

Church Observer.

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH, — ONE LORD, — ONE BAPTISM."

VOL. II.—No. 40.

MONTREAL, WEDNESDAY, 13th OCTOBER, 1869.

\$2 7/8 an.—Single copies, 5 cents.

The Church Observer

Published for the Proprietor every Wednesday.

BY THE
MONTREAL PRINTING & PUBLISHING COMPANY

TERMS OF SUBSCRIPTION:
Yearly Subscribers, in advance, \$2 60 per an.
(in clubs of ten) 150
If not paid within six months . . . 2 00
Single copies, 5 cents each.

ADVERTISING RATES.
One Square, of ten lines, one week . . . \$1.00
" " " " " month . . . 2 00
" " " " " two " . . . 2 75
" " " " " three " . . . 3 75
" " " " " six " . . . 6 50
Quarter column, one week . . . 3 50
" " " " " one month . . . 7 25
" " " " " three " . . . 14 00
" " " " " six " . . . 28 00
Professional Cards of five lines, per an. . . 5 00
" " " " " including paper. 6 00

NOTICE.
All contributions intended for insertion in *THE CHURCH OBSERVER* must be accompanied with the name and address of the contributor. The information thus given will be strictly private, unless otherwise desired. The publication of *THE CHURCH OBSERVER* takes place on Wednesday, in time for the mails for England by the Canadian line.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Monday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts.

To insure safety, all remittances should be **ENCASED** and addressed—
To THE PROPRIETOR CHURCH OBSERVER,
MONTREAL, Q.

OUR PLATFORM.

This term is peculiar and American, but perhaps the less expressive for both characteristics. "Our platform" simply means a statement of our principles made before the public for the benefit of our friends and those who may see fit to act with us; and last, though not least, for those who, either through ignorance or ill-will, misrepresent our views and sentiments on all matters relating to religion. And we would now, once for all, state as clearly as we can the position which the *Church Observer* wishes to hold amongst the religious papers of the day.

1st. We claim to be a sound "church" paper. We desire to send into the families which support us, a paper that will not only instruct and amuse, but that will materially in extending and propagating unmistakable "church" principles. We claim to belong to a branch of God's divinely-instituted church. We claim for our three-fold order of ministry divine appointment; and we claim, as the right of our children, distinctive teaching on these important matters. We have not the slightest intention of casting stones at those who differ with us on these subjects, while claiming the same privileges for themselves; but we do claim the right of making the clearest distinction between those doctrines of grace, which to a great extent are our common property, and those principles of organization and government on which it is plain we cannot possibly agree. As far as the latter are concerned, we desire our children should be instructed from a Church of England standpoint, and that in tones so clear, conservative and decisive, as to aid in enabling them hereafter to fill (with honor to the church) our places when we are dead and gone.

2nd. We claim to be a sound **PROTESTANT** paper. We use the word in the plainest sense. Protestant as opposed to Popery and its somewhat deformed child "Ritualism." We desire to extend those views for which our fathers died, and with which we earnestly believe the "truth as it is in Jesus" is so intimately connected, that to allow them to be clouded is to darken that narrow road which leadeth unto life eternal. We do not wish to be personal or needlessly offensive,—neither do we wish to seek out controversy for mere controversy's sake; but we are determined to be plain and outspoken against those who, calling themselves Anglican clergymen, who eat of the church's bread and drink of the church's cup, yet strive to turn our Anglican churches into Popish mass meetings,—our Protestant laity into enemies of that church in which they were baptized. We make no apology for writing thus plainly, in our our civic and religious confession, and priestly absolution are boldly preached, and we suppose, put in practice. When it comes to that, silence would be a sin, and we will not be silent.

3rd. We claim to be an **Evangelical** paper. We need not define the term further than by saying that we will maintain and propagate those doctrines which present Christ's personal atonement, once offered as the only source of a sinner's salvation, and faith in that atonement as the means whereby the sinner must be saved. We take our stand on the articles of our church and foremost among them the 11th, 12th, 17th, 19th and 31st.

