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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, SEPTEMBER 19, 1860.

[No. 18.

## Ecclesiastical Intelligence.

### UPPER CANADA.

#### DIOCESE OF TORONTO.

TORONTO. —On Sunday morning, the Rev. Mr. Gubbins, a deputation from the Irish Church Readers' Society, preached at Trinity-in-the-East, on behalf of that Society, and in the evening in St. James' Church. Of the morning sermon we are not in a position to speak, not having been present, but that delivered in the evening, was one of the most interesting discourses we have heard for some time. The preacher very lucidly traced the true history of our Protestant Catholic church in "the Island of Saints" from the beginning, giving irrefragable proof of its Eastern origin, and its independence of Rome till the twelfth century. The mistaken policy of England in endeavouring, at the period of the Reformation, to suppress the use of the Irish language, and the consequent alienation of the peo-

ple's religious affections, of which Rome with her characteristic zeal and subtlety took successful advantage, were ably set forth. He next adverted to the use and the *modus operandi* of the society for which he was an honorary deputation, showing how the Irish Bible found its way to our Romanist brethren, in the face of much persecution on the part of the Church of Rome against those who were converted from her errors, and received back into the church of their forefathers. The statistics of the Society, as read by the Reverend gentleman, were very encouraging. We should however have liked to have heard something about the Irish Prayer book, as well as about the Irish Bible. It is presumed that the Gaelic or Irish version is used in most of the churches which are occupied by Irish speaking converts from the Latin schism. We cordially commend this cause to the liberality of Churchmen in Canada. — A missionary meeting, in connexion with the objects of the Society was held on Monday night, in Trinity Church in the East. — (Communicated.)

BISHOP'S COURT. —A Bishop's Court will be held on Friday next, at twelve o'clock in the morning, in the small room, at the Church Street entrance to the Cathedral, Toronto.

The following is a list of the completed Rectories of the Church of England, in Canada West, with their endowments and net proceeds.

No.	Site of the Rectory.	Lot.	Concession.	Township.	Acres.	Net Value.
1	Toronto .....	6, 9, 22, and 17 .....	2 and 8	York .....	800	£200.
2	York Mills .....	14 .....	2	York .....	200	£57.
3	Mimico .....	3 and 4 .....	1, 2, 3, 4	Etobicoke .....	850	£136.
4	Cobourg .....	15 and 27 .....	A and B	Hamilton .....	400	£75.
5	Perth .....	17 and 4 .....	17	Bathurst .....	400	£10.
6	Grimsby .....	11, 12, 13, and 14 .....	4	Drummond .....	400	Nothing.
7	Peterborough .....	17, 40, 15, and 16 .....	6	Grimsby .....	400	Nothing.
8	Woodhouse .....	1, 26 in town lots, and 10	2, 13, 4	Smith, Menaghan .....	420	£82 10s.
9	Fort Erie .....	6 and 7 .....	3	Town Lots, 3 Monaghan... }	...	£48 15s.
10	Woodstock .....	2 and 16 .....	3, 1, and 4	Woodhouse .....	400	£44 5s.
11	Ancaster .....	39 and 40 .....	5 and 6	Bertie .....	400	£80, but increases.
12	Kemptville .....	15, 16, and 16 .....	5 and 1	Oxford East & Oxford West	400	£5.
13	Orava .....	17 and 10 .....	5	Ancaster .....	450	£41 10s.
14	Thornhill .....	Half of 27 .....	1 and 6	Oxford (Johnston District)	400	£20.
15	Pictou .....	N. E. .....	4 and 10	Cavan .....	105	£40.
16	Prescott .....	18 and 19 .....	1	Vaughan .....	400	£80.
17	Elizabeth Town .....	19 and 20 .....	11	Sophiasburgh .....	450	Nominal.
18	Wellington Square .....	6 and 10 .....	4	Augusta .....	400	Nothing.
19	Port Hope .....	9, 27, and 6 .....	5	Elizabeth Town .....	400	£52 10s.
20	London .....	12 and 13 .....	2 and 4	Flamborough East .....	400	£14.
21	London Township .....	15, 16, and 15 .....	1, 4, and 8	Hope .....	400	£25 5s.
22	Markham .....	9 and 19 .....	6	London .....	400	£29.
23	Kingston .....	B, C, 12, 13, 14, and 42..	3 and 7	London Township .....	379½	£29.
24	Niagara .....	126, 127, 128, and 130..	5 and 9	Markham .....	400	£25 5s.
25	Belleville .....	16, 17, and 4 .....	4 and 3	Kingston, Earnest Town..	718	No Return.
26	Cornwall .....	19 and 33 .....	3 and 1	Niagara Township .....	400	£50, but increasing.
27	Warwick .....	15 and 25 .....	8	Thurlow .....	418	No Return.
28	Napanee .....	15 and 16 .....	1	Cornwall .....	410	£20.
29	Adelaide .....	12 and 25 .....	4	Warwick .....	400	£12 10s.
30	St. Catharines .....	3 .....	1	Richmond .....	400	£25.
31	Beckwith .....	17, half of 21, and 26 ..	5 and 6	Adelaide .....	400	£5 5s.
32	Amherstburg .....	80 and 81 .....	1 and 2	Grantham .....	400	£50.
33	Adolphustown .....	24, 25, and 6 town lots..	7	Beckwith .....	400	£2 15s.
34	Chippawa .....	72, 38, 39, and 105 .....	1	Malden .....	400	Nothing.
35	Guelph .....	.....	.....	Adolphustown .....	164	£34 15s.
36	Thorold .....	98, 99, 100, and 121 .....	.....	Stamford .....	400	£100.
37	Louth .....	11, 12, and 12 .....	4 and 5	Guelph and Puslinch .....	412	£47 10s.
38	Fredericksburgh .....	9, 10, and 11 .....	2	Thorold .....	400	£50.
39	Bath .....	¼ of 12, 13, and ¼ of 14..	4	Louth .....	800	£80.
40	Williamsburgh .....	18 and 19 .....	4	Fredericksburgh .....	250	£84 15s.
41	Richmond .....	24 and 17 .....	5 and 9	Ernestown .....	400	£31.
42	Clarke .....	20 and 27 .....	2	Williamsburgh .....	400	Nothing.
43	Darlington .....	25 and 31 .....	1	Goulbourn and Fitzroy .....	400	£14.
44	Barrie .....	10, 28, 10, and 6 town lots	8, 13, 14	Clarke .....	400	£150.
				Darlington .....	400	£25.
				Inisfil .....	420	£24.

#### RECTORIES CLASSIFIED AS TO INCOME:

£100 and above .....	3	From £50 to £60, inclusive ..	5	From £20 to £30, inclusive ..	7	Nothing .....	5
From £75 to £80, inclusive ..	4	From £30 to £50, inclusive ..	13	Below £20 .....	7	Total No. of Rectories ..	—44

## THE REV. MR. SANSON'S SUNDAY SCHOOL ADDRESS AND REPLY.

To the Rev. Alexander Sanson, Minister of Trinity Church, Toronto.

