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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 12, 1860.

[No. 17.]

Ecclesiastical Intelligence.

UPPER CANADA.

DIOCESE OF TORONTO.

On Friday last the Diocesan Synod met in the School room attached to the Church of St. George to consider an address (which had been drawn up by a Committee,) to His Royal Highness the Prince of Wales. The Synod was adjourned to 10 o'clock on Saturday morning. On both occasions morning prayer was offered in the Church. Besides a large body of clerical and lay Synodsmen, there were present the Lord Bishop of Rupert's Land, (who spoke very feelingly in reply to the welcome given him by the Synod,) the Rev. G. Gubbins, from Ireland, and the Rev. Drs. Shelton and Vansittart, from the Diocese of New York. The following is the address and reply:

"May it Please your Royal Highness, — We, the Bishop, Clergy, and Laity of the Diocese of Toronto, in Synod assembled, beg permission to offer to Your Royal Highness a cordial welcome on your arrival amongst us. The position in which the United Church of England and Ireland has lately been placed in this country (as being self-governed and dependant for support on the dutiful liberality of her children) does but serve to enhance our appreciation of the inestimable benefits which we enjoy as subjects of the British Empire, and as an integral part of that Reformed Communion which, under the good providence of Almighty God, is becoming, in every portion of the globe, the instrument of invaluable blessings to mankind. We strongly feel that since the ties which have connected us with the Civil Government of this Colony have been severed, and the Church thereby rendered independent of the State, this independence in respect of material interests must be compensated by a closer and more conscious sympathy with the land of our origin, and with the glory of that land, our Spiritual Mother. Nor can we ever forget that as the Church of Christ, in all ages and in all climes, has taught her children not only to fear God but to honour the King, so has our Church been pre-eminently distinguished by Christian constancy, and by a high-souled loyalty which religion only can inspire. It is our fervent prayer to Almighty God that these virtues may ever live and flourish amongst us, and that as faithful servants of the King of kings, we may ever seek the honour of our earthly rulers, and the welfare of the people at large, by presenting, in our several stations, an example of dutiful allegiance to our Sovereign, and a grateful recognition of the signal virtues by which our beloved Queen has purchased for herself, among all nations of the earth, an imperishable name.

"JOHN TORONTO.

(Attested,) "STEPHEN LETT, LL.D., Trin. Coll., Dublin,
Clerical Secretary.

"JAMES BOVELL, M.D., Trin. Coll., Toronto,
Lay Secretary."

To this address, His Royal Highness the Prince of Wales was most graciously pleased to make the following reply:

"Gentlemen, — I am grateful for the assurances of your loyalty to the Queen, and for the welcome to myself, conveyed in your address. I am a member of the Church of England, and, as such, I rejoice to meet in this distant land, and in so important a diocese, the representatives of that body in whose creed I have been nurtured and trained. I trust that Almighty God will aid you in your efforts to maintain the efficiency of the Church under the guidance of the Venerable Prelate who has so long presided over you in this diocese."

The following is the address of the University of Trinity College, with the reply of His Royal Highness:

"May it please your Royal Highness, — We, the Chancellor, Masters, and Scholars of the University of Trinity College, Toronto, beg to express to your Royal Highness our heartfelt congratulations on the occasion of your visit to this Province, and our grateful sense of the kindly interest which you have thus discovered in the welfare of the colony. While we gladly recognize the many obligations under which we lie, in common with all our fellow-subjects in this Province, to loyal attachment to the Throne of Great Britain, and to its present most gracious occupant, it is our especial duty to

acknowledge the distinguished favour which Her Majesty the Queen has conferred upon us, by conveying to us, under her Royal Charter, the full privileges of a University. Her Majesty, in that Charter, has been pleased to declare her willingness 'to promote the more perfect establishment within the Diocese of Toronto, of a College in connexion with the United Church of England and Ireland, for the education of youth in the doctrines and duties of the Christian religion as inculcated by that Church, and for their instruction in the various branches of science and literature which are taught in the Universities of this kingdom.' It will ever be our pride, as it must ever be our duty, faithfully to execute the trust thus graciously confided to us, both by the inculcation of sound religious principles and by the communication of all useful secular learning. In attempting to discharge this duty, we are assured that we can propose to ourselves no better model than that of the ancient Universities of England, with the studies of one of which your Highness is already familiar, while we learn with satisfaction that it is your design to form a like intimate acquaintance with the other. It will be our aim, by the blessing of Almighty God, to perpetuate in this colony that spirit of old English faith and loyalty, by which the members of our communion have ever been distinguished at home, and by which we trust that they will be recognized in every land in which our Church is planted under the protection of the British Crown."

To this address, His Royal Highness replied as follows:

"Gentlemen, — I thank you sincerely for the expression of loyalty and attachment to the British Crown contained in your address, and for the welcome you have given me to this city. The Institution from which the address proceeds is one of the utmost importance to the colony, inasmuch as it is destined to train those to whose care are committed the spiritual interests of the members of the Church of England. I know the difficulties under which you have laboured, and sincerely hope that you may successfully surmount them."

[The authorities of our Church University were well pleased to be able to present the foregoing address at an early stage of His Royal Highness' visit to Toronto. A rumour was previously current that it was doubtful whether the Prince would honour Trinity College with his presence or not. It gives us no small gratification to be able to state, on good authority, that His Royal Highness was prepared to visit this noble Institution of his own Church; but we are not as yet able to say whether the College was prepared to receive him in such a way as its authorities deemed befitting a guest so illustrious.]

THE CATHEDRAL.

On Sunday morning, as early as half-past nine o'clock, crowds of people were proceeding to St. James' Cathedral, anxious to get good places to see the Prince. The admission was by ticket, and the sacred edifice was crowded in every part. Precisely at eleven, the Prince and his suite arrived at the front entrance, and were received by the Lord Bishop of Toronto, the Archdeacons of York and Kingston, the officiating Clergymen, and the Churchwardens. His Royal Highness shook hands with the Bishop, and then proceeded to the seat prepared for him, the congregation showing their respect by standing up. The Rev. H. J. Grasett, B.D., the Rector, said the prayers; the Rev. J. G. Goddes, Rector of Hamilton, read the lessons; the Rev. Archdeacon Bethune said the ante-communion service; the Rev. Mr. Boddy read the epistle; the Rev. E. Baldwin read the gospel; and the Rev. S. Givens, of Yorkville, read the offertory.

THE SERMON.

The sermon was preached by the Lord Bishop, who took for his text Psalm lxxii. 1, "Give the king thy judgments, O God, and thy righteousness to the king's son."