Such, in a few words, is "our platform," and we ask all who can honestly endorse these views to aid and assist our effort, either by special donations towards our enterprise, or by subscriptions, or both. We ask our evangelical church clergy in our various dioceses not only to extend the paper in their parishes, but also to aid us with literary contributions, on such items of church news as would prove generally acceptable to church people. We hope to make our paper successful, and as credit and aid to the church with which it is connected.
Montreal, 2nd January, 1868.

Poetry.

HARVEST HOME.

Ring the joy-bells far and near,
Harvest home again is here;
Shout, aloud in joyful songs,
Shout, a hundred thousand tongues!
O'er the uplands, o'er the leas,
Wafted by the odorous breeze,
Let the festive anthem come,
Swell the song of harvest home.

Sweetly has the season smiled,
God has blest, while man has toiled;
Cloud and sunshine, dew and rain,
On the mountain and the plain;
First the blade, and then the ear,
God has crowned another year;
Peace and plenty smile and roam,
Hand in hand at harvest home.

Waving corn-fields, sun-embrowned,
Lately glowed the country round;
When the harvest work began,
Sickles glittered in the sun;
Blushing mornings, glorious even,
Laden wains, and rustling sheaves;
Now beneath the old barn dooms,
Peal the shouts of harvest home.

Ring the joy-bells far and near,
Harvest home the waning year;
God, the giver of all good,
Sends us sunshine—sends us food.
Join us then in grateful songs,
Mingle with thanksgiving throngs;
Come into God's temple, come,
Shout your songs of harvest home.

EMMA'S GOOD.

Family Circle.

BRITISH SYRIAN SCHOOL, DAMASCUS.

"You will be glad to hear," writes Miss JAMES, "that our school is well attended. We have now Greeks, Latins, Jews, and Protestants. The parents are very pleased with the progress their children make. I cannot speak too highly of Mariam's perseverance. If she sees a child backward she takes more pains in teaching it; generally that class of children would be overlooked. If a child is naughty, and gives trouble, she takes her and talks to her, points out her faults, and asks her to remember that God's eye is upon her; after that she observes a difference in the child's behaviour, and if she sees her at all inclined to be troublesome, she has only to remind her that God sees her, and immediately she is good. The children in general are fond of their school. Last week one of the brothers of a girl came to take her to the garden, as all the family were going out that day, but she refused, saying she preferred staying in school. I wish you could see the infant school, there are such darlings there, one only two years old, the granddaughter of the consul. She likes coming to school so much, and even cries to come. Then we have another little pet of four years, she is very clever. Her name is Zobia, very poor, and her father nearly blind; she lives some way from the school, but she comes and goes alone. I ask her sometimes if she is afraid, but she says No, she is never afraid. One morning I had occasion to go out, and in passing through one of the streets, saw no one, but heard a little voice say, in English, 'Good morning, Miss James.' I looked, and saw this mite in her ragged clothes, the colour of the wall, standing to rest against it. Then she asked me, in Arabic, were I was going, and continued her walk to school. The children are all very fond of her; so one morning after breakfast, Mariam said, 'I wish you would go and open the school for me,' she said, 'Oh, they won't mind me.' 'Yes, go and tell them my teacher has sent me to open school for her.' Well, can you imagine this baby of four, actually going into the schoolroom, and getting on one of the windows to be higher, and telling the children first, 'Be quiet, children'; then she said she was come to open the school; then she said 'stand,' and they rose, big girls and all; they enjoyed the thing. Then she told one or two of different things they were doing to leave off. When the room was quite quiet, she commenced singing, and they all joined; but Mariam, Marita, and I had gone across the court and stood under the window; and in the middle of the singing she turned round and saw us; so she was too shy to go on then, but she did not think it a joke, she quite thought she must mind her teacher; and the serious way in which she went about it was delightful to witness. She often has her breakfast with us; for we ask her, 'Have you eaten today?' 'No,' she said, 'there was only some *bissel*, and I would not eat that, so I came to school without,' and the dear little thing was as happy as if she had had a good breakfast. But I must not tire you with accounts of only one. 'Miss Gibbon is staying with me, and amuses me very much about one of her children who was about to be married. She said, 'Now that would you like me

to give you for a wedding present?' She held down her head and was very shy. At last she ventured to get out that she should like a doll better than anything.