REV. AND DEAR SIR,—We, the teachers of the Sunday School in connection with the Church of which, in the good Providence of God you are the Pastor, beg to tender you our grateful thanks for the manner in which you have employed those means that are in your power for the furtherance of our eternal welfare. We feel deeply the blessing of having laid before us the precious truths of the Gospel in their purity, and we rejoice that the only, yet sufficient fountain, open for sin and uncleanness—even the blood of the Lamb, slain from the foundation of the world, and a free salvation through faith in Christ, have been deemed by you the only subjects of vital importance, and worthy of our constant attention. We admire your total want of that fear of man which bringeth a snare, and your constant remembrance of Him to whom you are answerable for all your actions. We pray your acceptance of the accompanying purse as a small token of our esteem and regard, with an earnest hope that you may be long spared to lay before your congregation the unsearchable riches of Christ, and that the blessed Spirit of God may be abundantly poured out upon you. We beg to subscribe ourselves as your

Very faithful friends,

S. H. Blake, Alexander Lee, Charles Armerol, Robert McKim, George Reynolds, Edward Thomas, John McKenna, Chas. McCaffroy, Alfred Medcalf, William Shutter, John Blakely, Emily Lee, Hannah Bright, Annie Gooderham, Mary Redmond, Margaret Blakely, Jane Kane, Margaret Ryan, Anne Fair, Charlotte Yalling, Louisa Jackson, Savannah Gordon.  
Toronto, Sept. 3rd, 1860.

### REPLY.

MY DEAR FRIENDS,—It is with no common feelings that I rise to attempt a reply to your affecting address. The presence of so many teachers and other friends is to me a most gratifying sight. The tone and sentiments of your address go at once to my heart; while the handsome purse, with the very liberal donation of two hundred and thirty dollars, affords me a proof of the depth of those feelings to which you give expression. It has been, I confess, my constant aim to lay before you and the congregation committed to my charge the precious truths of the Gospel in their purity; to point to the fountain opened for sin and for uncleanness in the blood of the Lamb; to proclaim first of all a full and free salvation through faith in Christ Jesus; and this I have endeavoured to do uninfluenced by the fear or favour of my follow-men. But no one knows better than myself how far, in these respects, I have come short of my own earnest language, not to say of the standard of ministerial efficacy contained in the Holy Scriptures. I rejoice, however, to think that my humble efforts to preach Christ, Him first, Him midst, Him last, have received your intelligent appreciation, and I trust the sympathy and kindness which you have displayed will encourage me to press forward in the delightful and glorious course of preaching among you still the unsearchable riches of Christ. Many thanks for your presence on this occasion; many thanks for your highly valued address; many thanks for your generous gift. May the Spirit of God rest upon us both; furnish us for our work of faith and labour of love; and make us meet in Heaven for Christ's sake.

### PRESENTATION AT DARLINGTON.

The following address, with its accompaniment, has been presented to the Rev. Dr. Macnab, Rector of St. John's Church, Bowmanville, by his parishioners.—“We, the undersigned, members of the congregation of St. John's Church, Darlington, have chosen this, it being the eighth anniversary of your ministry amongst us, as a fitting moment for the expression of our thankfulness to Almighty God for the preservation of your health in the discharge of your sacred duties; and since your conscientious scruples would not permit of your allowing a vote of thanks to be presented by the vestry, and we, the undersigned, considering that some special mark of the affection in which your services are held by us is due to you, for the consistent and unflinching manner in which you have at all times performed those duties, beg respectfully your acceptance of the accompanying Communion Service, an appropriate pledge, we trust, of our Christian affection towards you as a pastor, and of our sense of the gratitude we owe to the Almighty for the privilege of attending His Services under so enlightened and Christian a minister. We devoutly pray that your valued labours may be long continued to us, and that you and your family may be blessed here with all the blessings of this life, and in the world to come with life everlasting.”

### THE REV. DR. MACNAB'S REPLY.

“My dear Brethren,—Most heartily do I thank you and the numerous and various heads of families whom on this occasion you represent, for the encouraging sentiments of approbation and affection that are expressed in your truly Christian address, and for the very appropriate and useful present of the accompanying beautiful pocket Communion Service. An assurance on your part, of respectful and affectionate regard, was not wanting, for the consistent and steady support which you have at all times rendered me, in important parochial matters, has long since fully convinced me alike of your attachment to the Church of your choice, and of your faithfulness to me as one of Her duly accredited ministers. For myself, I may say, however imperfectly I may have discharged the functions of my

high and holy calling, I have the satisfaction of knowing that, during the eight years of my ministry among you, it has always been my most sincere and earnest endeavour to perform those sacred duties consistently with my ordination vow—in accordance with the teaching of our beloved Church. And as the result, I trust, my humble labours, under the Divine blessing, have not been altogether in vain. Indeed, notwithstanding the obstacles that have been thrown in the way of Her progress, I am persuaded that at no previous period of Her history, in this neighborhood, did the Church, in relation to its various interests, in a thoroughly commend her principles and discipline to the understanding, confidence, and support of all her truly enlightened members. That this may be increasingly the case, in the future, let me urge upon you, as well as upon myself, importance of greater spirituality of mind, holiness of life, and unity of effort in promoting the salvation of our own souls and that of those by whom we are surrounded. As you are pleased to allude, in your address, to my family, allow me, on their account, to thank you for this sympathetic interest in their welfare, as well as for your prayers for our continued health and happiness. Wishing you, my dear friends, one and all, with each and every member of your respective families, every needed temporal and spiritual blessing in this world, with a blissful immortality in that which is to come.

“I remain ever your devoted Pastor,

“A. MACNAB.

“To A. Dixon and R. Manning, Esqs., and forty others.”

St. Paul's Church, Fort Erie, which has lately been closed for alterations, was re-opened on the afternoon of Sunday the 2nd inst. Prayers were read by the Rev. H. G. Wood, Rector of Grace Church, Black Rock, and a sermon for the occasion was preached by the Rev. Provost Whitaker. The interior of the church has been re-arranged, open seats having been substituted for the former inconvenient and unsightly pews, and additional accommodation has thus been provided for about fifty persons. The Rector begs to offer his best acknowledgments to those Christian people in the diocese of Toronto, and the neighbouring city of Buffalo, to whose kindness and liberality the congregation is indebted for the improvement of their church.

### GREAT BRITAIN.

ENGLAND.—The revival of the Convocation of the Province of York is to take place at the opening of Parliament. The Commissioner at the late prorogation said: “As the present meeting was for the purpose of prorogation, it was the wish of the President that no business, beyond that of presenting petitions, if there were any, should be entered upon. Her Majesty having signified her consent that the convocation should deliberate with the view of enacting a new canon, the time will soon arrive when it will become its duty to discuss the matter which then will be laid before it.”

The Bishop of Ripon has addressed a letter to an incumbent in his diocese, complaining of a professional singer having been advertised as an attraction at the reopening of his church. His Lordship's observations are most pertinent, and among other things he says: “I consider such an announcement as this highly objectionable, nor can I refrain from marking my strong disapproval of it. The Church of God is not the place to which crowds of persons ought to be attracted to hear professional singing. Performances of this kind belong to other places altogether, and it is a profanation of a church to convert it into a place of attraction for the lovers of fine music to attend for the purpose of hearing select pieces of music by eminent musical performers. I delight in good music. I often hear in the churches of the diocese congregational singing which is scarcely equalled in any portion of the kingdom; but the talent for music and the love of singing which are so peculiar to the West Riding only render it the less necessary to invoke any foreign aid in the conduct of this portion of our public worship.”