In this prophetic prayer, the aged monarch of Israel, about to resign the kingdom into the hands of his son Solomon; makes to God for him the request of a wise and affectionate father. He asks such a portion of wisdom and integrity from above, as might enable the young prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that King of Israel who was, in the fulness of time, to sit upon the throne of his father David—to reign in righteousness, and to have all judgment committed unto him. This tender and affectionate prayer was afterwards more fully shadowed forth at Gibeon, where the Lord appeared to Solomon in a dream, and said, "Ask what I shall give

theo;" and Solomon said, "O Lord my God, thou hast made thy servant king instead of David my father, and I am but a little child, I know not how to go out or come in. Give therefore thy servant an understanding heart to judge thy people; that I may discern between good and bad, for who is able to judge this thy so great people; and it pleased the Lord that Solomon had asked this thing." Such was the wise and manly answer made by a youth about twenty years of age. Now, reflecting on what almost all youths in his circumstances, with strong passions, a love of magnificence, and in possession of the proudest throne in Asia, would ask, we cannot but strongly admire Solomon's modesty and wisdom, and that diffidence in himself, which turned him in confidence to God. Thus guided by heavenly principles, which can alone triumph in conflicts which monarchs have to undergo as well as others, he took upon himself the Royal power as God's vicegerent upon earth, and as his appointed instrument of blessedness to his people. He was the predecessor of one far greater than himself, and prefigured him who was to gather all the earth under his dominion. He was, as it were, riding in a glorious procession, which his orderly conduct would bring happily towards its end; and although great, he was only the harbinger in that mighty procession, and wore the livery of that heavenly Sovereign who, as in a triumph, closed up the rear. The principles which Solomon had chosen are like the soul of man, which cannot be affected by the elements of this world, but are able to defy their most violent assaults, and are like the wind which throws down palaces, but is itself unassailable; while, on the other hand, worldly principles, like the body of man, yield before the assaults of kindred elements, and break up and waste away by being exposed to stronger and more corrupt principles of the same world. Solomon proved himself, by his choice, to be filled with that spirit which became him who had been anointed by God prophet and priest. And the inward grace bestowed in that outward unction had been put to such good use that it carried more grace, and the wisdom shown in this petition obtained the gift of more wisdom. God gave him a wise and understanding heart, so that there was none like him before him, neither after him should any arise like unto him. God also proved in him the rule which his blessed son, Jesus Christ, afterwards laid down when he commanded us to seek first the kingdom of heaven and its righteousness, and then all earthly blessings shall be added to it. Because Solomon had asked this heavenly gift only, and mentioned none that were earthly, God gave him the earthly also,—“I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, keep my statutes, and my commandments, as thy father did walk, then I will lengthen thy days.” From the Tabernacle, at Gibeon, Solomon returned to Jerusalem to offer sacrifice before the Ark of the Covenant of the Lord. Thus he consecrated the first days of his reign, and commenced his course under the most happy auspices. He made God the beginning, happy if he had made him also the end, of all his doings. It is not, however, my desire, on the present auspicious occasion, to touch upon the last and melancholy years of King Solomon's life, but rather to connect the few observations I shall offer at this time with the youthful and more early portion of his reign—while his heart was yet pure and the Lord preserved him. I would observe, in the first place, that there is not, perhaps, in the history of mankind, a more beautiful picture than that which is here represented. A young man in the bloom of life, when everything was gay and alluring around him—in the moment of ascending to a brilliant throne, where pleasure and ambition were before him—betaking himself thus humbly to God, and imploring of him that wisdom which might enable him to resist the temptations with which his situation surrounded him, and to fulfil the duties to which he was called. Had it been in the latter periods of his reign, when satiated with pleasure and disappointed in ambition, when fatigued with the cares and pageantry of a throne, that he looked abroad for better comforts,—had it been at such a time when Solomon directed his soul to heaven, much of the merit of his piety would have been lost. It would have then appeared only as the last refuge of a discontented mind, which interest, not disposition, had led to devotion; and which only sought for repose in piety, because it had been disappointed in everything else. But at such a season to be guided by such sentiments, in such an hour to betake himself to God, bespeaks a mind so humble and yet pure; a disposition so ardently and yet so rightly inclined; and a soul so well fitted for every kind of excellence, that no language of praise seems too strong. It is not, however, from the peculiar situation of Solomon, that the beauty of this memorable instance of devotion arises. Its charm chiefly consists in its suitableness to the season of youth—in its correspondence to the character and dispositions which distinguish that important age, and which we eagerly desire to see in the young. Piety or the fear of God in youth has in it something singularly graceful and becoming—something which ever disposes us to think well of the mind in which it is found, and which, better than all the other attainments of life, appears to promise honour and happiness in future days. It is suited to the opening of human life, to that interesting season when nature in all its beauty first opens on the view. It is suited still more to the tenderness of young affections—to that warm and generous temper, which meets everywhere with the objects of gratitude and love. But most of all, it is suited to the innocence of the youthful mind—to that sacred and sinless purity, which can lift up its unpolluted hands to heaven; which guilt hath not yet torn from confidence and hope in God, and which can look beyond this world to that

society of kindred spirits, “of whom is the kingdom of heaven.” The progress of life may indeed bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart—the devotion which nature and not reasoning inspires—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasures which it bestows—these are the possessions of youth and of youth alone. I would in the second place remark that the feelings of piety are not only natural and becoming in youth, but they are still more valuable as tending to the formation of future character. They spring up in the first and purest state of the human mind. When the soul comes fresh from the hands of its Creator and no habits of life have contracted the sh of its powers, they come in that happy season when life is new and hope unbroken, where nature seems everywhere to rejoice—to rejoice around, and when the love of God rises unbidden on the soul. They come not to terrify or to alarm, but to present every high and pleasing prospect in which the heart can indulge; they come to withdraw the veil which covers the splendours of the Eternal Mind, and to open that futurity which awakens all their desires to behold and attain, and in the sublime occupations of which they feel already, as by some secret inspiration, the home and destiny of their souls. At such a period religion is full of joy. It is not an occasional, but a permanent subject of elevating their meditation—a subject which can fill their solitary hours with rapture, and which involuntarily occurs to them in every season when their hearts are disposed to feel, and to which they willingly return from all the disappointments or follies of life and resume again their unfinished joys. If there be a moment of human life in which the foundation of virtuous character can be laid, it is at this period. If there can be a discipline which can call forth every nobler faculty of the soul, it is such early exercises of piety. They not only suggest but establish a tone and character of thought which is allied to every virtuous purpose; they present those views of man and of the ends of his being, which awaken the best powers of the soul, and they afford prospects of the providence of God which can best give support and confidence to virtue. But again, there is no man, perhaps, who in some fortunate moments of thought has not felt his soul raised above its usual state by religious considerations. There are hours in every man's life when religion seems to approach him in all her loveliness, when its truths break upon his soul with a force which cannot be resisted; and when in the contemplation of them he feels his bosom swell with emotions of unusual delight. In such moments every man feels that the dignity and purity of his whole being is increased. The illusions and temptations of the world appear beneath his regard, his heart opens to nobler and purer affections and his bosom regains for awhile its native innocence. In the greater part of mankind, however, these moments are transient; life calls them back again to their usual concerns, and they sometimes relapse into all the folly and weakness of ordinary mortals. Now it is the tendency of early piety to fix this character of thought and endeavour to render that temper of mind permanent, which in many is only temporary and transient. By the great objects to which it directs the minds of the young, by its precedence to every other system of opinions, which might oppose its influences, by its power to arrest and retain their attention, it tends gradually to establish in the soul a corresponding dignity in every other exercise. While yet the world is unknown and the calm morning of life is undisturbed, it awakens desires of a nobler kind than the usual purposes of life can gratify, and forms in secret those habits of elevated thought which are of all others the most valuable acquisitions of youthful years, and fit it for future attainments in truth and virtue beyond the reach of ordinary men. Once more, another fruit of early piety is that it presents those views of man and of the end of his being which call forth the best powers of our nature. We readily accommodate our acquisitions to the opinions we entertain of the scene in which they are to be employed, and to the expectations which are formed in respect to us. It is hence that the different situations of human life produce so great diversities of character and improvement. The poor man whose life is to pass in obscurity, and on whose humble fortunes the regard and observations of the world are never likely to fall, is seldom solicitous to distinguish himself by any other acquisition than those which are suited to the humility of his station, and which the exigencies of his station demand of him. The great and the opulent, on the contrary, who are born to be the objects of observation and attention, feel themselves called upon to suit their ambition to the opinions of mankind; and, if they have the common spirit of men, usually accommodate themselves to these expectations. It is in this manner that early piety has an influence in forming the future character. It represents man as formed in the image of God, as “but a little lower than the angels,” and as crowned with glory and honour. It represents life, not as the short and fleeting space of temporary being, but as the preparation only for immortal existence; as a theatre on which he is called to act in the sight of his Saviour and his God, and of which the rewards exceed even the powers of his imagination to conceive. It represents all this in the season when no lower passions have taken the dominion of his heart, and when his powers are as susceptible of being moulded by the ends which are placed before him. In such views of man, all the best qualities of his nature arise involuntarily in the soul—the benevolence which loves to diffuse happiness, and to be a fellow-worker with God in the designs of His Providence—the fortitude which no obstacles can retard and no dangers can appal in the road to immortality—the constancy which, reposing in the promises of

