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Poetry.

A BOY'S PRAYER.

"Hattie! Sister, I want a drum—
Large and pretty, and round, and red;
So, if I pray, do you think 'twill come?
"Ask and receive," the Lord has said,
But the sister, musing, shook her head.
"How should I know dear brother? Try;
You can but fail," was the soft reply;
And so to his darkened room he went.
Still on his simple thought intent,
To ask the Lord for the precious boon:
"And please, dear Father, send it soon:
Large, and pretty, and round, and red;
Send me a drum, dear Lord!" he said.
No answer still, and he came one day
And laid his head on his sister's breast;
"Hattie, I think I will not pray,
Give me a drum, dear Father," lest
My prayers should wrong Him; He knows
"best."
So back to his silly toil and play,
Calm and content, he went that day;
But God, who garners the smallest seed
Of faith and patience, to do over with meed
Of bad and blossom in His good time,
Owned and answered the faith sublime.
For other ears than the sister's heard,
Unknown to child, his simple word;
And when the glad New Year was come,
With its festive mirth and its merry hum
Of household greetings, a brand new drum
Gladdened the sight of the wondering boy;
He could not speak for the sudden joy!
At length he lifted his lashes, dim
With happy tears; "t is just like Him,
Just like the Lord!" he murmured low,
"And just the drum that I wanted so;
Though for a smaller one I prayed,—
For, sister Hattie, I felt afraid
(Lest the dear Lord I might ask amiss)
To pray for a drum so big as this!"
—Salem Register.

CHURCH ASSOCIATION CONFERENCE IN MANCHESTER.

(From the *Loslow Record*, Oct. 7.)

In accordance with the Resolution passed at the Conference held on the 13th of May last, a Conference of the Church Association was opened in the Town-hall, King-street, yesterday morning. Mr. Robert Gladstone in the chair.
The proceedings having been opened with prayer, the Chairman proceeded to address the meeting as follows:—In accordance with the Resolution passed at the Church Association Conference held on the 13th of May last, the time has now arrived for opening our session. I feel that this is a time when laymen should not shrink their duty, but come forward boldly as members of the United Church of England and Ireland, not only to counteract all efforts to assimilate her doctrines and services to those of the church of Rome, but to assist in taking such steps as may serve to bring into greater distinctness the doctrines and legally authorized practices of the established church. In no time in the history of our church has there been greater need for all the friends and members of our Reformed Protestant Church to come forward and express their determination to resist the introduction of doctrines and practices long ago condemned by our church, to defend the integrity of her teaching, and to hand her down in all her apostolic simplicity of worship and purity of doctrine to our children, and our children's children. (Applause.)
I trust that no uncertain sound, or even a doubt, will proceed from this Conference as to the course which, as loyal churchmen, we are bound to pursue. I know that some have thought that if the practices and teaching which have been and are permitted in the ritualist churches are allowed to be continued, there was nothing left for them but to withdraw from her communion; but I trust and hope that such a course will never be long or seriously entertained. If we have rats in a house, we drive them out; if thieves, we do not desert the house, but catch them if possible, and punish them according to law. This is the course we must pursue with the ritualists; greatly to be regretted, indeed, is it that there is not some legal court, easily accessible, whereby such doctrines and practices as I allude to could be at once put to the test. I believe that things have come to such a climax in the last few weeks, that the righteous indignation of the laity is aroused, and that steps must be taken in the ensuing Parliament to prevent such scenes as have lately disgraced our church. Well may churchmen blush at reading the account of the Haydock and Brighton harvest festivities, particularly when they fear that they pass unrebuked by their bishops. I trust that time will bring about the reforms we are so earnestly desiring; and, in the meantime, the expression of opinion going forth from this meeting will be that so long as the prayer-book, the articles, formularies, and homilies of our church remain intact, so long we will not desert but abide in her. (Applause.) All honour to the press for the leading articles which have been written exposing these things; and all honour to our respected diocesan that he last week put an end to the career of Mr. Sedgwick at St. Alban's, and for expressing his determination that whenever sufficient evidence was brought before him he would immediately put an end to such practices. (Applause.) The topics for discussion are all interesting and important, and are intimately connected with the ritualistic movement. Those which will occupy our attention particularly to-day—namely, "Middle-class Education," and that of "Nursing Institutions: Sisterhoods and Kindred Associations," which will probably be taken to-morrow morning—are amongst the most successful agencies set on foot by the ritualists for inculcating Romish doctrine and introducing Romish practices, and bringing us under the dominion of the

