND QUEEN STREETS, TORONTO.

HARDWARE!!!

RICE LEWIS & SON,

(Sign of "THE TABLET")

41, KING STREET, TORONTO, O.W.,

OFFER at the lowest prices, the largest and most varied Stock of HARDWARE in Canada, comprising every description of:—

- Building and House-Furnishing Ironmongery; Agricultural Implements; Blacksmiths' Tools and Materials; Carpenters' and Coopers' Tools; Cabinet Makers' Goods; Tinmiths' Materials; Leather and India-rubber Bellows; Lace Leather and Engine Packing; Machine Oils, Paint Oil, White Lead, and Colours; Muley, Mill, Butting, and Circular Saws; Bar, Rod, Hoop, and Sheet Iron; Steel in all its Varieties; Ship Chandlery, Fireproof Safes, Patent Mangles, Iron Joint Bedsteads.

Toronto, June, 1860.

BOOKS.

- PASSING Thoughts on Religion. By Sewell. Cloth. \$0 55
History of the Early Church. By Sewell. Cloth. 0 65
Night Lessons from Scripture. By Sewell. Cloth. 0 65
Coit's Lectures on Church History, and Sermons. Cloth. 1 10
The Church and the Press; or, Christian Literature the Inheritance of the Church, and the Press an Educator and an Evangelist. By Rev. A. C. Cox. Paper, 12 1/2 cents; cloth. 0 30
Lectures upon Historical Portions of the Old Testament. By Ven. Archdeacon B. Hunt. Cloth. 0 62 1/2
Tracts for Missionary use. Edited by the Author of "Letters to a Man bewildered among many Counsellors." Cloth. 1 10
Dr. Oldham at Graystones, and his Talk there. Cloth. 1 10
New Dictionary of Quotations, from the Greek, Latin, and Modern Languages. Cloth. 1 65
Parochial Sermons. By Southgate. Cloth. 1 10
Chapman's Sermons. Cloth. 1 10
The Second Adam and the New Birth. By the Author of Sacrament of Responsibility. Cloth. 0 40
Loutron; or, Water Baptism. 0 45
The Revival System and the Paraclete. 25 0
James, the Lord's Brother. 0 30
Legion; or, Feigned Excuses. Paper, 20 cents; cloth. 0 37 1/2
The Sacrament of Responsibility. Paper. 0 12 1/2
Why I am a Churchman. Paper. 0 12 1/2
Confirmation; or, The Laying on of Hands; its authority and nature. Paper. 0 08
Pastor preparing his flock for Confirmation. Paper. 0 08
Seven Years, and other Tales. By Julia Kavanagh. 0 62
The Churchman's Penny Magazine for 1859. Cloth. 0 50
History of the Reformation in Sweden. 1 50
Joll's Help to Reading the Bible. 0 52
The Doctrine of the Eucharist. By Wilberforce. 1 25
The Children's Tune Book; a collection of Music for Sunday Schools. Part I. For Advent, Christmas, and Epiphany. \$2 50 per 100.
Do. do. Part II. For Lent, Easter, and Trinity. \$3 50 per 100.

For Sale by HENRY ROWSELL, Bookseller and Stationer, King Street, Toronto.

TORONTO: Printed and Published for the Committee of The Canadian Church Press, by LOVELL AND GIBSON.—WEDNESDAY, June 27, 1860.