The friends of the Mission to Central Africa must exert themselves in order to counteract the mischievous representations of some parties respecting it. A letter against it appeared in Wednesday's *Record*, endorsed by the following editorial comment: “We are desirous to advert to the letter which appears in our correspondence department, with reference to the High Church Mission to Central Africa. We have already called attention to the abuse of Dr. Livingstone's name in furtherance of this scheme, in the sacramental theology and ultraritualism of whose supporters we know that he has not the least sympathy. It has been distinctly stated that the great African pioneer looks to the Church Missionary Society to enter on the fields which he may open up to missionary enterprise. The assumption that the new mission has been established to fulfil the wishes and views of one who, till lately, was an agent of the London Missionary Society, is, therefore, most unwarrantable. In confirmation of this view, we may point to the fact that both Dr. McNeill and Canon Stowell have felt it needful to warn their congregations as to the unfounded pretensions and ambiguous constitution of the so-called Universities' Central African Mission.”

FROME, SELWOOD (SOMERSET).—The Rev. W. J. E. Bennett, Vicar of Frome Selwood, has already raised the sum of £2050, in part of the £4000 required for the restoration of the nave of the parish church. It is expected that the works will be commenced in the spring. The church, when restored to its ancient glory, will be a noble and lasting memorial of the good Bishop Ken, who lies interred beneath its walls.

The Bishops of London, Oxford, Rochester, and Down and Connor, with the Archbishop of Canterbury, have requested their clergy to use the appropriate prayer for fair weather.

In a recent number of the *Times* there appeared, in the form of an advertisement, an address to the Rev. F. D. Maurice, congratulating him on Mr. Cowper's "slight and tardy recognition of his eminent services, not only as one of the most learned theologians of the day, but more particularly as a wise and benevolent co-operator with the working classes of the community," &c. The address is signed by the Bishop of St. David's, the Bishop of Labuan, Dean Tronch, Dean Goodwin, Archdeacon Allen, Canon Stanley, Professors Thompson, Sedgwick, Jacobson, Kingsley, Dr. Temple, Lord Lytton, and Mr. Gladstone, and many others, clergy and laity.

IRELAND.—Such is the scarcity of candidates properly qualified for orders in Ireland, that some of the Bishops have been obliged to ordain gentlemen who have failed to pass the divinity examination in the University of Dublin. It is to be hoped that this very objectionable proceeding, which is perhaps necessary at the present moment, may not be turned into a precedent, as although it may be in some respects convenient, it will surely in the end injure the efficiency of the Irish clergy.

The Bishop of Derry has been placing himself in opposition to the Protestant inhabitants of that city. For the last 170 years the siege and deliverance of Derry have been commemorated on the 18th of December and the 12th of August, the former being the anniversary of the shutting of the gates, and the latter of the relief of the city. The usual mode of celebration included the hoisting of the city flag on the summit of the ancient cathedral, in which, during the entire siege, the inhabitants daily assembled to unite in prayer for succour. The custom has been invariably practised, but this year, the evening previous to the commemoration, the Bishop instructed the sexton of the cathedral, through the curate, that neither the hoisting of the flag on the church, nor the ringing of bells would be allowed by his Lordship. When the committee of the 'Prentice Boys heard of this decision, they waited on the Bishop, informing him that these customs had been observed from time immemorial, and had never been looked upon as expressions of party feeling. The Bishop stated in reply, that, the Dean being unfortunately absent, he was left the custodian of the cathedral, and, as a member of the House of Lords which had passed the "Emblems Act," he believed he could not consistently permit the hoisting of flags or ringing of bells. In reply it was urged that the measure had not yet become a law, and that it did not apply to the city flag, which had never been considered a party emblem. The Bishop, however, remained firm in his determination not to permit the ringing of the bells nor the hoisting of the flag. The 'Prentice Boys were not less determined to maintain at all hazards what they believed to be their rights; and on the morning of the 12th the crimson banner of the city floated as usual from the cathedral. The curate, accompanied by the sexton, proceeded to remove it; and as soon as this became known in the city, a large crowd collected, and a number of the 'Prentice Boys proceeded to the cathedral, took possession of the belfry, and rehoisted the flag over the east window. The two curates attempted to enter the belfry, but were prevented by those who had constituted themselves the bell-ringers for the day, and who, besides ringing the joy bells, tolled the bell for service at the usual time. The defeat of the Bishop has given great satisfaction to all the inhabitants of the city. The Party Emblems Bill has since become a law.—*Clerical Journal*.

A question of some importance to the clergy is about to be brought to issue in the Ecclesiastical Court of Armagh. The power of a Bishop over the pulpits of his diocese seems to be a matter concerning which there is considerable difference of opinion in Ireland; and the Bishop of Down has taken a step which is likely to bring up the whole subject for the decision of a competent tribunal. The Rev. S. G. Potter, M.A., Incumbent of Stratford-on-Slaney, in the diocese of Leighlin, is a clergyman of strong Protestant views, and holds the office of chaplain among the Orange men of Ireland. Mr. Potter had been called upon to preach a sermon before the Orangemen of the County of Down, in the cathedral of that diocese, on the 12th of July. The sermon was reported in the columns of the county newspaper, and the Bishop considered its tone and language, as so reported, calculated to stir up religious animosities between the Protestants and Roman Catholics of the diocese. Mr. Potter was then invited by the Rev. Dr. Miller, Vicar of Belfast, to preach a sermon on the 12th of August, in aid of a collection now being made for the purpose of paying off a debt due upon one of the newly erected churches in Belfast. On the Wednesday preceding the day fixed for the sermon the Bishop of Down wrote to the Vicar declaring his intention of inhibiting Mr. Potter from preaching in Belfast; and Dr. Miller in reply stated that his belief was, that the incumbent has the sole control of his pulpit, and that the Bishop would exercise authority not sanctioned by law did he try to limit the freedom of the incumbent in that respect; he intimated at the same time his determination to permit Mr. Potter to preach on the following Sunday, as he had been publicly advertised for the previous week. The formal inhibitions were consequently served on the part of the Bishop, and Mr. Potter preached two sermons to crowded congregations, both in the morning and evening. His Lordship is fortified by an opinion of Dr. Addams, of London, who states that his view of the law is that the Bishop has this power.

## General Intelligence.

### EUROPE.

GREAT BRITAIN.—The weather continued comparatively fine throughout England and Ireland. Harvest prospects were promising, and exercised a buoyant influence on funds.

HOUSE OF LORDS.—TUESDAY, AUGUST 28.—The Imperial Parliament was prorogued this day by Royal Commission. The ceremony presented a striking contrast to the opening or proroguing of Parliament by the Sovereign in person when all is splendour and magnificence. At half past one o'clock the Lord Chancellor, in his peer's robes, took his seat on the woolsack, the only members of their Lordship's House present being the Bishop of Bangor and Lord Eversley, the late Speaker of the House of Commons. Soon after the hour of assembling the Bishop of Bangor read prayers, after which the new Bishop of Rochester, introduced by the Bishop of London and Bangor, appeared at the table, and took the oath and his seat. The Lords Commissioners, in their robes, then entered the house in the following order, and took their seats on either side of the Lord Chancellor, viz: the Duke of Somerset, Lord Stanley of Alderley, Viscount Sydney, and Lord Montagu. The Royal Commission for the prorogation of Parliament was then read by the clerk at the table, after which the Lord Chancellor directed Sir Augustus Clifford, the Usher of the Black Rod, to inform the members of the House of Commons that their attendance was required in the House of Peers to hear the Royal Speech read. The Black Rod departed to the Lower House, and soon after appeared with the Speaker, attired in his gold robe, and accompanied by a number of members at the bar of their lordship's house. Lord Palmerston, as Premier and leader of the House of Commons, stood immediately on the right of the Speaker, on the left was Sir O. Wood, Secretary of State for India; behind were Mr. Milner Gibson, Mr. Walpole, and several others. The Lord Chancellor then announced to the members of the Commons house that her Majesty, not thinking fit to be present in person on the occasion, had directed her Royal Commission to issue to give her consent to the several public and private bills. The noble and learned lord then directed that the clerk should read the Commission; and the Royal assent, in due form, was given to several bills. The Royal Speech, proroguing Parliament, was then read by the Lord Chancellor.