priesthood, which is ally the key-stone of the whole movement. It may be allowed to state, for the information of this meeting, that there are three middle-class education schools in the diocese of Sussex, and Woodard Schools, all fraught with danger to the future welfare and integrity of the Protestant church, consisting of—1. The College St. Nicholas, Lancing. 2. St. John's, Hursley-point; containing a grammar school with 60 boys; a special school for youths, with ancient means to pay 43 guineas per annum; training school for commercial school-masters; and a servants' college. 3. St. Saviour School at New Shoreham, and a society called the Society of St. Nicholas, has the exclusive management of these establishments, and in its provost and fellows, with property already in possession of the value of more than £150,000, and its resources are rapidly increasing. I am sure I need not add that such a state of things throws a great responsibility on Evangelical Churchmen, and convinces us of the necessity of taking steps to supply education to the middle classes on the principles of our Protestant Reformation. A new institution at Ardingly will be soon opened, capable of accommodating 1,000 boys. The Bishop of London, in the discussion on ritualism in the Convocation of Clergy on the 18th of February last, very accurately describes our present position. He says:—"But no one, looking at the whole state of the case, could fail to arrive at the conclusion that the efforts hitherto had proved a failure, and that the evil, be it what it might, remained unchecked, and was as formidable as the solution stated; that, in point of fact, the evil was increasing. . . . He confessed he thought there was scarcely anything further that could be done by them, except to say that their well-intentioned endeavours had failed, and that some authority must remove the cause of the evil, so that thereby the evil itself might disappear. . . . They had to maintain pure doctrine, and he ventured to say that many of the practices that had been introduced into our churches were symbolical of doctrines which had never been allowed in the Church of England. . . . But what he meant was this, that borrowing a ceremonial from the church of Rome, which held doctrines that the Church of England did not admit, would gradually habitate the minds of young and inexperienced persons to the feeling that the whole system of which the outward rites were symbolical was true, as opposed to the doctrines of the Reformation." Let the heads of families mark well these wise words relating to the influence of ritualism over the minds of the young. Before I sit down I desire to give a hearty welcome to those friends who have come from a distance to attend our Conference, and to offer them that cordial hospitality which Manchester has always been celebrated for. (Applause.)

MIDDLE-CLASS EDUCATION.