Heaven, presses forward in the path of strenuous and persevering virtue. Such views have also the tendency to fortify the mind against all those narrow and unjust conceptions of life, which are the source of the greater part of the follies and weakness of mankind. They level all those vain distinctions among men, which in one class of society are productive of oppression and of pride, and in the other of baseness and acerbity. They silence that feeble and grievously complaining spirit which is so often mistaken for sensibility and superior feeling, and which, from whatever cause it springs, gradually poisons the sources of human happiness and undermines the foundation of every real virtue. They dispel those dark and ungenerous views of man, and of his capacity for happiness and virtue, which are in general only the excuses for our indolence or selfishness, and which, wherever they have prevailed, have so often withheld the arm that was made to bless, and silenced the voice that was destined to enlighten them. "Whatever things are just, whatsoever things are pure, whatsoever things are lovely and of good report," these are the objects at which the spirit of early piety forms the mind to aim wherever by the production of happiness virtue is to be acquired, or by the performance of duty praise is to be won. It is true that we sometimes find the pious and the wise, to whom Religion ought to have taught better things, complaining under the unequal distribution, and nourishing in their hearts those secret murmurings against Providence, which unnerve every virtuous purpose of the soul, and cover religion itself with gloom and melancholy. It is the piety of youthful days which can afford the best preservative against those dark and unjust conceptions. Before the experience of life has made any impression on their minds—before they descend to the wilderness through which they are to travel, it shows them from afar "the promised land." It carries their views to the whole course of their being, and while no narrow objects have yet absorbed their desires, shows them its termination in another scene, in which the balance of good and evil will be adjusted by the unerring hand of God. Under such views of nature, the system of Divine Providence appears in all its majesty and beauty, beginning here in the feeble state of man, it spreads itself into forms of ascending being, in which the heart expands while it contemplates them, and closes, at last, in scenes which are obscured only from the excess of their splendour. With such conceptions of their nature, life meets the young in its real colours—not as the idle abode of effeminate pleasure, but as the school in which their souls are formed to great attainments, not as the soft shade in which every manly and honourable quality is to dissolve, but as the field in which glory, and honour, and immortality are to be won. Whatever may be the aspect which it may assume, whatever the scenes in which they are called to act or to suffer, the promises of God still brighten in their view, and their souls deriving strength from trial, and confidence from experience, settle at last in that humble but holy spirit of resignation, which, when rightly understood, comprehends the sum and substance of religion; which, reposing itself in undoubting faith on the wisdom of God, accepts, not only with content, but with cheerfulness, of every dispensation of his Providence, which seeks no other end but to fulfil its part in his Government; and which, knowing its own weakness and God's perfection, yields up all its desires into his hand, and asks only to know his laws and to do his will. Such are some of the natural effects of youthful piety upon the formation of human character, and to which more might be added, and especially the certainty which it affords of the favour of God, and of the continued assistance of his Holy Spirit, as appears manifest in our heavenly Father's dealings with the young throughout the whole of Revelation. Rejoice, then, O young man, in thy youth—rejoice in those days which are never to return, when religion comes to thee in all her charms, and when the God of heaven reveals himself to thy soul, like the mild radiance of the morning sun, when he arises amid the blessings of a grateful world. I would offer my young hearers, of both sexes, a parting word of loving kindness, for God is the Creator and Father of us all. If, then, piety hath already taught you her secret pleasures, if when revelation unveils her mercies, and the Son of God comes forth to give peace and hope to fallen man; if at such a time your eyes follow with astonishment the glories of His path, and pour at last over His cross those pious tears, which it is a delight to shed; if your souls accompany Him in His triumph over the grave, and enter on the wings of faith into that heaven "where he sat down on the right hand of the Majesty on High, and beheld the society of angels and of the spirits of just men made perfect, and listened to the everlasting song which issuing before the throne;" if such be frequently the meditations in which your youthful hours are passed—renounce not, for all that life can offer you, these solitary joys. The world that is before thee—the world which thine imaginations paint in such brightness—has no pleasures to bestow which can compare with these. And all that its boasted wisdom can produce has nothing so acceptable in the sight of heaven as the pure offering of youthful souls.

EASTERN EPISCOPAL FUND.—The Committee of the Eastern Episcopal Fund met on Thursday last, and we are glad to learn that they completed the investment of the amount required to be funded ere an election can take place. The only delay now, is the execution of four mortgages which have been put into the hands of Mr. Ford, one of the legal Committee, to perfect immediately. We presume that so soon as Mr. Ford reports these mortgages completed, his Lordship will take immediate steps for an election.

General Intelligence.

CANADA.

TORONTO.—The following highly gratifying notice from our worthy Mayor was posted on Tuesday morning throughout the city. "Public Notice! The Mayor of Toronto, in order to inform the Public of the gratification which His Royal Highness the Prince of Wales has experienced at the welcome he has received in this Loyal City, and to remove much misunderstanding which exists with respect to His Grace the Duke of Newcastle, as to some of the proceedings which have taken place here, and which also exists with respect to the position of the City Council, publishes the following communications, received by him from his Grace: 'Government House, Toronto, Sept. 8th, 1860. Sir.—I am so sincerely anxious that all the painful events of the last few days should be at once and for ever buried in oblivion, and nothing remembered but the heart-stirring scene which last night proclaimed to the world the unanimous and enthusiastic loyalty of the City of Toronto, that it is a real relief to my mind that I can, without any sacrifices of duty to the Prince of Wales, accept the apology which is offered by your letter just received. * * * I can only hope that from this moment all differences may as completely vanish from the minds of others as they will from that of, Sir, your very obedient Servant, NEWCASTLE.'—Government House, Toronto, Sept. 8th, 1860. Dear Sir,—The Prince of Wales will be happy to receive the Members of the Council on Tuesday, at ten o'clock, as you propose, instead of to-morrow. I was not aware, when I wrote to you, that the Prince would start so early. I am, yours truly, NEWCASTLE."

On Tuesday, His Royal Highness was at the appointed hour in the Amphitheatre, when the Mayor and Corporation of the city were presented, and also the Royal Canadian Yacht Club. He then received the deputation from Kingston and Belleville. Afterwards he laid the foundation stones for a Statue of his Royal Mother, in the park of the University, (to be called the Queen's Park). We believe that he not only visited the University, but Knox's College also. His Highness then inspected the Volunteers. He next proceeded to open the Botanic Gardens, and after all this, visited the Normal School. One would have thought all these sufficient labour for one day, but he had to be present at the Grand Ball given at the Crystal Palace. His Royal Highness spares no pain, on his own part in order to minister to the gratification of his fellow subjects. On Wednesday, at 11 o'clock, His Royal Highness bid farewell to the City of Toronto. The amphitheatre was crowded for the last time, and most hearty were the parting plaudits of the assembled multitude.

