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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, JUNE 13, 1860.

[No. 4.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

The Synod of the Diocese of Toronto began its session on Tuesday (yesterday) June 12th. Divine service was celebrated in St. James' Cathedral in the morning: the prayers were said by the Rev. Saltorn Girins, of Yorkville, the lessons were read by the Rev. Dr. O'Meara. The murmur of many voices in the responses, each answering in his own peculiar and independent way, showed very forcibly the necessity of some means being taken to procure that sustained and regulated tone which is essential to unity of devotion. The choir was in attendance, but the music being for the most part unfamiliar, did not gather up to any considerable degree the voices of the audience, and consequently was wanting in heartiness. The sermon was preached by the Rev. Dr. Shortt, of Port Hope, from Exodus xvii. 11-14, and was addressed rather to the laity than to the clergy. It consisted chiefly of an able advocacy of the duty of affording adequate means of support to the clergy. The Holy Communion was administered after the sermon. After a brief recess, the clergy and many of the laity met again in the Cathedral, to hear the Bishop's charge. It was more than usually touching to hear the venerable Diocesan relate the incidents of his early years, and the noble story of his life. We need not dwell upon it now, for it will, of course, be printed, and we shall then report it again.

In the afternoon, the Synod assembled in St. George's School-house: the routine business was transacted, and in the course of it an interesting question arose as to the possibility of one delegate representing more than one parish. The Committee to whom it was referred reported that hereafter the delegates should reside in the parishes which they represent. The Committee on Canons reported in favor of waiting for the Provincial Synod before adopting those which have been already prepared. The Committee on the Election of Bishops were in favour of the Bishops of the Province suggesting three names to the Synod for election. The Committee on Discrepancies in Divine Service, brought up a partially amended edition of their previous report. The Synod then adjourned until Thursday, when the reports will be submitted for adoption.

We notice with much pleasure that a very handsome epergne and salver of silver, was, on Thursday the 7th inst., presented to John Carter, Esq., organist of St. James' Cathedral. The presentation took place in the Parochial School House attached to the Church, and was attended by the Musical Committee, presided over by the Rev. Mr. Grasset, the Rector. The epergne bears the following inscription:—

“Presented by the Vestry of St. James' Cathedral Church, of Toronto, to John Carter, Esq., Organist, as a token of their appreciation of his successful efforts in the establishment of Boy-Choirs, and his efficiency as Director of the Musical Services.

“Easter Monday, April 9th, 1860.”

The selection of the Committee, whilst acknowledging in a substantial manner the value of Mr. Carter's services, is no less creditable to their taste. We congratulate this gentleman on this public recognition of his usefulness and efficiency as a musician.

The Rev. W. Stennett of Upper Canada College, has been compelled by illness to seek a temporary rest; his place is filled at present by the able classical lecturer of Trinity College, the Rev. A. J. Broughall.

The numerous friends of Dr. Bovell, the eminent Professor of Natural Theology in Trinity College, and Lay-Secretary to the Synod, will regret to hear that his house in St. George's Square was entirely consumed by fire on Saturday evening. We are glad to be able to state that he is at least partially insured, and that his valuable scientific collections were for the most part saved.

DIOCESE OF HURON.

We believe that the Lord Bishop of Huron intends to hold an ordination in July or August: but we have been unable to ascertain the exact date.

The Rev. M. V. Fenn, M.A., late Curate of Brantford, has gone to take a parochial charge in Hamilton.

The Rev. W. B. Rally, M.A., has raised a flourishing congregation at Mitchell, north of Stratford, and is just about to make a tour for the purpose of raising funds to erect a church. We recommend his cause to our readers.

DIOCESE OF QUEBEC.

(FROM OUR CORRESPONDENTS.)

The Lord Bishop of Quebec held an Ordination in the Cathedral, on Trinity Sunday, when Mr. J. P. Richmond, Student of St. Augustin's College, Canterbury, was ordained deacon, and the Rev. Joseph de Monilpied, formerly of St. Beo's College, Missionary of the Church Society at Malbaie, in the district of Gaspé, was admitted to Priest's Orders. The sermon was preached by the Rev. W. Richmond, B.A., of Compton, (brother of the candidate) in addition to whom the Revs. J. V. Housman, and Armino W. Mountain, Chaplains, W. Agar Adamson, D.C.L., G. Percy, LL.D., and W. de Quetteville, Fellow of Pemb. Coll., Oxon, assisted in the service. The Rev. J. P. Richmond is appointed to the Mission of Ireland, in the County of Meigantic, where he has been acting as Lay Reader for some time past.

The Lord Bishop left Quebec the following day for Burlington, Vermont, to be present, by the invitation of the Bishop of that Diocese, at the annual Convention; and the consecration of the Chapel of the Diocesan Theological Institute. His Lordship was accompanied by the Revs. Messrs. Hamilton and Petry, of Quebec.

CHURCH SOCIETY.—The Report for 1859 shows a total receipt for the year (including a donation of \$300 from the Bishop) of \$5,147, 72, an encouraging improvement upon the year preceding. The number of Clergy in the Diocese is now 48. Additional Missions or Missionary Stations have been opened during the year at Malbaie, in the district of Gaspé, Shigonac, in the Baie des Chalours, and at several places in the Eastern Townships. A new Church has been built and opened for service at Stanstead, and three more are in course of erection, viz., at Port Daniel, Danville, and Robinson Village. The movement for the formation of endowment funds in the several Missions is progressing. Frampton, Three Rivers, Nicolet, and Point Levi, to which may be added two of the Quebec chapels, and Lennoxville, have set a good example which, it may be hoped, will serve as a much needed stimulus to the rest. An abstract of the total amount raised in each mission for Church purposes is still a desideratum in this report. We trust that ere long some means will be found for supplying it.

QUEBEC CATHEDRAL.—An interesting scene was witnessed on Sunday afternoon last, May 27th, in the Anglican Cathedral, when the children of the different Sunday schools in connection with the Church of England within the parish, assembled by special invitation, together with their clergy and teachers, to attend divine service. The lower part of the church, with the exception of the pews immediately under the windows, was entirely filled by them, and additional seats had to be brought in besides those which are placed in the middle aisle. After the prayers a psalm was sung by the children, led by the organ, and the Lord Bishop then ascended the pulpit and delivered a plain and affectionate address, partly to the congregation at large, partly to the teachers, and partly to the children themselves. So goodly a gathering was a most cheerful sight, and gives, we trust, a hopeful promise for the interests of the rising generation.—*Quebec Mercury.*

THE SYNOD.—The second meeting of the Synod is summoned for Wednesday, July 4th. There will be Divine Service in the Cathedral in the morning, and the Clergy and Lay Delegates are to assemble at the National School-room at 2 P.M. The Synodical elections have been entirely free from the violence or party-spirit which was so displeasingly prominent in 1859. One congregation, however, which we refrain from naming, in the hope that they will come to a better mind, is not altogether satisfied with the state of things, as the following suicidal resolution pretty convincingly testifies:

“That as the right of Veto is vested in his Lordship the Bishop of Quebec, which right virtually rests on him the final disposal of every measure brought before the Synod; and inasmuch as delegates may be elected by an unlimited number of nominal congregations under one case, entirely out of all proportion to the whole number of members in the cure itself, this meeting is of opinion that by

sending delegates to a Synod so constituted, it would be asking individual members of the Vestry to place themselves in a position from which they would shrink in the ordinary affairs of business; and that under these circumstances, it is not expedient to elect a delegate; and that a copy of this resolution be forwarded to his Lordship, the Bishop of the diocese."