Rev. J. Barsley, in opening, he thought, most auspiciously, after the admirable sermon preached on the previous evening, the reading of such appropriate words of God, and the solemn prayer in which they had engaged. With respect to the question of middle-class education, he reminded them that England had been distinguished for institutions like Eton, Winchester, Harrow, and other foundations, and our merchants were availing themselves of these institutions for their sons, just as well as the members of the aristocracy. Large provisions had been made for the education of the lower classes; and it must be very gratifying to them as churchmen to know that 76 out of every 100 found in our day-schools were educated in connexion with the Church of England. And, though more might be done for what is called the working classes, he did not doubt that the education which had been already imparted would be most beneficial in its operations. But middle-class education had been neglected. These scholastic institutions which had referred to were too high on the one hand for the middle class to reach, while on the other hand the national schools were too low. They all knew that it was a few resolute individuals who did the work both in the church and in the world, and who stamped their impression on the age. It was not necessary for him to say that all who were in these schools were conscious Romanists. (Hear, hear.) It was not necessary for him to say that Dr. Newman when he wrote his "Apologia," had no more intention to go over to Rome than he had; but ultimately his opinions led him over as a conscientious man. They contended that the Sussex schools were not purely Church of England schools; nor that the education given in them was purely middle-class education. (Applause.) He based this statement just upon this single fact. Dr. Wigram, the late Bishop of Rochester, and Dr. Jeune, the late Bishop of Peterborough, took part in a meeting at Oxford in favour of these very schools, and the objections which were then raised were denounced by the Bishop of Oxford as myths. The two former prelates entered into the matter, and afterwards addressed about a dozen questions upon the subject, and upon the answers being given, they both withdrew from the schools, as they believed there were Popish practices and tendencies in them. (Applause.) Dr. Wigram found out that confession was pursued in the schools; and the Archbishop of Salop said it was true that confession was there, but only to the extent of 2 per cent. of the boys confessing. That meant, he (Mr. Barsley) believed, that the edge of the wedge had been got in, and he contended that 2 per cent. of the boys confessing was a betrayal and an invasion of the Church of England. The Church of England had no confessional but the throne of grace, and no priest but the Lord Jesus Christ. (Applause.) The confessional was cast out of the Church of England in the sixteenth century; it was not a divine ordinance, it was a diabolical invention, and of all the instruments ever invented by Satan for polluting the human mind and undermining the stability of the commonwealth, confession was the greatest. (Applause.) What was to be done? that was the question. Were they simply to act the part of obstructives, or to take this great work into their own hands? What was wanted in this and the neighbouring dioceses was a large school for the middle-class education, say with a hall, chapel, dormitories, and accommodation for 600 or 700 boys. It would cost perhaps £70,000 or £80,000. All experience showed

that such a school would be self-supporting. There could be no doubt about it; but he reminded them that this time was past when they should act as obstructives. They must take this great work into their own hands. The Evangelical party had initiated everything that was good, and he trusted that they would take this great question in hand. (Applause.) Dr. Jardine presumed that all present had read the pamphlet published by the Church Association, called the "Woodard School." The scheme in some points was worthy of their greatest imitation, whilst to other points he had a strong objection. Some of the points revealed a deep scheme for undermining the Protestantism of this country. (Hear.) They were well acquainted with the part that the young mind was the grand principle on which they should work. It was the saying of a Jesuit, "If you give me a child seven years you may have him all your life afterwards." This was the principle on which Mr. Woodard had founded his scheme. There were certain things in the scheme which they should imitate. First among these was "That an exceedingly good education should be provided at an extremely moderate cost." He maintained that if they opened schools at a moderate cost, the enemy would fall at once. But there were points in the scheme which must be avoided.

Dr. Taylor said there could be but one opinion as to the importance of establishing middle-class schools as recommended by Mr. Barsley, and of the importance of warning people against the dangerous schools which already existed. They all knew from personal experience the great difficulty there was in enlisting the sympathy of the laity in real heart-felt co-operation. They all knew the great difficulty in establishing the Church Association, or in establishing any other organization, because of the amount of time the projectors were obliged to sacrifice in enlisting men into one grand co-operation. To a large extent the clergy of the Church of England had the matter before them in their own hands. Wholly apart from the establishment of middle-class schools, they had the education of the middle classes in their own hands in their parishes. What he suggested was that they should be especially attentive to the education of the middle class population of their parishes, by the establishment of classes for Bible instruction, and to indoctrinate them into the sound principles of the Church of England, and for giving sound Protestant instruction in the great matters which were now occupying attention. The clergymen of the Church of England, wholly apart from middle-class education had the determination of this middle-class education in their own hands. He recommended them to devote attention to the education of young men and women in the fundamental principles of our Reformed Church. (Applause.)