We rejoice that the misunderstandings of the last few days are completely cleared away! Nor is this all. Deputations from Kingston and Belleville were to be received for the purpose of praying an arrangement to be made whereby His Royal Highness may return to visit those places at which most ill timed party demonstrations had interfered to prevent his landing. Our young prince may rest assured that there were tears on the rough cheeks of many loyal men when they experienced the deep mortification of seeing his vessel leaving their wharves; and who can wonder at it! Most heartily glad are we that all is now set right.

Many warm friends of the Rev. E. Denroche, throughout the Province, will learn with pleasure equal to our own, that he has received through the Hon. Major General Bruce, the thanks of His Royal Highness the Prince of Wales, for the very spirited song which first appeared in the columns of our journal, entitled "Welcome to Canada," and which commences, as our readers will remember:

"God bless our Queen, for sending
Her son across the sea."

We hope very sincerely that Canadians generally, to whom may be vouchsafed the gift of song, will place these stirring and warm-hearted lines among their stock, as a true memorial of the spirit in which the Prince has been received amongst us.

BROOKVILLE.—Brockville stands on a proud pre-eminence in the matter of royal replies, having actually received two distinct answers to her admirable address to His Royal Highness. "May her shadow never be less!" We give them both as well as the address.—"MAY IT PLEASE YOUR ROYAL HIGHNESS—We, the Mayor, Town Councillors, and inhabitants of the town of Brockville, respectfully approach your Royal Highness to tender our grateful acknowledgement of the kindness and condescension which have induced you to accept the invitation of the Canadian public to visit this country, and thus witness the universal joy which the presence of the heir to the Crown was sure to evoke. As citizens of Brockville, a town which has shown its loyal attachment to the Crown by perpetuating the name of that gallant General who fell fighting to maintain the integrity of the Empire, we now beg to offer your Royal Highness a heartfelt welcome to this portion of the wide-spread dominions of our Sovereign, and to assure you that the same sentiments of attachment to British soil which prompted the first settlers of this place to seek here an asylum from a hostile country at the sacrifice of all they possessed, still animates their descendants. We beg your Royal Highness to believe that the enthusiasm which renders your tour through this Province one triumphant progress, does not wholly arise from laudible gratification that the vast resources of the most important Colony of the Empire are seen by our future Monarch, nor yet by temporary excitement caused by an unprecedented event—it is the expression of the deep seated affection for the Crown and Constitution of the United Kingdom which leads us still to call the old country our home. It shall be our earnest prayer that your Royal Highness may live long to adorn the lofty position which you so worthily fill, and that the colonists of the Empire may be enabled hereafter to feel towards their King the same emotions of loyalty and affection with which the virtuous and wise Government of your Royal Mother is spoken of throughout that great kingdom over which she providentially reigns.—WM. FITZSIMONS, Mayor. To this address his Royal Highness made the following reply: "GENTLEMEN,—I thank you sincerely for the address which you have presented to me. In the Queen's name I acknowledge the expressions of your loyalty to her crown and person: and for myself I am grateful to you for this welcome to your neighbourhood." The Prince was so much pleased with his

reception in Brockville, that he withdrew the above short and merely formal reply, and through the Duke of Newcastle, replaced it with the following, the Duke stating that the short reply was insufficient to express His Royal Highness' satisfaction at the reception accorded him by the people of Brockville: "GENTLEMEN.—I am deeply touched by the cordiality and warmth of feeling with which I have been welcomed to the town, in your address. I thank you heartily, and appreciate the sentiments of attachment to your Sovereign and her Empire, which you have expressed. The name of your town recalls the memory of a brave man and brave deeds in times now happily past. May such men never be wanting to you, but may their services long remain uncalled for. I never doubted that the well-known loyalty of those people would ensure to me a kind reception amongst you, but day after day convinces me that I have not fully estimated the strength and ardour of Canadian patriotism. Be assured I shall not forget the scene of this evening."

For remainder of General Intelligence see our Sixth Page.

The Canadian Church Press.

TORONTO. WEDNESDAY, SEPT. 12, 1860.

CALENDAR FOR THE WEEK ENDING SEPTEMBER 10th.

12 W	Micah 9	Matt. 13	Micah 7	Romans 13
13 Th	Nahum 1	14	Nahum 2	14
14 F	2	15	3	15
15 Sat	Habak. 2	16	4	16
16 S	15th Sunday aft. Trinity	17 Jer. 23	1 Cor. 1	1
17 M	Zeph. 2	18 Haggai 1	2	2
18 Tu	Haggai 2	19 Zech. 1	3	3

The extraordinary press of local matters just now in Canada West, especially in its metropolis, prevents us from being able to give the usual amount of intelligence beyond the limits of our Province.

ERRATA IN LAST ISSUE.

In second editorial article, and a little more than half way down the column, instead of "reading desk for progress," read "reading desk for prayers." At the end of the same article, supply—"in good time."

THE EMBER WEEKS.

We fear that these holy seasons, immediately after which the Church intends that ordination to her ministry should be held, are used by few as our Church means them to be used. Beyond a mere repetition of one of the appointed prayers on the Sunday, little notice is taken of them in, we fear, the greater number of cases. And even when noticed at all, they are observed only by the clergy, as seasons of especial prayer: while the laity are altogether ignorant of their nature, and often even of their very name. And yet how much advantage would be gained by pastor and people, were both to set apart even a few moments of each day in the Ember Weeks, for earnest prayer for each other! How greatly would it tend to draw each closer to the other, and render less likely any unkindness either of act or word. The very recollection of having begged a blessing on each other at the throne of grace, would act as a check upon a rising wish to utter a harsh expression, or see evil in what was meant as a harmless action.

But it is more particularly for the clergy that we notice the recurrence of this sacred time. It is especially needful for them to have some such special season of self-examination and prayer. Every parish priest knows how readily he loses spiritual tone of mind and heart; how easily common troubles—ordinary anxieties and vexations—factious opposition to his plans, unite and succeed in lowering his heavenly-mindedness; how soon his zeal becomes relaxed under the manifold shocks that assail it; and how hard it is to be ever active—never to grow weary in well-doing.

Now we all know, of course, that prayer (for grace against all this) is needful, and must be made continually; and unless so made, the building of the minister who neglects it will prove but "hay and stubble" in the day of trial. Still cannot any one see how great a gain will be brought to the soul—how much the courage and endurance will be strengthened—by the setting

apart a few hours each day during the Ember Week, for careful examination of the past months! how work has been done, whether as unto the Lord or before men; how it has been persevered in, or whether only performed by spasmodic efforts, caused by the pricking of the conscience; whether there has been any holding back of a portion of the truth through fear of man; how, too, it has fared in the meanwhile with the soul's life?

These, and many other such things, may well call for special search at this time; and we all know how apt we are, at ordinary times, especially when fatigued in mind or body, and worn by anxiety, to do work like this hastily and imperfectly; hence the spiritual advantage of a right use of the Ember Weeks must be great beyond estimation.

Trusting that the few thoughts here suggested may awaken many members of the Church—lay and clerical—to a more thoughtful consideration of the spiritual loss suffered by reason of the non-observance of such seasons, we beg to offer for the use of our brethren of the clergy, the following prayer, compiled from the ordination service, hoping that it may be found not unprofitable "to the work of the ministry—to the edifying of the Body of Christ:"

"Where is the flock that was given thee, thy beautiful flock."—JER. XIII. 20.

O God! Thou hast called me to the sacred office of a priest in Thy holy church. Of what dignity, of how great importance, is this office whereunto I am called.

O Lord, I beseech Thee, print in my remembrance, that I may ever have in mind, into how high a dignity, unto how weighty an office and charge I am called; even to be a messenger, watchman, and steward of the Lord: to teach and to admonish; to feed, and provide for, the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.