GRAND BRITAIN.

The Ecclesiastical Courts Jurisdiction Bill, sent up by the Commons, was commented on with some severity by the Bishop of Exeter. The object of the Bill, as stated by Lord Cranworth on the second reading, is to transfer the offence of brawling from the ecclesiastical to the civil courts. The Bishop asserted that the Church could not forego her rights to tell the lady what was their duty, and, when they departed from it, to visit them with censure. He pointed out the fact that the passing this measure would destroy the only jurisdiction which could touch the offenders at St. George's-in-the-East. The great remissness of the authorities in the case of St. George's was also commented on by the Bishop. He also declared that Mr. King is guilty in having introduced ornaments into his church without a faculty.

The work of restoring Worcester Cathedral has been recommenced. The south side of the cathedral is the point to which attention will first be turned. The western end has already been made secure, but it is hoped that the re-opening of the ancient entrance there will form part of the proposed plan of restoration. So extensive are the works contemplated, that they will probably be four or five years in hand.

The many friends of Dr. Caswall of Figholdean will be glad to learn that his parish church, which was erected at various times from A. D. 1100 to 1600, was re-opened recently after undergoing a complete restoration and repair. The estimated cost of the restoration was 1100*l.*, of which a debt of about 200*l.* still remains to be defrayed. The porch has been almost rebuilt, and is surmounted by a cross, as are also the nave and the chancel. An unsightly wooden gallery has been removed, and a new gallery, fronted by a fine Norman arch, constructed in the tower. The organ has been placed on the eastern extremity of the southern aisle of the nave. The old figures of the two Crusaders have been removed from the chancel to the tower. All the pews have been changed into uniform open seats. In the chancel are two windows by Powell: one of them in commemoration of the intrepid African Missionary, the Rev. H. J. Leacock, who preached at Figholdean in 1855, and died in the midst of his labours in 1856.

IRELAND.—The Deanery of Derry is vacant by the death of the Rev. T. B. Gough, who had held that office for nearly forty years.—The late Dean was brother of Lord Gough, and was very much beloved and respected by the people of Derry. The gross income of the deanery amounted to nearly 3000*l.* a year, being made up of the tithes rent charge of the parishes of Templemore, Glendermott, and Faughanvale, and the rents of lands and houses near Derry. It is understood that the very Rev. Dr. Figue, Dean of Ardlagh and of the Chapel Royal, Dublin, will be advanced to the vacant Deanery. It is likely that the Parish of Templemore, along with the deanery lands, will in future constitute the *corps* of that dignity, leaving the future Dean a net income of about 1000*l.* a year; while the parishes of Glendermott (value about 600*l.*) and Faughanvale (525*l.*) will be probably constituted into separate rectories, in the patronage of the Crown.

The Archbishop of Dublin has announced his intention of holding the Annual Visitation of his diocese on Thursday, June 14th, in St. Patrick's Cathedral. Should his grace not be able to attend in person, his place will be supplied by the Archdeacon and the Vicar-General.

The Rev. Dr. Atkins, Donnellan Lecturer in the University of Dublin for the present year, has just brought to a conclusion one of the most eloquent and useful courses of lectures which has ever been delivered from the pulpit of Trinity College. The subject was the duties of the Christian Minister.

The Committee of the Armagh Church Education Society has put forward an excellent address soliciting subscriptions in aid of its funds. The whole document breathes good sense and Christian forbearance. They commence with a very proper protest against the unseemly language in which the Bishop of Cashel thought fit to denounce the Primate's advice to his clergy. And they refute the charge of illiberality which Bishop Daly brought against that venerable prelate, by recounting the princely sums which he has for years been in the habit of contributing to the General and the Diocesan Church Education Societies—namely 200*l.* a year to the Central Society, 200*l.* a year to the Diocesan Society, 200*l.* a year to the Inspector of Schools, 219*l.* annually to the support of particular schools in his Grace's diocese, 50*l.* to the Diocesan Society of Clogher, besides generous aid to schools in other parts of Ireland.

FOREIGN AND COLONIAL.

We beg to call the attention of Churchmen in this Province to a very important association that has been formed in the colony of Adelaide, South Australia, and which might supply very useful hints for action here. It is called the "Church of England Endowment Society for the Diocese of Adelaide." Its President is the Bishop, and its Board of Directors includes some of the most eminent members of the Colony. Its objects are stated as follows:

1. The object aimed at is Permanent Endowments for the Clergy and Church purposes in this diocese.
2. The acquisition of such Endowments is sought to be obtained through the purchase of Land within the colony by means of borrowed capital at 5 per cent Interest to be redeemed by a sinking fund.
3. The selection of lands for purchase will devolve upon a sub-committee of the Board of Directors, consisting of gentlemen whose intimate knowledge of the territory and well-known reputation affords the amplest assurance for the effecting only such purposes as shall be judicious and advantageous.
4. For the redemption of the capital to be borrowed at 5 per cent. an adequate Sinking Fund will be created, by means of which, at no very long deferred periods, Endowments will be, from time to time, provided for the Church of England in this diocese in perpetuity.
5. Any member of the Church of England desirous of aiding the objects of the Society has the opportunity of doing so in all or any of the three following modes:
 1. By Donation, however small, in land, or money to be invested in land.
 2. By Annual Subscription, constituting membership, to be applied also to the purchase of lands.
 3. By Subscription to the Guaranteed Interest Fund.
6. Members so subscribing will be required to pledge themselves to the Trustees of the Society, by a proper instrument, for the payment, for a term of not less than seven years from the date of their respective engagements, of such annual sums, payable quarterly in advance, as they may determine to give.

FRANCE.—The Protestants of France, like their brethren of England and New York, hold their May meetings. From their reports we gather the following:—The Bible Society has received 60,000 francs, and circulated 16,000 copies of Holy Scripture. The French and Foreign Bible Society has issued 79,665 copies of the Scriptures, and had an income of 55,318 francs, but its expenditure has amounted to 60,106 francs. The Society of French Protestant History has undertaken or projected various important literary works, and the services actually rendered by it have been very considerable; but it languishes for lack of funds, and, while talent is accessible, subscriptions are slow to come in. The Society of Religious Tracts reports an issue of 925,000 publications, of all sorts and sizes, distributed in France and elsewhere; eighteen new publications have been issued, one of which, a small almanac, has reached a circulation of 200,000 copies. Receipts, 86,000 francs; expenditure, 90,000 francs. The Protestant Sou Society collects funds for charitable objects. Its income last year was about 20,000 francs. One feature of its operations deserves notice; it publishes a quarterly journal, or paper, in which are described the operations and actual condition of the various societies for which it is a collector. Among the remaining anniversaries we may mention that of the Sunday School Union, receipts 20,000 francs; the Missionary Society, receipts 128,450 francs; the Society for Primary Instruction, income 80,000 francs; the Evangelical Society reports an income of 118,572 francs; and the Central Society for Propagating the Gospel in France 105,672 francs.

UNITED STATES.

The Rev. Dr. Dyer has declined the Episcopate of Kansas.

The Annual Convention of the Diocese of Western New York will be held in Grace Church, in the city of Utica, on the 15th day of August next.