The Rev. J. C. Ryle entirely agreed with the importance of this subject. There was great mischief in the Woodard system; these were the very schools that fed the ritualistic congregations. Something was needed to be done; and in his own county of Suffolk, at Framlingham, they had founded one of the classes of schools needed, as a memorial to the late Prince Consort. It had been built at an expense of £20,000, would educate 300 boys, and was once filled. There they gave education in everything except languages, to fit the pupils for whatever they might require in after life. The cost of this school was two guineas for the lowest, and four guineas for the highest age. He wished them to at once set to work to establish such self-supporting Church of England Protestant Evangelical middle-class colleges and schools. He hoped that at once a subscription list would be started, and that Lancashire and Cheshire would set an example to the whole Church of England. (Applause.) Mr. Andrews, Vice Chairman of the London Association, said the evils of the educational system, originated and carried on by Mr. Woodard, had been patent to all members of the Church Association for some time. There was no question as to the evil, and no question as to the propriety of applying a speedy remedy, but that could not be done without money, and he knew of no place where the money question could be so successfully opened as in Manchester. This was pre-eminently a Manchester question. Manchester had risen to what she was by supplying a good article at a moderate price. It was, moreover, the question of the day, and was not to be met by finding fault with Mr. Woodard. In a very few years his system, if carried out would wield the power of the rising generation; and if they confessed the evil of introducing insidiously the superstitions of Rome into the opening minds of their young people, they would as evangelical Protestant Churchmen, not shrink from the performance of their duty, and that was to present the middle classes, who had been well called the backbone of England, not only with Bible classes, but with a good education. This was the day of extensive views; and they must meet Mr. Woodard on his own ground. They must aim to present to parents among the middle-classes an opportunity of giving to their children a sound, scriptural, and healthy education.

The Rev. J. P. Pitcairn, Vicar of Eccles, said he regarded the present meeting as one of the greatest importance he attended in his 20 years' experience of the city of Manchester. The subject they had met to discuss was happily one which every man who was anxious for the temporal and spiritual welfare of the community must have strong feelings upon, and must have formed some definite and clear opinions. He honestly thought that so determined were the efforts to undermine the Protestant principles of the Church of England for which their forefathers bled, and for which, he believed, in the main the laity were prepared to stand up—so many, determined, subtle, and insidious efforts were made by sap, counterpane, openly and secretly, to destroy those principles, that the time was come when every man attached to the principles of the Reformation, however in some minor respects they might differ, should come forward and join in a mighty phalanx which they could form to resist by every constitutional means the attempt made to obtain possession, especially of the minds of the young. He most cordially agreed with the sentiments used with reference to the efforts being made to counteract the

Romanizing tendencies of the age. Manchester had taken a prominent stand on the question of education; and it only required those who had been the artificers of their own fortunes to aid them in providing a special and Christian education for the middle classes to ensure the prosperity of themselves and the country. (Applause.)

FREEDOM IN SPAIN—THE NEW FOUNDATIONS.

If the Spanish Junta were, before choosing a sovereign, to establish a Constitution embodying the liberal principles already proclaimed by the Junta, Spain will not only be the freest country in Europe, but will have attained that position by a single step. It is hardly possible to credit the progress of events in Spain during the last few weeks. The extraordinary programme of reform which has been issued, not only overthrows the edifice of despotism which has existed for centuries, but lays foundations on the broadest and noblest order. It proclaims universal suffrage, religious freedom, liberty of the press, universal education, and all the other great franchises of popular Government; and, in every respect completely reverses the order of things. Only those who know that Spain has been under the rule of the Bourbons and the priests, can realize the profound and the radical changes that are involved in the programme of the Junta.

As to the power of the Junta to proclaim these reforms, it is a power derived from the Revolution, and has no limit but the popular will. In case of the overthrow of a Government, power devolves upon those who have been able to place themselves at the head of affairs, and it can only be disputed by a counter-revolution. Though the Junta are only provisional, yet while they exist, they may establish the terms of permanent reconstruction. They may, for example, order elections to the Cortes or Parliament on the basis of universal suffrage, and it is not likely that the Cortes would change the terms upon which they came into existence. They may form a Provisional Constitution on the principles of religious and political reform already promulgated, and under these changes may be effected that shall be durable by the necessity of their own nature. They may establish an Executive, royal or republican, which shall give assurances of the maintenance of the principles that have triumphed in the revolution.