O Father of all—O Lord Jesus, Saviour of all, Thou Great Shepherd, Thou Good Shepherd, who gavest Thine own life for the sheep, print in my remembrance how great a treasure is committed to my charge,—even the sheep of Christ, which He bought with His death, and for whom He shed His blood. Yea! the Church and congregation whom I serve is His spouse and His body. If, then, it should happen the same Church, or any member thereof, take any hurt or hindrance by reason of my negligence, how great must be the fault! how horrible the punishment that will ensue!

Blessed Jesu! have mercy on me: help me fully to understand the end of my ministry towards the children of God—towards the Spouse and Body of Christ. Give me, O Lord, give me grace, to enable me never to cease my labour, my care, and diligence, until I have done all—yea ALL—that lieth in me (for what is this but my bounden duty!) to bring all committed to my charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in doctrine or for viciousness in life.

O Lord Jesus Christ, what a work is this! Who is sufficient for these things—these things so weighty and so awful!

O God, the Holy Ghost,—do Thou, by Thy mighty indwelling in my heart, make me to do that which by mine ownself I cannot do. Give me earnestness of heart—a godly, fervent zeal. Help me to give myself wholly to these things; to study continually how I may best apply myself, as well that by my life I may show myself dutiful and thankful unto that Lord, who hath placed me in so high a dignity, as also to beware that neither I myself offend, nor be occasion that others offend.

O Lord, I implore, with all humility and unfeigned earnestness, the gifts of the Holy Ghost to help my weakness, that it may be strong to compass the doing of so weighty a work pertaining to the salvation of men. And to the end that I may the better learn it, give me a mind, O Lord, to love Thy Holy Word; to study it, to mark, learn, and inwardly digest it; to delight in it above all things else; that with doctrine and exhortation taken from the Holy Scripture, and with a life agreeable to the same, I may be able, with Thy help, to frame the manners both of myself and of them that specially pertain unto me, according to the rule of the same Scriptures. And to this end, help me, O Lord, to forsake and set aside, as much as I may, all worldly cares and studies.

Lord help me, I pray thee, to give myself wholly to this office whereunto Thou hast called me: enable me, as much as lieth in me, to apply myself wholly to this one thing, and to draw all my cares and studies this way.

Make me, O God, ever eager to seek Thy help and blessing in my work, through the merits and mediation of our Lord Jesus Christ. Give me abundantly the aid of the Holy Ghost, that by daily reading and weighing of the Scriptures, I may wax riper and stronger in my ministry; and that I may endeavour myself, from time to time, so to sanctify my own life, and the lives of all belonging to me, after the rule and doctrines of Christ, that we may

all be wholesome examples and patterns for the people to follow. That, when the Chief Shepherd shall appear, we may all enter together into the joy of our Lord, and receive the crown of glory that fadeth not away.

Hear me, O Father, and grant my desires, for the sake of that precious life once offered on the cross. Amen.

THE BISHOP'S COURT.

We are of those who viewed the establishment of the Bishop's Court, under his patent, with great distrust of its applicability to our diocese. Nothing but his Lordship's announcement that a grave case required immediate treatment, reconciled us to the adoption of a Court and a Church Discipline Act, which, however just and reliable in England, where they are established by the civil authority, may, under a totally different system of things in Canada, be an engine of injustice and a weapon to be used successfully by vindictive and malicious accusers. We thought that a Synodical Court, constituted in some such way as was suggested in the Canons reported to Synod by the Rev. Dr. Beaven, would be regarded with more confidence by the Church than a Bishop's Court, regulated in its mode of proceeding against clergymen by laws only partially applicable to this country. No clergyman's character is safe if he be unfortunate enough, in the exercise of duty, to have aroused spiteful animosity against him. The least action may be misconstrued, or word tortured, until a designing person has caught hold of some overt act of frivolity, which in a layman would probably be unnoticed, but which, in the case of a clergyman, would be gladly seized on, if a commission of inquiry was to issue upon every such occasion. The Synod should specify the occasions on which such commissions should be appointed, because an alleged act of impropriety, however trifling, becomes magnified in the eyes of the public when the formidable apparatus of the Church Discipline Act is put in motion against it.

But we have other objections to our present Ecclesiastical Court. It does not seem fair that the Bishop should be involved in the responsibility of nominating the five Commissioners; and it is still more unfair that the penalty for various offences should be left to his discretion, no law defining whether the offence deserves the punishment of admonition, suspension, deprivation, or degradation. Again: no witness can be compelled to attend,—and this is a serious matter, when malice will often supply the place of a subpoena for vindictive prosecutors, but witnesses who could save a defendant from ruin, will hesitate to expose themselves to odium, especially if they happen to be in an humble rank of life, and dependent upon the custom and employment of the prosecuting parties. Moreover, there is NO APPEAL from this Court to a higher tribunal except the Privy Council, which, of course, is out of the question in the case of a poor clergyman.

From these considerations, we believe that there is no adequate protection against conspiracy. The case of the Rev. Mr. Hatch, in England, who was deprived of his chaplaincy, and actually sentenced to penal servitude on a heinous charge, and yet ultimately acquitted, bids us consider that if, under the securities afforded by the civil law, conspiracy is often successful, there is much greater danger when every facility is afforded to the accuser, and the power of compelling witnesses to give evidence is denied to the accused, who is thus called on to prove a negative or forfeit his character.

We are induced to call the attention of the Church to this subject, owing to occurrences which have lately taken place in one of our parishes. A commission of four clergymen sat in public, with all the scandal-mongers of the place present, to institute an inquiry whether there was *prima facie* evidence to present a clergyman for trial. We do not wish to prejudice a case which must, it seems, come to a formal trial; but inasmuch as the law permits the Commissioners, at the request of the accused, to give publicity to the inquiry, which was accordingly made in as public a manner as possible, we do not think

we are acting indiscreetly in drawing attention to the fact, and protesting against its recurrence. The scandal that accrues to the Church from such publicity in the early stages of the proceedings, is never wholly obliterated, even when subsequently the trial justifies the accused. Again: it may so happen, that the accuser may not enter an appearance at the trial, and then there is the alternative of acquitting the accused while the sworn charges of the preliminary investigation are recorded against him, or of proceeding with the case in the absence of the prosecutor, affidavits which cannot be cross-examined, being accepted in lieu of witnesses who can. It seems, therefore, most injurious to the church that an enquiry for *prima facie* evidence should be made in public; but inasmuch as the facts alluded to have become known to as many persons as could squeeze themselves into a school house, and consequently to the public, we shall take the facts as an illustration of the dangers to be apprehended by clergymen who are subjected to the practical administration of the church discipline act. The charges we ascertained to be, first, that contrary to good morals, a clergyman kissed one of his female parishioners. Secondly, that he introduced jealousy and strife into a family, by informing a lady that her husband was too familiar with the young lady whom he is accused of kissing. The young lady gave her testimony in the most self-possessed and easy manner imaginable, swearing that he had paid her great attention, that he kissed her, and even said that if she waited twelve months, they might be married, as his wife was in wretched health. In answer to questions from a Commissioner, she swore that the kissing was done playfully, and that the defendant meant nothing morally wrong in his proposal to her. Moreover, all this occurred months ago, and was repeated more than once. On being asked why she permitted such liberties to be repeated without resenting or mentioning them, her reply was, that "she was fascinated by him," and "that the fascination tho' in a less degree existed even when he was absent." The fascination however was overcome when she found that "he was speaking about her," and she forthwith proceeds to a magistrate who administered to her an illegal oath, whereby she swears that the charges, of which we have given the substance, are true. If the clergyman had only been good natured we should have heard nothing of this scandal, but when he cut the young lady, and said naughty things about her, she proceeds to swear that he had kissed her, to his own great detriment, and the scandal of the church. It appears that this young lady did not confine her favors to her Pastor, but several times kissed the husband of the lady who appeared to testify to her character. Now, in all seriousness, here is a case, where all that makes life valuable is at stake, so far as the clergyman is concerned, and yet the circumstances of the case are these; a young woman, who on her own admission was fascinated and slighted by him, is his accuser, and her character apparently cannot be injured by any new development of the case, as all who were examined testify to her excellent moral character, and to her occupying a good position in society. The only things against her, are her patient endurance of such attentions and proposals for a length of time, and a penchant for kissing. The parties, therefore, are not fairly matched; one is actuated by a feeling of unrequited affection, the other cannot compel witnesses to attend, and though at the trial itself he may probably succeed in inducing persons who can give a totally different complexion to his part in the drama to come forward with their testimony, yet we have in this sad affair, warning enough to make us draw the attention of the Synod to the whole subject of Ecclesiastical courts. No pains should be spared to guard the clergy against conspiracy, when the result of even a frivolous charge may destroy their usefulness for ever. A clergyman may be ruined for life, although, as in the present case, if all the charges be substantiated, the severest penalty can be only an admonition and censure from the Bishop of the Diocese.