The Great Eastern steam-ship arrived at Milford Haven on Sunday evening, after a prosperous voyage, and dropped her anchor opposite the royal dockyards at about seven o'clock, amidst the enthusiastic cheers of thousands of persons who had assembled on the shore of this magnificent piece of water, and about in vessels of every class, from the 120-gun ship of her Majesty's navy down to the cock boat. It was a beautiful sight, and was enhanced by the luceness of the weather, doubly welcome after so long a season of wet.

Prince Napoleon, who has just returned from a flying visit to Switzerland is shortly coming to England in his yacht the *Cassard*. It is said that the object of his journey is to study agriculture, and that he will visit several large farms *incognito*.

The Queen goes to Germany on the 24th of September.

INDIA.—By the arrival of the overland mail we receive advices from Calcutta to July 19, Madras July 26. The Arms Bill has been passed for a period of five years in spite of a determined opposition at almost every stage. The Income Tax Bill and License Bill were slowly approaching completion through much debate and many difficulties. The Indigo commission had returned from Kishnugger, and their report will be given in about the end of this month. A great meeting, and a highly complimentary one, in honour of Sir James Outram, who left by this mail, had been held at Calcutta.

FRANCE.—The emperor, the empress, the prince imperial and suite, are on their tour through Lyons, Dijon, to Chambéry, Nice, and thence onward to Corsica and Algeria. In every place they have been received with the most enthusiastic applause. Addresses, fetes, dinners, speeches, balls, and loyalty have followed in their train, and made that portion of the Empire a universal holiday. Napoleon is reported to have assured Farini of his sincere desire to see Italy independent; and, when Victor Emmanuel shall be master of Sicily and Naples, he will be strong enough to contend alone against Austria; but, should Austria prove victorious in a conflict, France would not allow her to abuse her victory. It is reported that the Empress will not accompany the Emperor to Algeria.

AUSTRIA.—General Benedek arrived in Vienna on Monday. The object of his journey is to request the emperor to relieve him of his functions in Hungary, where his position has become unbearable, on account of the continually-increasing agitation in the country. General Benedek is said to consider the wishes of his countrymen as legitimate, and to refuse to carry out any coercive measures against the national tendencies of the Hungarians.

ITALY.—By orders from Turin, no volunteers are in future to be allowed to embark from Genoa for Sicily. It has been rumoured for some time past, that Mazzini was preparing an expedition against the Roman States, and the *Espero* of Turin of the 26th now confirms the rumour, adding that, by order of the Government, the corps of volunteers which had been assembled for the purpose at Castlepucci, a place five miles from Florence, have been dissolved.

ROME.—A political manifestation took place at Civita Vecchia on the occasion of the obsequies of Alibrandi, chief of the Revolutionary Committee. Several arrests were made. Monsignor Merode has refused to permit the departure of the volunteers under Cathelineau, and the latter has left Rome. The Papal Government has sent reinforcements to the garrison of Benevento. These reinforcements crossed the Neapolitan territory without arms, according to existing treaties. They were insulted, driven out of Benevento, and were finally obliged to return. The Governor of Benevento had taken increased military measures of precaution at the fortress. General Lamortiere has sent a military column to watch the Tuscan frontier.

For remainder of General Intelligence see our Sixth Page.

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**The Canadian Church Press.**

TORONTO: WEDNESDAY, SEPT 10, 1860

**CALENDAR FOR THE WEEK ENDING SEPTEMBER 23th.**

19	W	Ember Day.	Fest.	Zech. 2 3	Matt. 20	Zech. 4, 5	1 Cor. 4
20	Th	Fa. (St. & Emb. D. Pa.		Zech. 6	21	Zech. 7	5
21	F	St. Matthias, A. C. &		Reclu. 35	22	Reclu. 54	6
22	Sat	Ember Day.	Fest.	Zech. 8	23	Zech. 9	7
23	S	16th Sunday aft. Trinity		Ezek. 2	24	Ezek. 13	8
24	M	.....		Zech. 12	25	Zech. 13	9
25	Tu	.....		.....	26	Mal. 1	10

**THE RECTORIES.**

WE understand that steps are being taken to induce the Government of the Province to entertain the scheme of commutation of the Rectorial lands. We are extremely pleased to hear that the proposition has failed to receive the support of the friends of the Church, and that we are not thereby placed in the very false position of tacitly avowing a weakness in claims which are now proved to be unassailable. We believe, however, that we correctly represent the mind of the Church of England when we express a perfect willingness to receive propositions from the Government, with a view to a commutation of these lands. If the civil authorities desire to wipe away every record of the former connexion between the State and the Church of England, it is for them to consummate the act and not for us. It is the peculiar province of the Church to stand aloof from all political interference, and to submit to injustice rather than perpetuate political or sectarian animosities. In the United States this testimony is borne of her. In Canada we trust that such conduct and such a position will be assumed and maintained as will in time teach our Government to recognize that, while Truth will ever be freely proclaimed and adhered to, no temptations will suffice to draw the Church into the turbulent shoals of party political strife. We are confident that the secularization or commutation of the Rectory lands would not be disadvantageous to the Church; and if, by the accomplishment of the deed, the animosity and persecuting spirit of those without would be allayed, it may be beneficial, even to them, to feel that the essence and vitality of our holy mother does not consist in our connexion with the State. The time is not far off when those who aided in the dissolution of that connexion will most bitterly repent the selfishness which prompted such folly, and brought them into direct contact with more uncompromising, more subtle, and more concrete opponents; they will most

certainly leave a lesson to after times not unfavorable to those who are continuing in the "good old paths of Truth."

We trust most implicitly in the wisdom of our Synod, and guided, as that body usually is, by a thorough recognition of their duty to Him in whose cause they assemble, we believe that in the commutation of the lands the most equitable arrangements would be made with the present occupants of parishes, the full interest derived from the sum realized would no doubt be allotted to each rector for his life, or during his tenure of the parish. After this we look to the general welfare of the Church. The Synod having most wisely assented to the formation of a Mission Board, and the Church Society having been more than ever constituted our Missionary Committee, all funds, as they lapse, should certainly be placed at the disposal of this body to enable it to make necessary provision for the sustentation of the clergy, and consequently for the extension of the gospel.

While we advance thus far in favour of commutation, as suggested by those in and out of office, we at the same time desire most sincerely to deprecate any interference by private persons, or even by the body of rectors, with the question. It makes an essential difference whether the proposal for commutation come from them or the Government. The rectors are only interested during their lives in the property, and have not the slightest shadow of right to make proposals for alienation. The property belongs to the Church, and we must not seek to part with it; but if we are asked to do so by Government, for some implied or real public good, our answer is clear—so be it.

That the members of our Church may understand the present inadequate remuneration returned from the rectorial lands, we have printed a tabular statement on our first page.