The quarterly report of Bishop Whipple, dated from St. Paul, Minnesota, gives a very interesting account of his recent tour; we extract one or two items:—The Rev. J. Johnson Enmegabowh, a full-blooded Chippeway, the deacon at St. Columba, presented to me a class of seven for confirmation, who bore a most excellent examination in the catechism and simple truths of the gospel. I preached on Sunday morning; the little church was crowded with red men. The service is in Ojibwa, using the Ojibwa Prayer Book of the English Church. The sermon is translated, sentence by sentence, by the interpreter. The breathless silence, the earnest look of these upturned faces, touch every sympathy of your heart. On Monday morning, at break of day, the chapel bell called us to the church to receive the Holy Communion. At the time of the offertory it would have moved your heart to tears to see those Indian mothers coming to the altar to bring their gifts of love, to lay them on the alms-basin held in the Bishop's hand; and often the babes in their arms held in their hands a piece of bead-work or a small coin, which they dropped on the plate. The communion was solemn and impressive, many of us wept as we knelt by the table of the Lord. At the request of the chief, "Bad Boy," I met himself and young men in council. After a little silence, the speaker arises and shakes hands with each one present, and then begins his speech. He said, the words of our great spiritual father to-day have been good words—that the Great Spirit must have told me. He described the effect of the fire-water upon himself and people; said he wished to take the pledge; that he thought the white man's religion the best religion; that when he met the bad white man he then doubted whether it was any better than the Grand Medicine. He spoke of Brothers Breck and Peake, and of their own missionary, Enmegabowh, as good men; said that if they did not become Christians themselves they knew that the hope of their children was to be educated in the Christian religion.—*Gospel Messenger.*

General Intelligence.

UPPER CANADA.

His Excellency the Governor General has been pleased to make the following appointments:

Alexander T. Bull, Esq. M. A. Associate Coroner, City of London.
John Richard Flock, Esq. M. A. Associate Coroner County of Middlesex.
John W. Southman, of Canbyville, Esq., to be a Notary Public in Upper Canada.

The contract for putting the Northern Railway into thorough repair, has been taken by the celebrated firm of Peto, Brassey & Co., and the work will be proceeded with immediately.

It is rumored that Sir Allan McNab is about to resume the representation of the City of Hamilton.

The Hamilton *Spectator* says that the Government has granted \$10,000 towards the Provincial Exhibition; the greater part of it will be applied towards the erection of "The Palace of Industry."

We learn from the Perth *Courier* that the sentence of death, passed at the last Lanark Assize, upon the son of the Scottish actor, Mackay, for the murder of one Myers, has been commuted to imprisonment in the penitentiary for seven years.

The sentence of death passed upon Hugh McDonald, at the Barrie Assize, for the murder of his wife, has been commuted to imprisonment for life; he was removed to the Penitentiary on Monday last.

About 1000 men are now employed upon the public buildings in Ottawa. The work goes bravely on.

The Annual Meeting of the Orange Lodge of British North America will take place at the City of Ottawa, on Tuesday the 10th day of June.

Lady Elgin, Mother of Lord Elgin, ex-Governor of Canada, died a few days ago in England.

LOWER CANADA.

At the meeting of the Board of Directors of the Bank of Montreal, T. B. Anderson, Esq., was chosen President, and John Redpat, Esq., Vice-President.

At a meeting of the Directors of the City of Quebec Agricultural Society held on Saturday last, it was resolved to give the whole amount of their Government Grant to aid in holding the provincial Agricultural Exhibition at Quebec this season.

By an act of Parliament, a toll of a half-penny was levied on the Dorchester Bridge toll gate, which greatly enraged the people in St. Roch's ward. Soon after dark on Sunday evening a large mob assembled in the neighborhood of Dorchester Bridge, far too numerous to be intimidated by the small police guard of the ward, and at once proceeded with axes to the demolition of the newly constructed gate.

Judge Chabot died in Quebec on the morning of the 30th ult. He had been in feeble health for upwards of a year, and his death had been expected for some time. The *Quebec Chronicle* says: "It was well known for many years as a distinguished pleader at the bar."

On Monday afternoon last a new steamer entered the Port of Wales was launched in Montreal. She is 160 feet long, with 25 feet beam. She is intended to run on the Ottawa River, between Lachine and Gatineau, and belongs to the Ottawa Steamboat Company.

EUROPE.

ENGLAND.—PARLIAMENT.—In the House of Lords on Tuesday, May 22nd Viscount Duncannon, in rising to call attention to the continued disturbances taking place on each successive Sunday in the church of St. George's-in-the-East, said that he did not stand there as the advocate of the champion either of the Rev. Bryan King or of his proceedings, but concluded by moving, "That sufficient power and energy have not been displayed in putting down the continued disturbances in the church of St. George's-in-the-East, and in bringing the perpetrators of such outrages to punishment."

Earl Granville said it was not so easy to put down these disturbances as the noble lord seemed to imagine. The charge which the noble lord had brought against the police was entirely unwarranted. The Earl of Wicklow spoke very strongly on the prejudice which seemed to exist against the Rev. B. King, and said that there could not be the slightest doubt that the outrages were of such a gross and infamous nature that it was utterly impossible for them to take place in any civilized country on earth if the authorities had done their duty in keeping them down. The noble earl then adverted to the notoriously bad character of the Rev. Hugh Allen for which he was called to order by the Bishop of London, who made a singular statement to the effect that he had done every thing in his power to compel the churchwardens to do their duty, and was ready to act upon any substantiated complaint which might be made against them. He believed that this was simply one of those miserable cases to be found in all parts of society in which, if men would stand on their legal rights, there was no amount of disturbance they might not cause. The Bishop was followed by several noble lords, not one of whom ventured an apology for the rioters, but the motion was ultimately withdrawn.

On the same night in the House of Commons Lord Palmerston gave the notice respecting the rejection of the Paper-duty Repeal Bill by the Upper House; and Mr. Baxter moved a motion, which was lost by a majority of 207 to 58 for the repeal of the *Regium Donum* in Ireland.

On Wednesday, being Derby-day, Parliament did not sit. On Thursday May 24, the Union of Benefices Bill passed through committee. There was but little discussion and not a single division was taken upon any one clause. On clause 17 Earl Nelson observed that it gave power to the Bishop of London to give the use of these churches to any congregation of foreign Protestants. On another clause the Earl of Ellenborough asked whether under this section there would be any possibility of pulling down St. George's-in-the-East? (laughter.)

Lord Lyveden gave notice that on Thursday, the 14th of June, he intended to move the second reading of the Church-rates Abolition Bill.

The Commons were occupied in Committee of Supply, and in Committee on the Wine Licences Bill.

Mr. Horeman gave notice that, on the motion for going into committee on the Reform Bill, he would move as an amendment a resolution to the effect that in the opinion of the House it would facilitate legislation if the House were to proceed by resolution to determine what should be the provisions of any bill to amend the representation of the people (hear).

It is said that the departure of the Prince of Wales is definitely fixed for the 16th of July. There is a rumor abroad of a matrimonial alliance between his Royal Highness and a Princess of Prussia.

Lady Byron, the widow of the poet, has recently died: a few days before her death she had sent £40 as a subscription to the Garibaldi fund.

On May 22nd the remains of the late Sir Charles Barry were interred in the nave of Westminster Abbey.