Ecclesiastical Intelligence.

(Continued from page 5.)

BRAMPTON.—The children of the Brampton Sunday School in connexion with the Church of England, were treated to a Picnic last Wednesday afternoon, on the premises of A. F. Scott, Esq.—Brampton Times.

OTTAWA.—His Lordship the Bishop of Rupert's Land, officiated in Christ Church, in this city, on Sunday, the 12th inst., to a large congregation. The morning service was read by the Curate, the Rev. Edwin Loucks, the absolution was pronounced, and the communion service was read by his Lordship; the Epistle by the Rector, the Rev. J. S. Laidler, and the Gospel by the Bishop. His Lordship's text was, "For, to this end, Christ both died and rose and revived that He might be Lord both of the dead and of the living." An able and eloquent discourse on this text was delivered extemporaneously by his Lordship, in which, while inculcating forcibly the duties and privileges of the Christian religion, and enumerating summarily the varied phases of missionary experience in his extensive and interesting diocese, he took occasion to use, as an illustration of a part of the duties of a Christian, the fact of the erection of the Governmental buildings, the beauties of the structure, and its stability as founded on a rock. Several times during the impressive discourse delivered, his Lordship took occasion to refer to our growing and beautiful city, and the important circumstances connected therewith, furnished ample smiles which were ably applied on the occasion.—The Lord Bishop of Rupert's Land is on a tour for the benefit of his health, and connected with the affairs of his extensive diocese. He is accompanied by his sons. Ottawa Union

GREAT BRITAIN.

ENGLAND.—The Archbishop of York has appointed Dr. Vaughan, late Head Master of Harrow School, to the vicarage of Doncaster, vacant by the death of the Rev. J. Sharpe, D.D. A statement gained currency that the Archbishop had also conferred upon Dr. Vaughan the Chancellorship of York Cathedral, vacant by the death of the Rev. Leveson Vernon Harcourt, but the London Times contradicts it by request. It will be remembered that Dr. Vaughan declined the Bishoprick of Rochester.

The Marylebone Mercury announces that the Rev. F. D. Morris officiated on Sunday, August 12th, at St. Peter's, Vera street, and had a very prosperous commencement. The Duke and Duchess of Argyll were among the afternoon congregation.

The Bishop of Labuan preached at St. George's-in-the-East on the second Sunday in August, having tendered his aid to Mr. Hansard at the morning service. We are happy to add that the Bishop was heard with marked and respectful attention. The gentleman who attended the services of the whole day on behalf of the Guardian says:—"No hisses or slamming of doors attended the appearance of the Bishop in the pulpit, who wore the ordinary ecclesiastical dress of his order, and has a fine black beard and moustache; the sermon, an earnest Christian exhortation, founded on the parable of the laborers in the vineyard, without any allusion whatever to the circumstances of the parish, was listened to as attentively as it could have been anywhere. Throughout the service there was, in fact, no evidence of any wish to have a disturbance "for the fun of the thing," or without what the Rosier party call provocation.

ORDINATION OF DISSIDENT MINISTERS.—The Bishop of Chester has ordained two dissenting ministers who were received into the Church, together with their congregations. The Bishop of Lichfield has received about sixty applications from dissenting ministers for ordination.

The Leeds Mercury publishes a letter which has been addressed by the Bishop of Ripon to one of his clergy in consequence of an announcement stating that a certain professional lady had been engaged to sing various pieces of select music on the occasion of the re-opening of the Church. The subjoined extract gives the pith of his lordship's objection. "My attention has been called to the form of notice in which the sermons to be preached at the re-opening of Church, on Sunday last, the 5th inst., were publicly announced. I allude particularly to the advertisement that a professional singer, Miss W——, had been engaged, to sing select pieces of music during the Service. I consider such an announcement as thus 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 other 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. I object to all singing in churches in which the congregation in general cannot take part, and, above all, I object to the announcement of any musical performers by way of inducement to the public to attend a particular Service. The eminence or skill of the performer only makes such an announcement more objectionable."

General Intelligence.

(Continued from page 4.)

Kingston, we feel it due to the Duke of Newcastle to give insertion to his Grace's letter to his Worship the Mayor of Kingston. We feel also bound to add in palliation of the conduct of the Orangemen, that they appear to have been pressed on to the course they unhappily adopted, by telegraphs from Toronto, the genuineness of which does not, however, seem sufficiently established.

"OFF KINGSTON, 8th September, 1860.

Sir.—It is with the utmost regret that I now find myself compelled to take the extreme course contemplated as possible in my letter to Sir Edmund Head, of the 8th August, which was immediately communicated to you by His Excellency, and to advise the Prince of Wales to proceed on his way without landing in the city of Kingston. When we arrived yesterday we found an arch covered with Orange decorations, and an organized body of many hundreds wearing all the insignia of their order, with numerous flags, a band, and every accompaniment which characterizes such processions. I could hardly bring myself to believe that after seeing you and the other gentlemen who accompanied you on board the steamer, and fully explaining to you the motives which actuated my advice to the Prince, the objections I took to these party displays on such an occasion, and the necessary consequences which must ensue, the Orangemen would be so misguided in their own conduct to act so offensively to the whole of their fellow citizens—Protestant and Roman Catholic—as to persevere in their intention of preventing the Prince from accepting the hospitality of your city. I have been disappointed. The Prince has consented to wait twenty-two hours, to give the Orangemen time to reconsider their resolve. They adhere to it, and it is my duty, therefore, to advise the Prince to pursue his journey. What is the sacrifice I asked the Orangemen to make? Merely to abstain from displaying in the presence of a young Prince, of nineteen years of age, the heir to a sceptre which rules over millions of every form of Christianity, symbols of a religious and political organization which are notoriously offensive to the members of another creed, and which, in one portion of the Empire, have repeatedly produced not only discord and heart-burning, but riot and bloodshed. I never doubted the loyalty of the individuals composing the Orange body. I based my appeal to them on the ground of that loyalty and of their good feeling. I did not ask them to assent to a principle, but to forego a flag and to abstain from an article of dress. I wished the Prince to see them but not to give countenance to a Society which has been disapproved in the mother country by the Sovereign and Legislature of Great Britain. I am told that they represent this act of mine as a slight to the Protestant religion. Until they can prove that the great mass of Englishmen who are not Orangemen are also not Protestants, it is quite unnecessary for me to repudiate so unfounded and absurd a charge. I am well aware that such party processions are not illegal in this country, as they are in Ireland. This is a conclusive answer if I asked you as Mayor to exercise your authority, but it is no answer to my remonstrance. I made it not as Secretary for the Colonies, called upon to enforce a law, but as a Minister of the Queen attending the Prince of Wales, by command of Her Majesty, on an official visit to this colony at the invitation of its Legislature, and, I ask, in what position would the Prince be placed by my sanction if he were now to pass through such a scene as was prepared for him (which happens not to be forbidden by the Colonial Legislature) and next year visit the north of Ireland, where he could not be a party to such an exhibition without violating the laws of his country? His Royal Highness will continue the route which has been prepared for him, but in any place where similar demonstrations are adhered to a similar course to that pursued at Kingston will be taken. I cannot conclude this letter without an expression of regret that the Corporation did not accept the offer which I made them through you to present their address on board the steamer—an offer readily accepted by the Moderator and Synod of the Presbyterian Church in connection with the Church of Scotland. It is impossible to believe that the members of the Corporation were influenced by sympathy with the conduct of the Orangemen, but I fear such a construction is too likely to be put upon their decision.