This property is, by the highest tribunal in the land, declared to be rightly in possession of the Church. To guard these possessions is our manifest duty. Languishing now from want of means, in time to come its increase in value may afford us the opportunity of more rapidly filling up the most destitute settlements.

In concluding, we must again warn the present Rectors to be extremely cautious not to take such action as would jeopardise the property of the Church.

**CATHEDRAL SERVICES.**

The temporal journals of our city, when referring to St. James' Parish Church in connection with the recent attendance of the Prince at Divine Service, term it the Cathedral of St. James. This error is as natural as prevalent. The private dwelling of the Bishop happens to be within the bounds of this parish, and so his Lordship is a parishoner, and attends his parish church. His Lordship has no mere control over it than over any other Parish Church in his Diocese; and certainly not so much power as he possesses over the free church of the Holy Trinity. In that church also is an Episcopal chair, or Cathedral, set up, as well as in St. James'. His Lordship has never yet appointed a Cathedral staff, as others of our North American Bishops have done. The appointment of functionaries, to discharge the daily routine duties of a Cathedral, would be an interference with rectorial rights, so that the only Church in Toronto which could properly be used as a Cathedral, is that one of which the Bishop is the virtual Rector, while the clergyman is but the incumbent at will under him. We cannot however do otherwise than respect those feelings of old association which have, doubtless, induced his Lordship so constantly to worship at St. James'. The want of his presence must nevertheless operate injuriously on a free church which, being self-sustaining to a great degree, would be most materially benefitted by the countenance of its highly esteemed Right Reverend rector.



This is the real position of the case. His Lordship has no inherent right to appoint any such preacher as he may please to fill the pulpit at St James', or to discharge any other ministrations there, unless in case of actual neglect. He may occupy its pulpit himself, if he will, as in all other parish churches in his Diocese. Therefore it is a hopeless case to think that it can ever become a Cathedral, in the proper acceptation and usual meaning of the term.

But, at the present, St. James' is regarded as a Cathedral, although the Clergy have his Lordship's own declaration to the contrary, made some years since, at visitation. We must however for the nonce, regard it under the popular but mistaken aspect. And doing so, let us ask ourselves what were probably the impressions which our Cathedral services, on Sunday, the ninth instant, left on the minds of His Royal Highness and suite, and on those of the mixed multitude of strangers and dissenters who obtained admission within its walls? We must bear in mind that the Prince and those around him, are no strangers to the uses and the proprieties of Cathedral worship, and that American churchmen have a proper respect for those Rubrical directions, set down for obedient practice, in their own book of prayer. We suppose that, for the first time in his life, the Prince saw the centre-passageway of a Cathedral blocked up with an unsightly three-decker, looking more like a mixture between a monster fire-engine and the car of Juggernaut, than the proper furniture of any Christian Church, more especially of a cathedral. We ourselves would say, away with this unecclesiastical lumber altogether, and allow the Church to be seen without any such hindrance. But, let us pass behind this excessively obstructive chancel-screen, and look upon the sixteen or eighteen Clergy doing Proben and Canon for the time, within the Communion railing. "Black spirits and white!"—Some wearing the Church's festal garb upon her festal day, others, dressed as at Synod or Levee, but not as in a choir,—where those Clergy, who are not otherwise officiating, are supposed to be leading the congregation both in ordinary responses and in those portions which are sung by the people." (Report of C. S. Committee.) We have heard that his Lordship, in consideration of the Rector's usage, advised this sad-coloured attire, but we have reason to know on good authority, that the Rector himself made no objection to the use of the surplice on this occasion. This absence of decent uniformity could scarcely have occurred in a *bona fide* Cathedral.

The singing of musical "services" and of anthems was both abundant and powerful, but we were at a loss to think what had become of the voices of the sixty choristers during the responses and *amen*s, until we recollected that report says, and we believe truly, that they have been sometime since positively silenced by the Rector, because they interfered with the very quiescent duct between him and his parish clerk. Indeed the voices of the officiating Clergy were, one and all, very inferior to that of the venerable Bishop himself.

The worst feature of the whole arrangement was the outrageous mutilation of the Communion service. That mutilation seemingly was done for no other earthly object than the introduction of an extra amount of most ill-timed musical display. There was not only an unauthorized singing between the Nicene Creed and the Sermon, but another, equally unauthorized, immediately after it. By "looking sharp" the minister, appointed to say the offertory, was able to work in one, and only one sentence, eadeways as it were, between a luxuriant redundancy of voluntaries on the great organ. The prayer for the church militant was omitted altogether. Time was spent in doing that which the church had not directed to be done; and it was gained, by audaciously omitting that which she positively commands to be done. Alas! for such a gain, the product of spiritual wilfulness and wanton rebellion against that un mistake-

able Order, which the Clergy have individually and solemnly pledged themselves to observe and maintain.

There is no room for misunderstanding the Church's direction on these points, no room for the application of any unnatural sense, whether popish or puritan. Let it not be said that these things are right, if the Bishop now suffers them. The desire of his Lordship was plainly made known to his Clergy in his very first charge:—"That all your ministrations may be done in decency and order, and according to the uniform practice of the Church, you must be carefully observant of the Rubrics. \* \* \* The slightest deviation not only offends against the regulations of the Church, but against all those of your congregation, who are acquainted with the Prayerbook. \* \* \* Remember that the vows of God are upon you, and that they are equally binding in small as in great matters, and that from these vows there is no discharge.

In these plain words did our good Bishop discharge his own soul long since. But, besides this, most people are now well aware of the fact, that where there is no difficulty as to the meaning of rubrics, Bishops have no power whatever further than to insist upon their observance. There is no semi-popish dispensing power left in their hands, for the special convenience of puritanical Incumbents.

#### EIGHT REASONS FOR PAYING YOUR MINISTER.

1. Because it is commanded that those who are at the altar should live of the altar.—1 Cor. ix. 13.
2. Because you owe him; and it is also commanded, "Owe no man."
3. Because he laboured in study and preparation to be able to serve you.
4. Because your interest is concerned to keep his mind clear and unburdened.
5. Because it is honest for your minister to pay his debts, and your paying him enables him to do so.
6. Because if you pay him you can keep him, (or another as good) and if you neglect him he cannot stay.
7. Because you are bound to do so, according to your own promise, expressed or implied.
8. Because you are able to do so; and it is the will and the ability of Christian people in giving, that supports and sustains the Church.—*The Calendar*.

The Rev. Arthur Cleveland Cox, D.D., has been elected President of Trinity College, Hartford, U.S., as successor to Dr. Goodwin. We do not learn that the appointment has been accepted.

IMPERIAL GIFTS.—The Committee on the State of the Church in Georgia, placed the following in their Report to the 38th Diocesan Convention, held May 10th:—"There is one instance of large-hearted liberality which your Committee feels calls for special notice at his hands. Mr. Harvey Hall has, at his own individual expense of over \$3,500, built and furnished with a fine organ, and all other appointments for divine service, a commodious and tasteful Church edifice, called Grace Chapel, besides meeting almost the entire support of the missionary in charge." In New Jersey, a similar instance is reported in the *Church Journal*:—"Christ Church, South Amboy, was solemnly consecrated to the worship and service of Almighty God, on the 12th instant, under circumstances of peculiar interest. Some time back the Church was erected at almost the sole cost of one member of the munificent family which has made that spiritual desert to blossom as the rose. Another member gave the endowment; another presented an elegant organ; and so on, until now there is a group of buildings, consisting of the beautiful stone Church, the home for friendless and orphan children, the school house, and soon will be added the handsome rectory just begun. Of course the consecration of the Church, deferred from time to time for various reasons, was an event of great interest, and brought together quite a number of the clergy and laity of the Diocese."