IRELAND.—The efforts of the Hon. Sidney Smith to substitute Londonderry for Queenstown as the Irish port of call for the Canadian steamers, have at length been successful. The chief recommendations in favour of the change are that three hundred miles will be saved, and that the northern passage is the safer.

The Government has issued a proclamation under the Foreign Enlistment Act, against recruiting for the Pope.

The *Express* states that the Conservative party, who have the next nomination, have selected Mr. Bonnell as the Lord Mayor of Dublin for 1861.

Each week (says a Cork paper) sees the departure of an average of 600 persons, the great majority of whom are young men and women between eighteen and thirty years of age.

ITALY.—The correspondent of the *Times*, in his account of Victor Emmanuel's visit to Modena, says the Bishop of Modena stood before the King, mitre in hand, at the church door. He said that by the Pope's bidding, as a priest he ought not to be there, but as he was a man before he was a priest he deemed his citizen's duty to his Sovereign was paramount over his allegiance to the vicar of Christ.

The Treaty of Zurich has been approved in the Earl Jan Chambers by 215 against 16 voices. The report of the committee on the treaty of cession of Savoy and Nice to France, concludes by proposing its approbation by the Chambers.

The telegrams are so contradictory that it is by no means easy to follow the course of Garibaldi's expedition. After landing at Marsala, he would seem to have marched northwards on Palermo by Salemi, Calata Fimi, Alcamo, and Monreale. His first encounters with the royal troops took place on the 15th and 16th at Calata Fimi, the official despatches announced the complete defeat of the insurgents; but Garibaldi was next heard of as occupying the heights of Monreale, which command Palermo—the last news (by the North Briton) assert confidently that a considerable part of the population of Palermo had risen against the royal troops, and that Garibaldi having collected all his forces and military material, attacked Palermo on the morning of the 20th ult., and made himself master of all the outer works, and succeeded in entering the town. It is said that he will declare Sicily annexed to the Italian kingdom, reserving the ratification of his resolution to universal suffrage. The Provisional Government under the Presidency of Garibaldi would then direct the insurrection.

AT ROME.—A Vienna letter has the following:—The early convocation of the Hungarian Diet becomes more and more probable. It is also reported that the Government is disposed to re-establish the dignity of Palatine.

SPAIN.—The Cabinet has resolved to inform the Government of Naples that the present state of Europe, and the necessities of the service in the dominions of Spain, will prevent it from lending to the Neapolitan Sovereign the assistance of 25,000 Spanish troops which it had applied for.

INDIA.—Sir Hugh Rose is formally appointed Commander-in-Chief in India, and Sir William Mansfield becomes Commander-in-Chief in Bombay.

The prevailing topic of discussion is Mr. Wilson's budget and Sir Charles Trevelyan's minutes. In the Legislative Council on the 14th, Mr. Wilson, in moving the second reading of the Income Tax Bill, entered into fuller explanations of the general principles of the measure. With reference to the minutes of the Governor of Madras, he said that the members of the Government had felt deep and painful astonishment at seeing documents conceived and expressed in such a tone emanating from a subordinate government. Sir Charles Trevelyan has been superseded by Sir H. G. Ward, Governor of Ceylon.

UNITED STATES.

By the last Pony Express, intelligence was received that several Americans had been murdered by the Indians, while asleep at Miller's Station, on Carson River; and also that companies had organized at Virginia City, Gold Hill, and other settlements in the Washoe mines, and gone in pursuit of the Indians supposed to have committed the murders. The volunteers numbered one hundred and five men, mounted. They found the Indians, five hundred in number, in ambush, at a narrow pass, at the head of the Quickie river. A battle was fought, and not less than 50 Americans killed. Large numbers of volunteers had left California in search of these lawless savages.

Hicks, who some time ago brutally murdered the captain and crew of the oyster sloop in New York Bay, has been tried, and sentenced to be executed in New York, on the 13th of next month. The report says he treated the sentence with the utmost indifference in speaking about it to the officer, and said "he supposed it was a matter of form which the Judge was obliged to go through."

The Senate, on Thursday last, first rejected Mr. Simmons' amendment to the Mexican treaty, and then rejected the treaty, and all the Republicans but Senator Trumbull voted against it. War is predicted with Mexico within six months.

The special session of the Massachusetts Legislature convened on the 30th inst., to take action on the subject of the cattle disease. This disease has appeared in various localities. In New Hampshire it is causing much excitement.

On Saturday last, the Superior Court rendered its final judgment in the Forrest Divorce case. The Court ordered that Mr Forrest should pay into the United States Trust Company in New York, for the benefit of Mrs. Forrest, the sum of \$25,522, being the amount adjudged, and also \$266 25 for costs, &c.

The Japanese embassy has taken leave of Washington, and gone to Baltimore, whence it will proceed to Philadelphia and New York.

A terrible tornado passed over eastern Iowa and north-western Illinois, on the evening of June 3rd. At Clinton, Iowa, it commenced at 7:30 and although lasting but two and a half minutes, caused more destruction of life and property than any similar storm that has ever visited that portion of the country. The towns of Camanche, Iowa and Albany, Illinois, on opposite sides of the river and five miles south of Clinton, were completely demolished. A large lumber raft from the Chippawa River, manned by a crew of twenty-four men, with two women on board, which was tied up opposite Camanche at the time of the tornado passing, was completely scattered, and twenty-four of the men and both women were lost. The storm was very severe at Alton, Illinois. The whole loss probably exceeds \$100,000. The German Catholic Church is almost a complete wreck. The Episcopal Church lost its steeple, and is said to be almost a total loss on account of the walls being cracked, its organ is also ruined.

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, JUNE 13, 1860.

CALENDAR FOR THE WEEK.

JUNE 13.—Wednesday.
 " 14.—Thursday.
 " 15.—Friday.
 " 16.—Saturday.
 " 17.—Sabbath Sunday after Trinity. Lessons—Matins: Judges iv.; Luke i. Evening: Judges v.; Galat. i.
 " 18.—Monday.
 " 19.—Tuesday.

DISCREPANCIES IN DIVINE SERVICE.

An important addition is rapidly being made to the already numerous recreations of the English people. A large number of persons, tired of the pursuit of empty pleasure, are generously resolving to combine the agreeable with the useful, by stepping forward to help the church out of its difficulties. They are all agreed as to the immediate end to be desired, but the means which are employed take various forms in the various strata of society. In the lowest, the mob, as it is maliciously called by a proud aristocracy, the amusement consists in flinging Bibles at a suspected preacher, and drowning the profane music of "Puseyite" hymns, with the celestial strains of "We won't go home till morning." With the middle classes, this, like all other recreations, assumes a milder form: it is confined to talking and writing against the common enemy, with more or less acerbity, according to the varieties of individual character.

Their schemes, many in number and diverse in quality, are propounded to the admiring gaze of the family circle, or amid the sympathetic applause of the meeting of the favourite "Society;" some, with more ambition, fly to authorship, and another stray waif floats on the sea of literature.

It is just so with the nobility, except that in their case the most distinguished audience in the kingdom is always at their command, and notoriety is a matter not of accident but of necessity. The schemes which in humbler stations of life would be spent upon the dull roof of a small town-hall, assume in their case a painful prominence. Some, it is true, are content to fire off small shot in the shape of speeches, occupying from an inch and a quarter to half a column of the daily newspapers. But others deal with larger ammunition, in the shape of motions and bills, which, like all toy-cannon, although they only make a great noise, are apt to look ugly and frighten timid people.