I am, Sir, your very obedient servant,

NEWCASTLE.

The Worshipful the Mayor of Kingston.

AN ACCOUNT OF THE PARTY DISPLAY.—Although it is difficult to narrate the exact facts which have led to this untoward event, without making some errors, the following information is given with a desire to be scrupulously exact:—"Some time since, when it became known that the Orange Society intended turning out here on the arrival of the Prince, a number of Roman Catholics met together in the College building, and passed a series of resolutions containing remonstrances against the proposed course of the Orangemen, which they forwarded to the Duke of Newcastle. Letters were received in reply from the Governor General and the Duke of Newcastle. The latter stated that the Prince would not land in any place where there were party demonstrations. This morning the Mayor of Kingston, Mr. Strange, to whose vacillation much of the present difficulty is generally attributed, went down the river several miles to meet the Royal party, and furthermore conferred with them upon the subject. He had, of course, to tell them the facts, which are—that two Orange arches are erected on Princess street, the chief business thoroughfare at Kingston, the principal of which is covered with Orange, calling, bearing the inscriptions "Our God, our Country and our Queen, 1690" "The Glorious Revolution of 1688" "Walker," "Murray," "Mitchell," "Burns," and "Baker." On the reverse are inscriptions of Garibaldi and the Prince of Wales—the former having the circumscription "Garibaldi, 1860," the latter "The Faith of my Fathers and mine." At the arch there are two flags, one with "1688"—"No Surrender," 1690"; the other with a burning bush upon it, and the words "Ever burning, but never consumed." The whole is surmounted with the ark, a cherubim, a crown, and bible, &c. In addition to this his Worship had to say that a procession of Orangemen half a mile long, with robes and badges, was awaiting His Royal

Highness at the landing place. The Duke hereupon, told the Mayor that His Royal Highness could not land at present, but that he would give the people until 9 o'clock to-morrow morning to know whether their partizan display could be done away with. He also informed his Worship, that if the ~~Commissioner should feel disposed~~ to present their address on board, the Prince would receive it.—*Copied from one of our exchanges.*

BELLVILLE AND THE PRINCE.—The Bellville deputation have just presented their address to His Royal Highness. In answer, he regretted his inability to visit Kingston and Bellville owing to prior engagements.—*Leader of 11th Inst.*

EUROPE.

ENGLAND.—The British Parliament was prorogued on the 28th ult. The Queen's speech was read by the Lord Chancellor. She says that her relations with foreign powers are friendly, and satisfactory. She trusts there is no danger of the interruption of the general peace of England. She believes that if the Italians are left to settle their own difficulties the tranquillity of other States will remain undisturbed. She hopes that, in any negotiations which may take place on the Savoy question, the neutrality and independence of Switzerland will be maintained. She laments the atrocities committed upon the Christians in Syria, and cheerfully concurs with the other Powers of Europe in assisting the Sultan of Turkey to re-establish order. She regrets the failure of the negotiations with China, and says that her forces will support the demand for a full and faithful execution of the treaty of Tien-tsin. She thanks Parliament for the fortifications, and congratulates the country on the efficiency of the Rifle Volunteers. She concludes by expressing the heartfelt pleasure and satisfaction she has experienced at the warm and enthusiastic reception the Prince of Wales has met with in her North American provinces.

The steamship *Great Eastern* averaged nearly fourteen knots an hour on her passage home. She will, after being gridironed at Milford, leave that port for New York on October 17.

Sir Wm. Armstrong writes to the *London Times* of Thursday to state that he has not tendered his resignation, and says that although his engagement with the Government is for ten years, he has no intention of retaining either the office or the emoluments longer than his services may be required for perfecting the system of artillery which he has been the means of introducing. The Coventry strike is at an end, and the weavers after severe privations, accepted the terms of the employers. The weather is comparatively favorable. The English Funds to-day have been steadily maintained at previous quotations.

GERMANY.—*Le Nord* repeats its account of the arrangements at Toplitz, notwithstanding the official denial. The same journal asserts that suggestions made to Prussia for the re-organization of the army of the Confederation were strongly disapproved of by the secondary German States, who considered that the giving up of the command of the military forces to one or both of the Great Powers would be the first step towards their political extinction. The smaller States have refused to abdicate so much of their independent sovereign power.

FRANCE.—The Emperor and Empress had gone to Savoy and Nice. They were at Chambéry and met with an enthusiastic reception there. The bourse was dull at 68½. It was said a French corps d'armes of 100,000 men with campaign materials was ordered to be ready to move at short notice.

RUSSIA.—Four Russian frigates under the command of the Grand Duke Constantine are about to proceed to Syria.

ITALY AUSTRIA AND SICILY.—The invasion of Calabria by Garibaldi is confirmed. The town of Reggio had been attacked and taken by Garibaldi. 4,000 Calabria insurgents had joined the Garibaldians. A general battle with the Neapolitans was imminent. The Duke of Modena is enrolling volunteers and purchasing horses. Garibaldi had been proclaimed Dictator at Palenza. Large numbers of Calabrians were joining him. The royalists have again been defeated at Calabria. It was reported at Paris on the 29th that the King of Naples had quitted there on the previous evening on board the frigate *Stromboli*, and that the Piedmontese occupied the forts. This requires confirmation. Disturbances at Naples were imminent. Appeals to the people to revolt were being publicly distributed. The Neapolitan Minister of War, and Gen. Basco, has left Naples for Calabria, with six battalions as reinforcements. A revolutionary movement at Salerno was imminent. The Pope, it was said, had expressed his readiness to agree to the Italian Confederation. The demand of the French government for satisfaction, on account of a recent outrage cannot be viewed otherwise than as a list given to Garibaldi and the revolution. The Geneva journals publish the following: The *Anthion*, which left Naples yesterday morning brings news that on Monday last the Neapolitan Generals assembled in Council, had, with the exception only of General Basco, unanimously resolved to advise the King to take his departure from the city at the moment of departure of the *Anthion*. A report was current at Naples that the officers of the army and navy had tendered their resignations en masse to the King. It is reported that Sig. Farini, who went to compliment the Emperor on the occasion of his first visit to the transferred Provinces, presented an autograph letter from the King of Sardinia, in which Victor Emmanuel declared that it was impossible for him any longer to resist the current of public feeling in Italy, and that he must lead it or be swept away by it. A bankers' dispatch, dated late this afternoon reports a fall of 10 per cent. in the Neapolitan funds. The proposal to make the city of Naples neutral has not the slightest chance of success. We may hear any day that Garibaldi has entered and the King quitted it.