ALONE.—We think the Diocese of Louisiana stands alone in a most praiseworthy position, for the Committee on the state of the Church report:—"We believe that there is no minister in the Diocese, having a parish, for whom a comfortable provision is not made. Indeed, in many instances, the salaries of the clergy have been liberally and largely increased. There is no diocese throughout our widely extended country, where zeal and faithfulness, prudence and good common sense, are better rewarded: with the confidence, respect and affection of the people." Who can doubt that the Church will greatly increase in such a Diocese, where the "labourer" is promptly paid his "hire," of which he is "worthy." The clergy ask but for the necessities of life; let them have these promptly, and they will work with a willing heart for their people.—*Church Intelligence*.

## THE BISHOP OF VERMONT'S ANNUAL ADDRESS.

The following is an extract from the Annual Address of the Bishop of Vermont to his late Diocesan Convention:—

"Most of you, my brethren, have doubtless heard of the great Church University, which ten of our southern dioceses united to establish, some three years ago. The funds already secured for this noble institution now amount to about \$600,000, and it is expected, when the whole of the ten States shall have been fully canvassed, that the result will not be less than three millions, besides the landed estate which has been pledged to them, comprising nearly 10,000 acres, and situated on the Sawannee plateau of Cumberland mountains, in East Tennessee—a location admirable, in all respects, for ease of access, extraordinary healthfulness of climate, and pictorial beauty. The authors of this magnificent plan propose to erect an University, which, in the thoroughness of its attainments, and the broad circle of its studies, shall be superior to any similar institution in the civilized world, thus raising the whole tone of education not only at the South, but throughout the Union, and, in due time, commanding the respect of the best minds of England, France and Germany, which have hitherto been accustomed to look down upon our country, as being, in all the branches of scholastic attainment, so much inferior to their own. The influence of such an establishment on the position of the Church in the eyes of intelligent men, can hardly be estimated too highly. For the Church is One, and stands aloof from all sectional divisions, knowing no North or South, no East or West, in the diffusion of her energies, but sharing and rejoicing alike in all the great monuments of her progress, as the common property of the whole.

"The Bishop of Louisiana, who was the projector of this grand design, acting on behalf of the University, invited me to give my personal aid to the work, by a visit to the location in East Tennessee, for the purpose of laying out the vast domain, marking the roads and sites for the buildings, and suggesting the best modes for the general improvement of the property. The request, as I have said, was entirely unexpected, and took me by surprise. But it was highly gratifying at the time, for many reasons. As a strong proof of kind regard on the part of my episcopal brethren,—as an opportunity of taking a share, however humble, in so admirable and important an undertaking,—as an evidence of our unity of interest and sympathy, and as a contribution to the treasury of our own diocesan seminary, on which I resolved to bestow the fruits of my labour—I felt at once that the proposal could not receive any other answer than that of a cheerful compliance. I went accordingly, without delay, to the place of destination, and spent three months in the performance of the task. With the exception of the hewed log houses erected for the workmen, it was all in a state of nature; covered with a splendid growth of oak, chestnut, tulip tree, hickory, holly, laurel, &c., comprising some sixty springs of the purest water, and having in the neighborhood, an inexhaustible supply of the best bituminous coal, extensively wrought by the Sawannee Mining Company. The elevation of this grand plateau is nearly eight hundred feet above the surrounding valleys, and two thousand feet above the ocean, which secures to it a climate of remarkable healthfulness, free from all extremes of heat and cold. It abounds in the finest varieties of stone, for building; and the views which are presented from the bluffs stretching for thirty miles across the valleys, and terminated by the mountains, are full of romantic beauty. When we add to this the fact, that it is accessible by railroad from every quarter, it must be confessed that the limits of the Empire will hardly offer a location better adapted to the objects of this splendid enterprise. And I could not but consider it a privilege for your Bishop to have a part, even to the most moderate extent, in giving shape and form to some of the adjuncts in the noble institution, which is destined, I trust, to be the instrument of many blessings to the Church and to the world.

"I need hardly say that, during the whole of my sojourn in Tennessee, I exercised my office as a minister of the Gospel. Morning and Evening Prayer with the workmen who were around me, a Bible lecture being added to the evening Service, and a full Service every Sunday, to which many persons came from a considerable distance, kept me well employed in my special duty. In this, as in every other matter, I was much indebted to the gentleman who was the engineer and superintendent of the University, and a thorough, zealous Churchman. Besides himself, however, there was no one else who had any acquaintance with our ecclesiastical principles. But a parcel of Prayer Books was sent to us, by the kindness of a friend in Richmond, and the Service, in due time, was very respectably performed. Six Baptisms, of which four were adults, marked my last Sunday's ministry, and several more promised when I should come again. It was a missionary work, on a small scale, to a few sheep in the wilderness. Our place of worship was the dining room of the boarding house. My pulpit was a table, and everything was in the most simple form. Yet I have never addressed congregations more serious and attentive, and I trust that, by the divine blessing, some lasting good was effected, which will appear at the Judgment of the great day."—*N. Y. Churchman.*

We copy the following announcement from this *Church Intelligence*:—"The required preliminary arrangements having been made, the Chairman of the Executive Committee of the Board of Trustees hereby gives notice that the corner-stone of the principal building of the University of the South, will be laid, with the appropriate ceremonies, at University Place, Franklin county, Tennessee, on the 10th day of October next.—*JAMES H. OTZY.*"

## General Intelligence.

(Continued from page 2.)

**NAPLES**—A dispatch received from Reggio announces that on the 21st inst. Garibaldi obtained another victory over a body of Neapolitan troops who had retired into the citadel. General Cosens, with a considerable force, had crossed the straits at Fuimicino. The fort of Reggio capitulated on the 21st. The Neapolitan garrison is allowed to leave with muskets and personal baggage only. After a short fight the Garibaldians have occupied the Villa San Giovanni. Two Neapolitan brigades, Melandez and Briganti, have surrendered at discretion to General Cosens. The Garibaldians are masters of their artillery, arms, &c., and of Fort del Pizzo. Moderate candidates, opposed to annexation to Piedmont, have presented themselves for election to parliament. Generals Ulloa and Pisanelli are at their head. Conflicts have taken place between Neapolitan soldiers and some Bersaglieri who had landed from Sardinian vessels. The villa of Count D'Aquila and several other houses have been searched by order of Minister Romano, but nothing was found to prove a conspiracy. The journals of Naples of the 22nd publish an address to the King from the ministers, recommending, in consequence of hostilities which were imminent, to postpone the elections from the 30th September to the 20th October. The King signified his acquiescence, and a royal decree orders the postponement as proposed. Garibaldi when last heard of at Palmi, was marching upon Palermo, being supported on the right wing by General Cosens 4,000 men under General Torre, had disembarked at Capri. Insurrection had broken out at Sala, where Victor Emmanuel was proclaimed. It is reported the Austrian Minister at Naples had telegraphed to Vienna that the King of Naples had resolved to quit his States. Pictures, furniture, and the King's baggage were embarked on the 30th on board a Spanish vessel. Other authorities affirm the King had adopted the desperate policy of "No Surrender," and would not leave until the last extremity. Eight Sardinian war vessels were in the bay of Naples with regiments Bersaglieri was on board the British steamer Orwell, which was taken possession of by the Garibaldians, and had been recaptured by the British war steamer Scylla.