The most notable examples of this singular whim at the present moment are Lords Ebury and Shaftesbury. The former finds his Prayer Book in his pew on Sunday mornings, and after actual examination of the much-disputed volume, comes to the conclusion that many parts of it are obviously wrong, and that others might be omitted—with great advantage, no doubt, to all except those who really do pray. Thereupon he prepares forthwith a speech for the House of Lords, which is duly delivered and reported, to his lordship's own great gratification and the annoyance of other people. The latter, hearing that some persons are attempting to change the dialogue between minister and clerk into a life-like service, and that churches are being transformed from ecclesiastical barns into decent houses of God, infers at once that these refractory clergy are really at the bottom of all the mischief, and that it would be an excellent thing if the Crown would only inform them exactly what to do and compel them at their peril to do it. There are model cottages on his lordship's estate: why not model churches? There are regulation coats for the army: why not regulation robes for the clergy?

His lordship has accordingly framed a Bill, and with that noble regard for the principles of the Reformation for which he is so famous, he professes to base it upon one which was passed in the first year of Elizabeth—a period which, unfortunately for his lordship, reminds us of the Star Chamber. It enacts that,—

"I. It shall be lawful for the Queen's Majesty in Council, by and with the advice of the Archbishops of Canterbury, York, Armagh, and Dublin, or any three of them, of whom the Archbishop of Canterbury shall be one. . . to put forth at any time, and from time to time, such orders and regulations as the aforesaid Archbishops shall advise Her Majesty to issue. . . regulating, prescribing, and limiting the ornaments, furniture, and fittings to be used or admitted in churches, as well as the ornaments, vestments, and habits to be worn or allowed to be used by clerks in all their official ministrations, whether public or private, of the services or offices of the church; and, also, the ceremonies and rites to be observed and used by the aforesaid clerks in all such ministrations."

"III. Orders issued may be annulled or altered by subsequent orders.

"IV. Disobedience punishable, for the first offence, 'by censure and admonition'; for the second offence by suspension for any period not exceeding twelve calendar months, for the third offence the clerk offending 'shall be deprived of all his ecclesiastical promotions and dignities, and be disqualified from officiating thereafter as a clerk of the said church.'"

"VIII. The churchwardens are to carry the orders into effect, and are required 'to remove, obliterate, and abolish all such ornaments, furniture, and fittings' as shall be contrary to the regulations.

"IX. The power of issuing orders is limited to three years."

"The church hath power. . . ." says the article: but "L'Empire c'est moi," said Napoleon—"The church means Her Majesty," says Lord Shaftesbury. We can well conceive the noble Lord deriving infinite amusement from the contemplation of the confusion which his bill would cause—the impetus which would be given to trade by every church throughout the Empire having to undergo some alteration—and every prayer-book requiring a new set of rubrics. But can the measure be regarded

otherwise than as a piece of wanton folly, and are we not justified in treating it as a jest?

The real objection to all such attempts is, that this is a subject on which the church alone has a right to legislate, and on which she has exercised hitherto a most wise discretion. In every community there must be room for the development of individual taste and character, and in the church, if it is to be Catholic and comprehensive, there must be, as there has always been, many diversities of "use." A decorated church and a choral service may be to the majority of one congregation a great help to devotion, while to the majority of another they are a positive hindrance. The church must not shut out either class, and as to the precise cut of a surplice or length of a stole, in ecclesiastical as in civil jurisprudence, "*De minimis nulla lex.*" The present rubrics, if faithfully adhered to, will give us all the uniformity we need, nor can they be lawfully altered, except by the action of the whole church.

The report of Dr. Fuller's committee "on Discrepancies in the celebration of divine service," is an attempt with more show of authority than that of Lord Shaftesbury, and certainly wiser in detail, but one against which we cannot but protest. The discrepancies, which doubtless exist, and are for the most part justly complained of, are of three kinds:

1. Willful violations of the rubric, to be corrected not by the Synod but by the Diocesan.
2. Those which arise from the defective education of the clergy, which like the former class require the action not of the Synod but of the Bishop.
3. Those in which the rule of the church is undefined or uncertain, e.g., as to which epistle and gospel are to be chosen when a Sunday and a Festival coincide. To this latter class alone can the action of the Synod apply.

We trust the Synod will hesitate to set a dangerous precedent by interfering with the province of the Diocesan. It is strange to find a solemn council re-enacting the Rubrics; if they have been neglected, there is a more legitimate remedy, and it is absurd for the Synod to "recommend," where the Church commands.

THE BOARD OF MISSIONS.

We are very glad to observe that since the appearance of our article on this subject, the motion has been amended, and that most of the anomalies to which we took exception, are absent from the new edition.

It is now proposed that the Board shall be a Committee of the Church Society, amalgamating, as we suggested last week, the various conflicting Committees into one. Whether this is practicable or no, will probably have been decided before these remarks are in the hands of our readers; the first step must undoubtedly be to place the Church Society under the control of the Synod, and although this may be the ultimate result, it will be the work of time.

THE COMMITTEES ON HYMNS AND TUNES.

We think it unwise at a time like the present, when we are in the midst of so remarkable a revival of Christian Hymnody, to impose authoritatively upon the Diocese at large, a selection of hymns which may prove of a very inferior character to those which we may hereafter possess. We are therefore glad to find that the question of the Hymnal is to be postponed for consideration of the Provincial Synod, because we feel convinced that upon reflection, the supposed necessity for an exclusive and authoritative Hymnal will disappear.

If the Clergy are competent to write sermons—we think that (as far as doctrine is concerned,) they might be trusted to choose for themselves and their several congregations, some one out of the many collections of hymns which are now in use in the Church—or if authority for such a proceeding be requisite, there

would be no difficulty in obtaining permission to use any ordinarily good hymnal.

We think the tune-book is in one sense, a matter of even greater importance, inasmuch as congregational singing depends less upon the hymns used, than upon the tunes which are chosen. We therefore regret to hear that the Committee propose only to report progress and ask leave to sit again.

It has been suggested by some members of Synod that a collection of some fifty or sixty good tunes, and a similar number of Chants should be selected at once, and recommended provisionally to the use of the Diocese. The "Fifty Chants," selected and arranged by Monk, would supply the last named want most efficiently, while from the works of Gauntlett, Mercer and Redhead, an equally beautiful and not more numerous collection of Synod-tunes might easily be made.

Another most important step which it is proposed to take, is at once to form a "Diocesan Society for the promotion of Ecclesiastical Music."

This we think is the right course to pursue, for until people have some practical exemplification of the elevating power and devout grandeur of really sound ecclesiastical music, neither talking nor tune books will do much for its advancement.

It has been determined therefore, we understand, to hold a meeting on Thursday, evening, 11th inst., for the purpose of taking the preliminary steps for the formation of such a society, in the hope of awakening the interest, and securing the countenance and co-operation of gentlemen, both lay and clerical, from the various parts of the Diocese.

We rejoice to hear of these practical steps being taken, and bespeak a good attendance at the place and time, which will be notified by a placard to be affixed to the door of St. George's School Room.

Literature.

Addresses to the Candidates for Ordination on the questions in the Ordination Service. By Samuel, Lord Bishop of Oxford. (Oxford and London: J. H. and James Parker.)