The Junta have evidently, thus far, acted with great caution and sagacity. The preservation of order and peace throughout the whole revolution has been a great victory. The deliberation about the choice of a Sovereign, and the determination to establish the organic principles of our Government before filling the throne, shows that Spain is possessed of statesmen who are fully apprised of the evils under which she has suffered, and are able to comprehend the measures which are essential to their cure.

Of course, there are many people in doubt as to the possibility of securing for Spain the liberal programme which the provisional authorities have announced. They doubt whether a country so long dominated by despotism and priestcraft, a country which has so many ambitious leaders and generals, can at a single step assume the advance of freedom, and maintain the position thus assumed.

We are certainly not inclined to carry our hopes further than the facts will justify; and while affairs are in the present uncertain and formative state, it would be folly to predict what may happen on the morrow.

But there is plenty of encouragement to hope for the best in the events that have taken place in other countries of Europe within the last few years. The Italians are another branch of the Latin family; and when liberal parliamentary government was established a few years ago in place of Bourbon and Papal despotism, we had on all hands doubts of its maintenance. But Italy—except the small part now held by the Pope—has remained united under liberal constitutional Government for eight years; and every year has added to its strength and magnified its prospects. Look at the old despotic Government of Austria three years ago. Of all the countries of Europe, Austria seemed most hopelessly bound by despotism; and it was the one country of Europe where, on account of the diversity and antagonism of races, despotism seemed most a necessity. Yet, in an hour, as it were, Austria became free and liberal. A constitutional Government, embracing the fundamental principles of liberty, replaced the ancient despotism; and the power of that constitutional system has been increased every day of its existence. In nearly every other country of despotic Government there have been great strides in the direction of freedom within the last few years; and everywhere those principles give sign of permanence and growth.

With the new Austria and the new Italy before us, we shall indulge in high hopes for the new Spain. Let us at least encourage in every way possible, the revolutionists who have, for the time being, overturned the Bourbons and Romish despotisms, and are engaged in laying the foundations of a noble structure of freedom for the Spanish people. —*New York Times*.

BISHOP WILLIAMS IN THE TOWNSHIPS.

His Lordship the Bishop of Quebec has been amongst us during the past week. The visit to Durham, while being of special interest to only one section of the community, will be deemed acceptable to our readers in general. On Sunday morning last the Bishop held an ordination in Trinity Church, Upper Durham, when Mr. E. F. Carr and Mr. S. Rippeel were ordained Deacons, and the Rev. R. Boydell was admitted to the order of Priests. The immediate object of the Bishop's visit was the ordination of Mr. Carr to succeed the late Rev. S. S. Wood in the mission of Durham. The day being fine, and the sacred ceremony one of peculiar solemnity, and moreover one rarely witnessed in these parts, the church was densely crowded, many being unable to find sitting room. The service began with a hymn, after which the Bishop delivered a most eloquent and deeply impressive sermon, addressed mainly to the gentlemen about to be or-

dained, and enforcing upon them the duties and responsibilities of the ministers of Christ. At the close of the sermon, the candidates were presented to the Bishop by the Rev. Henry Roe, the examining Chaplain, and were commended to the prayers of the congregation who all knelt down and joined devoutly in the Litany. The Deacons were first ordained, having declared in answer to the Bishop's questions, that they trusted they were inwardly moved by the Holy Ghost to take upon them this ministry; that they unfeignedly believed all the Holy Scriptures, and that they would diligently and faithfully do the duty of their sacred office, they were admitted to the order of Deacons with the laying on of hands. Next the Priest was ordained, and nothing could have been more impressive than the weighty charge delivered to him—nothing more solemn and touching than the silence of about five minutes, while all the congregation knelt in secret prayer for him. Then the Bishop's hands were laid upon him, together with those of the clergy present, the Rev. Messrs. Roe, Reid of Sherbrooke, and Wurtel of Acton. Next followed the Holy Communion, the whole congregation being requested for that time, contrary to the usual rule, to remain and witness its administration—a privilege of which all availed themselves. A large number partook of the sacred feast. The singing was particularly good and hearty, and more than usually congregational; and we may simply add, that all went away edified and delighted. After the service was over, the Bishop and clergy, and a number of other friends, were entertained at dinner by Messrs. Wm. and Gardner Stevens. In the evening, the Bishop preached a beautiful and impressive sermon in St. Ann's, Richmond.