**TURKEY AND THE EAST.**—**CONSTANTINOPLE.**—The Journal has published the protocols of Paris, relative to Syria. The grand vizier has sent the governors of Adrianople, Salonica, Sophia and Philippopolis instructions for the extirpation of brigandage, the organization of the police, and the levying of tithes and taxes. The Armenian patriarch and vicar-general have received Russian decorations. At Trebizond agitation prevailed among the Greek population. New arrests have been effected at Constantinople. Aleppo, Jerusalem and Said are tranquil. At Caesarea agitation prevailed, and a certain number of persons are about to be expelled. The governor of Smyrna, Kaiserli-Achmet Pasha, had left that place for Syria, and his successor, Osman Pasha, has arrived. The services of the steamers of the Messageries-Imperiales between that town and Marseilles has been suspended.

The Sultan has sent to Abd-el-Kader, the decoration of the Medjidie, of the highest class, in acknowledgment of his courageous conduct during the massacres at Damascus.

**SYRIA**—A correspondent says:—"The grand event of the day here is that all doubts are set at rest as to the intervention, by the arrival this morning of some 2,000 French troops, more being allowed to follow in a day or two. They have not yet disembarked, but I believe will do so this evening. The Christians are delighted, the Moslems sulky, the Osmanli or fanatic party in despair, and every European rejoiced. Whatever people may think in Europe, here we have no national jealousies on a question which regards our lives, fortunes, honour, and peace. We English are just as glad to see the French troops arrive, as I believe, the French were to see our fleet come to anchor before Beyrout.

Six copies of the Convention in reference to the affairs of Syria, have been drawn up, one of which is destined for each of the contracting Powers. The Austrian and Russian ambassadors signed their copies before quitting Paris on leave. The date of these copies will be filed up, and the signatures of the other ambassadors added, as soon as the Turkish ambassador shall have received full powers for the definitive signature of the Convention.

## UNITED STATES.

**A NEW BRITISH MISSION TO WASHINGTON.**—We learn from the news by the Prince Albert that the British Government has decided to send a special agent—a member of Parliament—to Washington, to lay before our Government their views upon the navigation laws and belligerent rights, and to enter into negotiations for the opening of the coasting trade. The person selected for this duty is Mr. W. S. Lindsay, the member for the English borough of Tynemouth, a gentleman who has made this subject his special study—just as Cobden and Bright have selected their specialties. Mr. Lindsay is, no doubt, sent here to confer with Lord Lyons upon this question, precisely as Mr. Cobden was despatched to Paris to confer with Lord Cowley upon the recent treaty of commerce between France and England, and as Lord Elgin was sent here to negotiate the Reciprocity treaty with Canada, of which province he had been Governor, and was naturally supposed to be acquainted with its affairs.—*Chicago Times.*

**MEXICO.**—The Mexican imbroglio is beginning to assuage a serious aspect, and Mr. McLane has been directed to return at once to his post. He left for New York last evening, and will sail in the steam corvette Pawnee for Vera Cruz on the 15th. Senor Tassara has had several interviews with the President on the subject of the relations between his government and Mexico. He has notified our government of the intentions of Spain, which power disclaims all intention of interfering in the complicated questions between the several parties struggling there for the supremacy; but Senor Tassara distinctly says that the claims Spain holds must be liquidated, and if not she will enforce their liquidation. No hostile demonstration against Vera Cruz will be made before the 1st of December, when, if the claims

have not been paid, the Spanish fleet will receive orders to act. It is a part of the plan that Miramon shall attack the city on the land side at the same time, and thus Spain, although apparently not interfering in the domestic questions of Mexico, will, by so timing her demands, contribute essentially to the overthrow of Juarez. The recent reported defeat of Miramon changes the aspect of these calculations, for he may not be able to march against Vera Cruz. The Spanish minister will have another conference with our government on his return from New York, after which the President will determine what policy to pursue, and Mr. McLane's instructions will be completed in time for his anticipated departure. In diplomatic circles the question creates considerable talk, and much desire is manifested to know what course the government will pursue.

### Communications.

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

#### OUR HOME MISSIONS.

To the Editors of the Canadian Church Press.

GENTLEMEN.—It must be a matter of regret to your readers that so little information is sent you with regard to our Home Missions, as they may be called. There is surely much that might be told us of growth and prosperity, even in the newer portions of the Church in this diocese. Many are doubtless anxious to know the real state of the Church's work at a distance from the larger towns, and if the information could be had it would be of service in many ways.

Those who are acquainted with the system of appointing Missionaries pursued in this diocese, (a system necessary perhaps under the circumstances) will be the most anxious for information as to its working. A common instance will furnish a fair illustration of the plan at present pursued. A young man in Trinity College, studies theology for two years, (a far shorter time than that required for any other calling or profession,) and having attained the canonical age, is ordained deacon. Instead of being at once placed with an older clergyman, he is licensed as a "Missionary" to some new field, or, if more fortunate, to one a little better accustomed to the Church's way. Now consider the extent of his knowledge, bearing in mind that the case is a common one. Before entering the college, his training in Church principles has been scanty, and all that he gains there, in two years, can scarcely be enough to render him an efficient teacher of others. He has probably never seen a large Sunday School, and never been a teacher in one. He is ignorant of its organization, and unable, from inexperience, to guide it, or estimate its importance as a training place for the Church's children. Hence he will place the chief management and control over its teaching, in the hands of a layman, perhaps not a well informed churchman at all. If he himself ever enters the school, he merely looks round, but exercises no supervision, or at most takes a class, the teacher of which may happen to be absent. In general, however, it is impossible for him to be present at all, because, having probably three services, with perhaps 12 or 15 miles to ride, he has barely time to snatch a morsel of food and ride off to be in time for his appointments; of course he can only hold one service each Sunday in the same place. How then is his congregation employed the rest of the day? The general custom is to "go and sit under another minister."

Of what real use to the Church, then, is such a system? and this is only what may be said of the Sunday. It may be answered that the mere opportunity of joining in the services of the Church is a great blessing to the people, it is a great boon to them to hear the Gospel preached. To this it may be replied, first, that experience proves that under such circumstances people care little in reality, whatever enthusiastic newspaper correspondents may assert to the contrary, for the mere services of the Church, as any one might see who would try to get them together for service without a sermon, it is proved too by their backwardness in congregational responding, and even singing. And again there is now no lack of preaching in the country, for the Methodists alone have their meeting-houses in every corner of it, putting the Church to shame for being behind them in zeal. Hence what is wanted by the Church is real training, not mere preaching, for to this country applies most closely the saying of Archbishop Usher, "We may preach never so many sermons to the people, our labour is but lost, so long as the foundation is unalid, and the first principles untaught upon which all other doctrine must be builded."

In order then to be of real and lasting service to the Church, which is the only divinely authorized means of winning souls to Christ, the present "travelling missionary" system would seem to need modification, first, because, in consequence of the abundance of unauthorized ministrations in every part of the country there is no lack of preaching, and the divinely commissioned minister will be confounded with the others, unless he is able to carry out the Church's plan of catechetical instruction, and be at hand to correct mistakes, and smooth away opposition. And, secondly, to build up the Church effectually, he must pay particular attention to the training of the young, which cannot be thoroughly done by any one man if he is so burdened with the description of work now necessary on the Sunday. Especially must he, in person, overlook the Sunday School, particularly its library, and the books used for the instruction of the children. Books of the right kind are now abundant, thanks to the Protestant Episcopal Sunday School Institution of the American Church, but unless great care be taken, books of the wrong sort find their way in, to the great detriment of the school. The clergyman may indeed, as it is, take care of this, but then as things are now he cannot personally superintend the school, and cases will occur where teachers bring books of their own which they prefer, or take those the children may have, instead of using those provided through the clergyman; this can only be guarded against by the management of the clergyman himself. Trusting that the suggestions here offered may draw out more information on the subject.