Whatever opinion may be entertained with regard to various acts of Bishop Wilberforce's public policy, there can be little doubt that he is at once the most eloquent speaker and ablest diocesan on the English Episcopal Bench. But his work will abide not so much on the lists of publishers and in the records of literature, as in the churches which he has built, the race of clergymen which he has founded, the elevation of churchly character which has marked every sphere of his influence. He is not so much a writer as a speaker; and this, while it adds to his immediate influence, detracts from the force of his writings to those who live like ourselves at a remote distance. But the present volume will doubtless stand at the head of all his published works; for it not only shows his own conception of the ministerial office, but is written with a power of language and a fulness of practical knowledge which can never lose their value.

The addresses are twelve in number; they are upon the Inward Call; the Glory of God; the Sufficiency of the Holy Scriptures; the Ministration of Doctrine, Sacraments, and Discipline; the Driving away of Erroneous and Strange Doctrines; Private monitions and exhortations to the sick and to the whole; Private ministrations to the sick and to the whole; Diligence in Prayer; Diligence in the study of Holy Scriptures; Being examples to the flock of Christ; Maintaining quietness and peace; Obedience to ordinary and other chief ministers. The first is the only one whose subject limits it exclusively to those who have not entered upon the ministry; the rest apply more or less to every parochial clergyman. It is difficult to single out isolated passages when the whole banquet is so rich; we can merely draw attention to one or two as specimens of the rest.

The addresses which have struck our attention most forcibly, are those on the Glory of God, and on Diligence in Prayer. The former is a splendid analysis of the peculiar temptations of a ministerial life, especially of a successful one; the latter is one, the substance of which is doubtless written in the heart of every faithful minister, but which in the lofty earnestness of Bishop Wilberforce's eloquence, must speak to every one with a new power. The hindrances to a life of prayer are pointed out with especial vigour:

"First amongst them stands that which is indeed at the root of all, that we have earthly hearts which naturally start aside from communion with God. Which of us have ever tried to pray, and not found out for himself the strength of this hindrance? There is, of course, no difficulty in devoting a certain space of time to going through certain forms of devotion. But how hard is it, not once or twice in our lives, but alas! often and often, to do more than this; merely to realize the presence of God is no slight difficulty; harder still is it to believe that the voice of our prayer reaches Him, that in praying we are doing anything more than practising a certain art upon ourselves,—seeking to attain, so to speak, our own spirits by putting them for a season into a certain attitude, and awakening in them certain desires, that they may receive and retain a certain impress. But how utterly unlike is this to real prayer. For in prayer the soul should indeed breathe itself out in aspirations after the personal God. And as prayer attains to its true character of reaching forth after God, there should be an absolute forgetting of self. In petitions, indeed, for earthly mercies or even for the pardon of sin, or for power to resist temptation, or to overcome evil within ourselves, or for the direct gift of special graces,—in these and the like, there must be much of self as the object, mingling with our prayers; we are as it were, bringing ourselves consciously before God with our fears, our wants and our desires, and our mind must therefore dwell much upon ourselves, and when therefore the first difficulty of realizing God's presence, has been in any degree overcome, if our desire of what we ask for is strong, it does impart of itself a sort of earnestness to our prayers. But this if our prayers end in this and reach no higher, if they do not mount up to the glory of God as their ultimate object, is, after all, but a dangerous earnestness which we shall do well to suspect."

And after analysing the hindrances which arise from the real difficulty of finding time for "prolonged, continuous, constant prayer," he continues:

"But even yet we have not exhausted all our hindrances to this most precious habit. For besides those which arise from ourselves, there are those which are stirred up by our great spiritual enemy, and these are neither few nor light; he bends, indeed the whole force of his temptations to impede us here, for he well knows the strength of the weakest servant of God who lies in his weakness to prayer. He knows that all mighty works for God, are done by God's saint upon his knees, that it is from his hour of prayer that the preacher draws his true power for convicting the careless, for awakening the drowsy, for comforting the downcast, for confirming and stirring up the faint. He knows the insight into God's truth, the love of God's word, the self-knowledge, the humility, the faith, the ardent thirst after God, the repose on Christ, the simple trust in his cross, the value of His atonement, the dread and hatred of sin, the tenderness of conscience, and the patience and gentleness towards others which are bred in God's servants, as they commune face to face with their Lord, and so above and beside all other temptations, he hurls their souls of prayer with his pestilent presence, and his now numerous and most dangerous darts. He works upon us through every one of our own natural weaknesses, stirring up at one time all the natural corruptions of the earthly heart, that he may raise so thick a cloud of worldliness, that the breath of our fainting prayer may be beaten by it back to the earth."

On one point especial stress is laid—the danger of relapsing into a mere professional view of clerical duty; an energetic protest against it runs through the whole of the addresses, and it is especially needed here in Canada, where the Church's activity is less manifest and varied than in England, and where an unaltering routine brings to a clergyman from one year's end to another but little rest or change. And on the necessary connection between soundness of teaching and purity of living, the Bishop says:

"Seek to be strong in that security for soundness of doctrine, a holy life. As an evil life breeds heresies by a promiscuous generation in the human soul, so does a vigorous life of holiness destroy those parasitical corruptions which attach themselves to bodies of a weaker vitality. You cannot over-value this security, and therefore is it that prayer, and communion with God, and earnest devotions, are so closely connected with a maintained

purity of faith. In God's presence all is clear, as you wait on him the fertilizing dew of Heaven from above falls richly upon you."

We are not pretending to review the book, especially as it has only just reached us; but we cannot delay to draw the attention, especially of our brethren in the ministry, to the most valuable contribution of our time to the literature of the ministerial life. We hope that our Diocesan will at once place it permanently on the list of books to be read by candidates for ordination, as being at once their soundest and deepest guide.

Essays and Reviews. (J. W. Parker & Son, London.)

We have not yet received a copy of this volume, but from the character and position of its writers as well as from the nature of its contents, we shall not be wrong in pronouncing it the most important of all existing contributions to 'Broad-Church' Theology. Its importance lies not so much in its intrinsic value, or its possible influence, as in the revelation which it makes of the theological status of a large and growing party. It is in direct though not professed antagonism to Mr. Mansel's Bampton Lectures, and will probably undeceive those who looked upon that splendid contribution to Metaphysical Theology as fully representing the present or dominant state of Oxford thought.

The more important of these essays are those of Mr. Temple, the Head Master of Rugby School, on "The Education of the World, and by Professor Jowett on 'The Interpretation of Scripture.'" The other essays are by Dr. Rowland Williams, of Lampeter, on 'Bunsen's Biblical Researches;' by Professor Baden Powell, on 'The Study of the Evidences of Christianity;' by Mr. C. W. Goodwin, on 'The Mosaic Cosmogony;' and by the Rev. Mark Pattison of Oxford, on the 'Tenaciousness of Religious Thought in England 1688-1760.'

The Canadian Journal: May, 1860.

This number contains several papers of value to the students of physical science. We regret that the one-sided character of the subjects which it embraces, limits the good which it might effect, to a fractional portion of the community. There are forty pages on geological subjects, sixteen upon meteorology, in a journal of seventy pages. The principal papers are on the Devonian fossils of Canada West, by E. Billings, F.G.S.—a contribution of great value, but which will appear again in the report of the Geological Survey, and would not have spoiled by keeping, on Latin Inscriptions found in Britain, by Dr. McCaul and on the Law of Storms, by the Rev. C. Dale.