On Monday evening, the people of Durham gave an entertainment to the Bishop at Woodlands, the residence of the late Rev. S. S. Wood, which was kindly lent for the occasion. About 150 persons were present from Durham, Trenholville, and Kingsley, without distinction of class or creed, and all had an opportunity of making the personal acquaintance of the Bishop, as well as of the new missionary, the Rev. Mr. Carr. The evening was spent in conversation, and was enlivened by the singing of a number of beautiful hymns and other pieces of sacred music, Miss Mary Stevens, of Trenholville, presiding at the melodeon.

The supper room was thrown open at nine o'clock, when a really elegant and sumptuous repast was found to be prepared, to which all present did ample justice. The ladies who superintended the arrangements for this important part of the evening's entertainment deserve very great credit, and the entire arrangements, including the waiting on the guests, were admirable. Supper over, the guests and their kind entertainers re-assembled in the drawing-room, when the Bishop addressed them in a manner which those who had the pleasure of hearing will never forget. His Lordship said, in the course of his address, that nothing since the commencement of his episcopate had given him so much gratification as the beautiful service of Sunday morning, and his meeting of the people of Durham that evening. A hymn was then sung, the Bishop prayed and dismissed us with his blessing, and we all went home, having thoroughly enjoyed ourselves.

So ended a two days' religious festival, which no one who had the good fortune to share in will ever forget.—*Richmond Guardian*.

THE PROTESTANT CHURCH.—At any rate, never let us be ashamed of that word which is so often banded against us as a very watchword of distinction; never let us shrink from speaking of our church as Protestant. Catholicity is in its faith and principles—Protestant in its attitude to false teaching and doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole church of Christ a militant church; militant against sin, the world, and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to draw the attitude which jealousy for the honour of our dear Lord compels us to assume. God forbid that our church should ever manage her honourable and distinctive title in the dangerous and disloyal acquiescence of doctrinal compromise!—*The Bishop of Gloucester and Bristol*.

IMPORTANT TO RAILROAD TRAVELLERS.—The following "rules of the road" are based upon American legal decisions, and ought to be universally made known:—The Courts have decided that applicants for tickets on railroads can be ejected if they do not offer the exact amount of their fare. Conductors are not bound to make change. All railroad tickets are good until used—"good for this day only," or otherwise limiting time of gentleness as of no account. Passengers who lose their tickets can be ejected from the cars, unless they purchase a second one. Passengers are bound to observe decorum in the cars, and are obliged to comply with all reasonable demands to show their tickets. Standing on the platform, or otherwise violating the rules of the company, renders a person liable to be put off the train. No one has a right to monopolize more room than he paid for; any article left in a seat while the owner is temporarily absent, entitles him to his seat on his return.

"Let me hear when I am on my death-bed, that Christ died in the stead of sinners, of whom I am chief; that He was forsaken by God during those fearful agonies, because He had taken my place; that on His cross I paid the penalty of my guilt. Let me hear too, that His blood cleanseth from all sin, and that I may now appear before the bar of God not as pardoned only, but as innocent. Let me realize the great mystery of the reciprocal substitution of Christ and the believer or rather, their perfect unity. He in them, they in Him, which He has expressly taught; and let me believe that as I was in effect crucified on Calvary, He will in effect stand before the throne in my person; His death, mine the sin; His the shame, mine the penalty; His the thorns, mine the crown; His the merits, mine the reward. Verily, Thou shalt answer for me, O Lord my Redeemer. In Thee have I trusted, let me never be confounded."—Dr. Jeune, the late Bishop of Peterborough).