I remain, gentlemen, yours, &c.

P. B.

#### HOW BISHOPS SHOULD BE CHOSEN.

To the Editors of the Canadian Church Press.

GENTLEMEN.—I marvel much that, among all the plans devised for the election of our Bishops, no thought appears to have been given to the only model plan recorded in the New Testament, a plan which seems to me simple, practical, charitable, and pious. Having a divine origin, it will be found to possess a principle adapted to human nature in every age. The plan I refer to will be found recorded in the 1st chapter of the Acts from the 15th to the 26th verses. It would appear that in the very earliest days of the Church a difference of opinion prevailed as to the respective merits or qualifications of the candidates proposed for the "apostleship" made vacant by the defection of Judas. I will not stop to enquire whether that contest was between "High Church" and "Low Church," or between "Faith" and "Works," &c., &c. I doubt not that there were then as well as now men of vehement character holding extreme views. We find that the disciples were not unanimous in their choice of an individual to fill the vacant "apostleship." Two good men were put forward,—each, doubtless, supported by his own party. It is most probable that the suffrages were not exactly equal, but that one candidate had more votes than the other. How did the Church act in this emergency? Did they allow so great a question to be determined on the majority principle,—thus opening a door to corruption, exciting evil passions, and stimulating sectarianism? They were too much in earnest to pursue such a course as that; they adopted a far different plan. Feeling that both parties were sincere in their convictions, and knowing that human judgment was liable to error, and that a majority of votes could not ensure a just decision, they left the matter with God. "They prayed and said, Thou Lord which knowest the hearts of all men, shew whether of these men thou hast chosen." They then proceeded to test the question by solemnly drawing lots, and they did not doubt that the "disposing thereof" was "of the Lord."

I may here remind my fellow-Christians that the Divine sanction to the institution of the lot is clearly set forth in several parts of Holy Scripture; a noted case is that of Achaz narrated in the 7th chapter of the book of Joshua.

The great principle to be extracted from the account given of Matthias's election, appears to be that every person entrusted with the sacred duty of nominating to a bishopric should have one vote, which vote he should give in favor of that individual of whom he most approves; that the names of the two candidates who receive the greatest number of votes should be solemnly laid before God and His Church, and after earnest prayer from the whole body of the faithful the final selection should be determined by lot.

It is apparent that the principle here advocated could be equally carried out whether the power of voting were exercised by all the churchmen in the Diocese, or by deputies from the several parishes, or by a more limited body—such, for instance, as the bench of English bishops.

I need hardly point out that in the present condition of the Church, the plan proposed would be almost sure to result in the selection of duplicate candidates, one representing "High Church" and the other "Low Church" sentiments. But as the ultimate decision would be left to God Himself, the pious Christian of either class would humbly yield to the sanction of a Divine arbitrator. Yet more: both parties would gradually discover that as a majority of votes would not ensure the election of a favorite, it would be for the good of all that a candidate should be selected from considerations of his general fitness, and not merely because he happens to possess an uncompromising temper.

Kingston, 10th September, 1860.

I am, &c.,

THE OLD WAX.

[Although it be well understood that the Editors of the *Can. Ch. Press* are not accountable for the views of their correspondents, we think it right to make a brief observation, giving our reason for disagreeing with our Kingston correspondent. We consider that his argument is based upon a mere assumption. We cannot see, from the text referred to, that each person may not have been given the power of casting in two names (if, indeed, that was the process really followed). There is no ground for supposing that the infant body of the Christian Church was divided into two parts. In the next place, it must be remembered that this act of the Church—afterwards sanctioned by the descent of the Spirit on Matthias as well as on the eleven—was pressed onward by the ardent Peter, before the promise of the sending of the Holy Spirit was fulfilled, and moreover, that we have no trace in Ecclesiastical History that a proceeding of an evidently extraordinary character was made by the Church the precedent of future action after the sending of the Holy Ghost.—*Eda. C. C. Press.*]

#### SHOULD PERSONS BE ADMITTED TO CONFIRMATION WHO DO NOT INTEND TO COMMUNICATE.

To the Editors of the Canadian Church Press.

GENTLEMEN.—I shall be thankful for any answers I can procure from sound Churchmen to the query which heads this letter. Believing confirmation to convey a gift which no one can safely be without, and we at liberty to repel persons otherwise qualified, on the single ground that they tell us they do not mean to come to the Holy Sacrament of the Lord's Supper! Or, does this, *ipso facto*, disqualify them? Or, should we not ask the question whether they mean to communicate or not? Of the answers to this question—which I hope may be numerous—perhaps one or two may be worthy of admission into the "*Press*."

I am, &c.,

D. O. L.

The Bishop of Rupert's Land has just returned from visiting the Missions of the Church Missionary Society among the Moose Indians, James' Bay. On July 11th, the Bishop held an Ordination in the Mission Church, Moose Fort, when the Rev. T. Hamilton Fleming, of the Church Missionary College, Kingston, was ordained Priest, and Mr. Thomas Vincent, schoolmaster and catechist, and formerly of St. John's Collegiate School, Red River, was admitted to Deacon's orders. The Bishop returned by way of Lake Superior and Canada, and is at present on a visit to this city (New York).—*Protestant Churchman, August 18.*



**Toronto Markets.**

CANADIAN CHURCH PRESS OFFICE.  
Wednesday, Sept. 19th, 1860.

**WHEAT.**—During the week the deliveries have been very large. Fall Wheat in some instances, fetched \$1.75, and frequently \$1.74. During the last three days, owing to a decline in the British and New York markets, prices have fallen considerably. The range is from \$1.20 to \$1.25 for the best, \$1.25 to \$1.30 for medium, and \$1.20 to \$1.25 for common. Spring Wheat continues limited, at an average of about \$1.10 per bushel.

**FLOUR.**—The continued small business which is doing in this article, prevents us giving quotations. There is but little new flour yet come forward, but a few days will probably make a great change in this respect.

**POTATOES** are abundant, and the quality excellent. They bring from 20c. to 25c. per bushel.

**BUTTER.**—The supply of butter continues good, and sells at from 15c. to 17c. per lb. The best tub butter is worth 12c. to 14c., second quality, 10c. to 12c. per lb.

**EGGS** in small supply, at from 10c. to 12c. a doz.

**FRUIT.**—The supply of fruit during the week has been most abundant. Commoner sorts of apples are difficult to sell at 75c. per barrel. The best figure up to \$1.50. Peaches sell retail at 50c. per basket. Plums, 20c. to 25c. per peck.

**Advertisements.**

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Mr. McKenzie is occupying the Old PARSONAGE, opposite Christ Church,—a commodious house, in an open and pleasant situation Hamilton, 15th August, 1860.

**RUDIMENTS OF THE FRENCH LANGUAGE.**

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Toronto, June, 1860.

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Brockville, August 1st, 1860.

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Toronto, August 15th, 1860.

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