University Intelligence.

CANADA.

UNIVERSITY OF TORONTO.—At a special meeting of the Senate on Saturday, the 28th ult., the following gentlemen, who had passed the prescribed examination, were admitted to the degree of LL.B: F. H. Spencer, J. Livingstone, W. A. Foster, J. W. Hancock, S. G. Wood, J. W. Bowlby, D. Blain, J. George Hodgins, G. S. Papps, S. Cochrane, V. Cronyn, J. J. Curran.

The Annual Convocation of the University of Toronto was held on Friday last, in the Convocation Hall. The Hon. Justice Burns, Chancellor of the University, presided. There was a very large number of persons present, the spacious Hall being crowded to its utmost capacity. A considerable portion of the audience was composed of ladies. The following gentlemen were admitted to degrees:

L. L. B.—Rev. A. Wickson, M. A., R. L. Benson and J. V. Ham, D. McMichael, B. C. L., Rev. A. Wickson, M. A.

M. B.—J. Bascom, E. Playtour, F. B. Tisdell, E. D. Morton, W. W. Ogdon, De W. H. Martyn.

M. D.—J. Cronyn, M. B., T. G. Phillips, M. B.

B. A.—J. T. Fraser, J. A. Boyd, J. J. Wadsworth, I. O. Ogdon, W. Sinclair, J. White, D. A. Sampson, W. Rock, W. H. Scott, G. Green, D. W. Ross, H. Cameron, B. A., *ad eundem.*

M. A.—D. McMichael, B. A., G. S. Kennedy, B. A., W. H. Kerr, B. A., B. F. Fitch, B. A., J. W. Holcomb, B. A., D. Waters, B. A., H. Cameron, B. A.

The following were then presented for medals in their respective faculties:

Law: J. H. Spencer and J. Livingstone.

Medicine: J. Bascom (gold medal); E. Playtour, F. B. Tisdell, E. D. Morton, W. W. Ogdon, De W. H. Martyn.

Classics: J. T. Fraser (gold medal).
Modern Languages: J. A. Boyd (gold medal).
Natural Sciences: J. J. Wadsworth (gold medal); W. Sinclair.
Metaphysics: J. O. Ogden (gold medal).
Oriental Languages: G. White.

The successful candidates for scholarships were then presented, and after a short address from the Chancellor the convocation was dissolved. In the evening there was the Annual Dinner at the Rossin House, presided over by the Hon. Mr. Patton, M. L. C.

ENGLAND.

CAMBRIDGE.—The Rev. Charles Kingsley, Rector of Eversley, and the celebrated author of "Hypatia," "Westward Ho," &c., has been nominated by the Government to the Regius Professorship of Modern History, which was rendered vacant by the death of Sir James Stephen.

PUBLIC SCHOOLS.—A meeting was held at the Thatched House Tavern, for the purpose of adopting measures for the establishment of preliminary military drill in our great educational establishments as a sort of nursery for Rifle Volunteers for years to come. Lord Elcho occupied the chair, and the meeting was well attended by a large number of highly influential personages. Opinions were read from Lord Palmerston, the Bishop of London, Lord Brougham, Lord Lyndhurst, the Dean of Christ Church, (late Master of Westminster School) the Earl of Shaftesbury, and others, in favor of the movement; and Lord Elcho stated that he had also received the concurrence of the Duke of Cambridge, Earl Granville, Lord John Russell, the Duke of Argyll, Lord Ashburnham, and others thereon. Resolutions were adopted unanimously, expressive of an opinion that, with a view to the permanence of a volunteer force, it was desirable that elementary military drill should be established in all public and other schools as a part of the general education, being also calculated to afford physical development as well as great moral improvement on the pupils. One resolution moved by the Provost of Eton, who ought to be an authority on such matters, was as follows:—"That where elementary drill has been established it has been found to conduce to the discipline and order of schools, and to the mental advancement of scholars as well as to their physical development and improvement."—*Journal of Education.*

MARRIED.

On Thursday, the 31st May, at St. George's Church, St. Catharines, by the Rev. S. Givins, Incumbent of St. Paul's, Yorkville, and Rural Dean, the Rev. James John Hogert, Curate of Prescott, to Elizabeth Grant, eldest daughter of the Rev. Dr. Atkinson, Rector of St. Catherine's.

"I had heard that, in every case, the burden of sin is felt and bemoaned. She said nothing of this, as I put every question that could draw it out and at last asked her plainly of it. It was quite evident and was acknowledged by herself, that she had felt nothing of this. I inquired about her future attendance at public worship; she replied, that when she got proper clothes she would go, but not till then. I asked, would she have kept from Christ, when on earth, on account of her clothes? she replied, that it would be easy before Him, but it was hard to do it before men. I pointed out to her the trial that she now was brought to, between conformity to the will of Christ, and being governed by the fear of man. She said partly that she knew all that but she never would go to a house of worship, till she had proper clothes to go in. Her countenance was now dark and sallow, and she showed very plainly that she wished to have no further conversation with me. I left her with a sad feeling, that her heart was unchanged and untouched, yet I met no case made so much of by ministers and laity."—*From 'The Work and the Counter-Work,' by Archdeacon Stopford.*

IONA, A.D. 563.—"I do not know anything in the history of Christian Europe that, if rightly considered, is more interesting than the history of Iona in the sixth century. Columba obtained a gift of the island from Erial, King of the Scots, who then held the western shore of Scotland, and settled his followers there. The handful of Christian priests who built their humble thatched church on that little island, could look out on one side on a boundless and tempestuous sea; on the other, on the mountains, inhabited by Pagan savages. They might be carried in thought and in prayer to other regions of the earth, and beyond it, but to the visual eye there was no support, no sympathy around! There was nothing of pomp to fascinate, nothing to tempt ambition. Praise and the approbation of men were shut out. The life of these monks of Iona was divided between prayer, reading, or hearing the Scriptures, and works of useful labour, either of agriculture or fishing. Those qualified were employed in teaching the young, and in the important work of writing the books required for the service of the Church. Columba himself was a great penman, and some fine copies of the Psalter and Gospels in Ireland are still attributed to his hand; on better evidence than might be expected. He and his immediate followers unweariedly practised celibacy and enforced penance and the most rigid asceticism.

"Education soon became the great object to which the successors of St. Columba devoted themselves. Hither resorted the young from all the adjacent continents— from Scotland, from Ireland, and England, and even from Scandinavia, to acquire the learning and study the discipline of the Columban Church. From hence for centuries went forth priests and bishops, to convert and instruct, to ordain similar establishments; and hither, as a holy refuge, more than one, when their course of duty was run retired to be at rest, and to lay their bones beside the blessed Columba."—*Scotland in the middle ages. By Professor Innes.*

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP

We print part of this interesting paper, which has been circulated as a pendant to Dr. Hovell's resolution:

"It may at once be assumed that frequent meetings of the General Synod ought not to be necessary; and with this view, ample powers of delegation have been reserved to it by the deed of constitution. Those powers will have to be used by bringing into operation two classes of trusts; the one representing the General Synod itself, and competent to discharge certain of its functions; the other invested with powers of local administration, under the authority of the General Synod.