UNITED STATES.

CHICAGO.—The steamer "Lady Elgin," in the Lake Superior line, which left here last night, was run into by the schooner "Augusta" off Waukegan, at half-past two o'clock this morning, striking her abast the wheel. The steamer sunk in twenty minutes, in three hundred feet of water, and only seventeen persons are known to be saved, including the clerk, steward, and porter. From three hundred and fifty to four hundred persons are said

to have been on board, among whom were three military companies and several fire companies of Milwaukee, who were on a visit to this city. Col. Jameson, of the New Orleans *Picayune*, and family were on board, and are supposed to be lost. At the time of the accident the schooner was sailing at the rate of eleven miles an hour. The son of the proprietor of the *London News* was on board and is supposed to have been lost. The books and papers are all lost.

COLONIAL.

NEW ZEALAND.—The following is an extract from a private letter of a gentleman at Nelson, New Zealand, dated Nelson, April 12, 1860.—The war must now be regarded as general. It possibly may break out anywhere where the native population is strong enough. Some, doubtless, will remain faithful, but very few can be trusted to bear arms in Victoria. It is the last struggle of a very noble race of men to establish a national unity and independence within the lines of property which still remains to them, leaving the British and the British sovereignty untouched within the limits of territory which has been sold to the Pakekas (Europeans). Such is the view of the leader of the Warkato tribe, as expounded to me by those of longer standing in the colony. No doubt that other views and inferior motives may actuate other tribes, and, grievous to say, there are vague and English always stirring up dissension amongst the Maori, misconstruing English proceeding and cherishing mistrust of all our assurances of peace and concord. The enrolment of rifle corps on the alarm of French invasion has been represented to our brown brethren as a sham, covering the real intent of arming for an attack on them. The undigested lust for land in the North Island prepares them continually with evil surmises as to the means which may be taken to obtain it. There is also no doubt that the introduction of representative government has been a great weakening of their respect of the Queen's authority. They heat of the farmer and storekeeper of their own neighbourhood going to Auckland to make laws and control the Governor himself, and they cannot understand where the supreme authority lies, or to whom they can look as representing it. They cannot realize any other idea of power than personal embodiment in a chief. Viewing all these disturbing causes, it is not likely that, even if the Taranaki land question had not arisen, the country would have remained quiet, very long. The struggle must have come, and, whenever it might come, it must bring a hateful train of miseries with it; but, as far as I know the Maori race, if a decisive blow can be struck now, they will live far more contentedly under British power. They have great respect for prowess and boldness, and if they once find out that they are fairly overpowered by an opponent worthy their respect, they will, I hope, submit with a good grace. If only they can reconcile submission with their chivalry, their good sense will supply them with ample reason for offering it. They are conscious of their inability to unite in self-government. Old tribal jealousies are still ripe. The miseries of their former state are still in remembrance of half the natives. Wretched remnants of once dominant tribes can date their escape from the arrival of the Pakeka; and acknowledge that the wreck of their property is now more valuable than their whole ancient inheritances, by reason of the arts of peace which they have been taught, and the security of tenure which British law has conferred. The spiritual blessings, too, which have come to them, solely through the white man, and would quickly perish by his withdrawal, are not lightly valued—either for their own sakes, or by the tangible fruits which they have yielded. I am, therefore, not unhopful that this outbreak may be the prelude to a happier state of things. But you must not suppose my brief experience, confined as it is chiefly to this island, warrants my pronouncing very safely on any part of the Maori question. You may very likely get other views from Auckland and Wellington.

Our condition here is (thank God) one of singular safety. Unless a deploy be attempted from the North Island we have nothing to fear. The Maoris of this province nowhere muster 100, and are in almost every settlement outnumbered by their English neighbours. They have property they must stay at home to preserve. Many of them are far too right-minded ever to attempt any violence. A riot is quite hopeless. Our position is therefore to be a haven of refuge from the seat of war. At present we have 400 sojourning with us from Taranaki, and more expected. It will be thankworthy if this is the only fruit arising to us out of this unhappy outbreak. Before posting the letter, May 8, he adds—No decided news from Taranaki. More troops come from Sydney.

ASIA.

CHINA.—A great panic existed at Shanghai. The rebels were approaching, and business was suspended. Exchange ½ per cent. higher. The Canton tea market was dull and exchange unaltered. Freights at all the ports unchanged. The *Osprey* and *Drummond* have arrived from China with 10,631,000 pounds of tea. The French steam transport *Sers* has been lost in Amoy harbor, with a large quantity of powder and other material of war. The *Allgemeine Zeitung* of Augsburg reports the Chinese Ambassador, Hienfung, dead or dying. Should it be confirmed, it is possible that the Allies may receive propositions of peace from Peking. Important intelligence is received from China by way of Russia. The Celestial Empire is said to be in a very disorganized state, owing to internal disturbances. The insurgents are within fourteen miles of Peking. The British fleet had not left Hong Kong, owing to adverse winds. On the day the mail left a favourable change had occurred, and the fleet was to leave immediately.

SHANGHAI.—Lord Elgin and Baron Gros have arrived. Sir Hope Grant and Admiral Hope have left Pecheli. The city is protected by the Allies. The rebels are making progress, and trade with the interior is stopped.

CANTON.—Matters are more unsettled. One hundred war vessels and transports were in Enchow Bay on the 24th of June. The Mandarins have been ordered to furnish no supplies to the allies.

Death.

At Carleton Place, on the 2nd Inst., the Rev. Thomas Leech, late missionary at Emily, Upper Canada.

Toronto Markets.

CANADIAN CHURCH PRESS OFFICE,
Wednesday Sept. 12th, 1860.

WHEAT.—Since our last, the trade in wheat has been very buoyant, with a still further advance in prices. For the best grades, \$1.25 to \$1.27½ has been realized; and in one or two cases, \$1.28 per bushel. Spring Wheat of good quality brings \$1.10 per bushel.

BARLEY.—For barley there has been a good demand, and the market for this grain has been characterized by much animation. 65c. to 69c. per bushel has been the ruling price.

PEAS.—Peas have also been in much demand, and we quote them at 65c. to 75c. per bushel.

OATS.—The market for oats has been rather unsteady. The price for this description of grain cannot be quoted higher than from 28c. to 30c. per bushel.

HAY has been purchased at from \$10 to \$10 per ton, according to quality.

STRAW brings from \$5 to \$7 per ton.

POTATOES continue to be brought in very plentifully, and bring from 80c. to 25c. per bushel.

BUTTER.—Fresh butter has been brought to market in great abundance, and realizes from 17c. to 19c. per lb.

POULTRY.—Fowls, 25c. to 30c. per pair; Ducks, 35c. to 37c. per pair; Geese, 60c. each; and Turkeys, 70c. to 80c. each.

Eggs, 10c. to 12½c. per dozen.

Advertisements.

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years of age
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IN the case of two or more Brothers, a deduction will be made of \$10 per annum on each under 14 years of age.

There are Vacancies for two or three Boarders. 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.

Just Published,

RUDIMENTS OF THE FRENCH LANGUAGE. By EMILE COULON, Professor of French in the Toronto Model and Grammar Schools; Examiner in Modern Languages in the University of Toronto, for 1860.

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Advertisements.

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MRS. T. D. CAMPBELL'S SCHOOL will RE-OPEN September 10th. A few Vacancies for Pupils.
Religious instruction kindly given by the Rev. Dr. LEWIS, to whom, with the Friends of her Pupils, Mrs. Campbell begs to refer.
Brookville, August 1st, 1860.

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Toronto, August 15th, 1860.

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