I. First Class of Standing Trusts, representing the General Synod.

1. The first of these will be a Board for the determination of questions of reference brought up by appeal from any Diocesan Synod or other subordinate administration.

2. The second will be a Board of Appointment, to exercise the powers of the General Synod, in appointing new trustees and in confirming all elections to spiritual offices.

II. The Second Class of Trusts, invested with powers of local administration under the authority of the General Synod.

1. The first and most important of this class of Trusts will be the Diocesan Synods, the constitution of which will require careful consideration.

2. The second will be the Archdeaconry or Rural Deanery Boards, which, though now rendered of less importance by the subdivision of the country into several dioceses, may still be found of use.

3. The third, the Parochial Trusts, including churchwardens, parochial committees, &c.

4. The fourth, all Special Trusts; such as those now in operation for support of colleges, native schools, and for the management of property held in trust for special purposes.

I think that we shall all agree in leaving the Diocesan Synods as much freedom of action as possible, subject, however, to a few general rules, to secure uniformity of action among the various Dioceses in matters of primary importance.

The first of these is in the appointment of clergymen. This power might, I think, be well vested in a Diocesan Board, composed of the Bishop, as chairman *ex-officio*, and two clergymen and two laymen, elected by the Diocesan Synod. It might be a standing instruction to the Board, upon the vacancy of any cure to call for a deputation of the parishioners, and to concur with them in making a new appointment; or, if the two parties shall be unable to agree then to refer the question to the Board of Appointment acting in behalf of the General Synod.

The second duty of the Diocesan Synod, which I will mention, is to provide for the maintenance of the Clergy; and on this point a general uniformity of system is also desirable. A few fundamental principles have always been kept in view in the Diocese of New Zealand, and I would recommend them to your consideration, as already tested by many years' experience.

1. That the maintenance of the Clergy should be supplied partly from endowment funds and partly from voluntary contributions.

2. That the income of the Clergy should be regulated by an equitable scale.

3. That a Clergyman maintained at the full scale of income be expected to give his undivided services to the work to which he is appointed.

4. That no Clergyman be considered as permanently located in any parish in which the parishioners do not supply that portion of his income which depends upon voluntary contributions.

The third duty of the Diocesan Synod will be to establish a tribunal for the trial of all charges against clergymen or other office-bearers of the Church. In the case of a Clergyman, I would recommend that the tribunal be composed of the Bishop, three clergymen, and one lay assessor.

The fourth duty of the Diocesan Synod will be to define parishes. But the General Synod ought to lay down the principle upon which parishes are to be first defined, and afterwards, if necessary, divided from time to time. The parish should resemble the sheepfold, in having boundaries well marked and known for the time being, but easy to be removed. We must strictly guard against the introduction of a system in which, from a jealous respect for the rights of property, fifty or even a hundred thousand souls have been left under the nominal charge of one Clergyman.

The reconstitution of the Trusts which I now surrender, will require considerable care, and on this point I feel it to be my duty to offer some practical suggestions.

The property of the Church may be classed under the following heads:—

1. *Sites of churches and burial-grounds.*—For the tenure of property of this class I should advise that all the churches and burial-grounds, within convenient limits, such as Archdeaconry or Rural Deanery, should be held by one set of trustees, responsible to the General and Diocesan Synods, but not under the authority of the Parochial Committees.

The advantages of this plan are manifold. The properties so held in one trust might mutually insure one another, by a small annual payment made by the Churchwardens of each parish; the proceeds of all the burial-grounds arising from fees and sale of vaults, would maintain a Curator to improve all the grounds. A building fund might be accumulated by a small payment from each parish; by which, at the end of a certain number of years, each parish might be assisted to rebuild its church.

2. *Parsonage houses and glebes.*—Some confusion is apt to arise on the subject of Glebes. Glebe land may either mean land given for the actual use and occupation of the Clergyman; or land to be let as an endowment for his maintenance. In respect of land actually used and occupied by the Clergyman, with consent of the Diocesan Synod, including the site of the parsonage-house it may be thought well that the Clergyman should be his own trustee, upon signing the usual deed of submission to the authority of the Church.

3. *Glebes for Endowment.*—On the contrary, ought, I think, to be held by the trustees of the Endowment Fund. There can be no advantage in the Clergyman and his parishioners being connected by the relations of landlord and tenant.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE, Wednesday, June 14th, 1860.

We have had a moderate amount of business in produce during the week, at prices hardly so satisfactory to sellers. The supplies have been considerable for this season of the year, not only at this point, but at various other important stations on the railways. The enquiry for all kinds of grain continues active, but for articles for family use, the supply has been in excess of the demand, and the prices have been low, with a declining tendency.

Flour has not been much traded in during the week, the offerings being small with the farmers, on the part of holders sufficient to prevent transactions. Buyer are not anxious to operate except they can get a good bargain and run less risk than if they paid the extreme rates asked by holders. There have been no sales within the past few days of sufficient importance on which to base quotations, and the following figures must be regarded more as the rates named respectively by buyers and sellers, than a price which would either be accepted or realized. Double Extra, \$6 40 to \$6 75; Extra, \$6 to \$6 25; Fall wheat, Fancy, \$5 75, and spring wheat, Fancy, \$5 50; Superfine No. 1, \$5 10 to \$5 15, per barrel.

Wheat has been freely offered during the week, and for this season of the year the transactions have been large. The quality of the deliveries has been pretty good, except on Tuesday, when it was rather lower than usual, yet the only sample of the week is equal to that of previous weeks. There has been and still is an active competitive demand between buyers, but the depressing advices which continue to be received from abroad has checked prices, and close slightly lower than on this day week. The best grades on Tuesday realized \$1 25 to \$1 40, the latter in one or two cases only; while the bulk of the deliveries were got at between \$1 25 to \$1 35—the average price of the day not being over \$1 33 per bushel. The receipts of both fall and spring wheat amounted to nearly 4000 bushels. Spring wheat sold at \$1 05 to \$1 12 1/2—the current outside figure being \$1 10 per bushel.

Of BARLEY and RYE the offerings are limited. The former is at 50 to 55c, and the latter is nominal at 65 to 70c per bushel. Both are in demand for local use.

OATS have not been very freely offered, but the stock on hand has been more than sufficient to supply the local demand, so that rates remain steady at 31c. a 33c. per bushel.

PEAS have the enquiry continuous active, and all offering have been freely bought up at 60c. a 65c per bushel.

POTATOES continue to offer freely, and are very dull at 17c. a 20c. per bushel. Other vegetables are in the market in moderate quantities.

Hay is very dull at \$9 a \$12 per ton. Grass is selling freely at five cents per bundle.

BUTTER, fresh, continues in large supply, and rates are lower; several prime lots on Tuesday selling at 12c. a 12c. per lb. Tubs is also dull at 12c. a 10c. for No. 1, and 8c. for No. 2, per lb.

Eggs are plentiful, and are freely from 12c. a 12c. a slight increase in the supply only is necessary to depress the price. Poultry is scarce at 40c. a 50c per pair for chickens.

An active trade is being done in wool, of which the supply is increasing. The best samples of washed found ready sale at 26c. a 27c per lb, but the ordinary price is not above 26c.

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TORONTO: Printed and Published for the Committee of The Canadian Church Press, by LITTLE AND GIBSON.—WEDNESDAY, JUNE 13, 1860.