"We had a return visit, just as the other day by the ladies of an Effendi's harem. He has only one wife, and he married her when she was only nine years old. She is now twenty-two, and he wants to take another wife, as this one has no children; so she asked us if it was right for him to have another, and we said, 'No.' Then they asked us to tell him not to take another, especially the wife's mother; she begged us very hard to intercede. The wife seems an intelligent creature. She is learning to read from one of our Bible-women. She read a little to us from one of the first lesson books, and seemed ashamed not to know more; her little knowledge did not puff her up. Then I asked her to do some of my embroidery, which she did very well, and asked me if she might take the same home to finish for me; so I let her take it.

The missionaries from Jerusalem have just visited Damascus. They were here one Sunday, and we had a nice English service, and the sacrament in the school in the evening; we enjoyed it so much. "The other day we were going through the bazaars, and one little child, in order to make another child obey, pointed to us, and said we were the people who eat up little children. I suppose some believe it; for the other day I was going to speak to a little thing, and put out my hand, when it gave a scream and ran away. But generally the children come up and kiss our hands as we go along; so I suppose our cannibal doings are known to, or rather are imagined by, a few."

CHRISTIANITY IN PARENTS.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealing with his child. He was "out of sorts" that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart; and so, like a base miscreant as he was, he vented his bad temper on his wife and children. It had habit some men have. The man was talking in a hard, unchristian tone—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said he could not help it. "The boy teased me. He did what I cannot endure, and, on the impulse of the moment, I spoke my anger; I could not control myself." There was a frown on his face; but when I was announced—being more or less of a stranger, demanding of him certain courtesies—he at once smoothed his face, as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind were south and not east. He came into the room where I was, and, in the most cordial and courteous way possible, gave me his hand, and smilingly bade me welcome. He could not control himself, simply because he did not think enough of his boy; because he did not sufficiently appreciate his family; and because he thought his house was a den, in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king. And yet I, almost a stranger, was sufficiently strong, in my presence, to cause him at once to cool down into courtesy, into affability, into politeness! I tell you that many and many a man, and many and many a woman, in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles, outside of their houses, with strangers, for whose opinion they do not care one jot or tittle; and in the house, where all the happiness of years depends upon the sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a boy or girl, will yield to a pettishness and peevishness unworthy of them as men and women, and wholly unworthy of them as Christians.

HAVE MERCY ON THE BISHOPS.

The Bishop, under existing circumstances especially, is like the steam-hammer, he must be able to forge an anchor or crack a nut—to be on equal terms with the patrician, whilst on the level of sweet sympathy with the lowest. The farther removed the assailant of prelates from any domestic practical knowledge of what all this entails upon the episcopal "mind, body, and estate," the more reckless is the attack, and the more generous the expenditure of ammunition. But those who know best what our Bishops have to spend, what they have to be, and what they both speak and are, do most humbly bow down before the majesty of

the will of the Great Head of the Church, whose Gracious Providence elevates (now, as ever) the most suitable of our clergy to be our rulers; according to the tenor of that Sovereign enunciation in Psalm lxxv., which each of us is but too apt to forget. There is no point on which lovers of the church and of their country require to be more guarded, in thought word, and act, than in reference to these authorities. The great peril of the times is contempt of authority, and a portentous spreading of the contagious spirit of disobedience and gain-saying; from the home-centre, through the corridors of life, and the aisles of the church, up to the steps of the altar and the throne, we have sadly manifested a growing spirit of insubordination to those powers that be which are ordained by God. There is not a Bishop on the bench whose life in private—for episcopal grades of moral, mental, and social power—would not act like a spell upon the least sympathizing of the impugners of our Bishops, if brought under its influence. Let us, then, especially in this epoch of adjustment of absolute truth to modern necessities, be very careful how we sit in judgment upon rulers, however great may be our *prima facie* grounds of personal disapproval. And, before we add the weight of our own influence to public opinion on the point of episcopal incomes, let us take the trouble of ascertaining *ab initio*, what a Bishop's inevitable expenses are, provided he magnify his office of being "given to hospitality;" you may scoff at the connexion between stomach and heart, banquets and brains, as much as you like, the relation is so deep in our very nature that man can never put asunder what God has united; as a fact, the official who can in his own house minister best as a priest the sacrament of hospitality, will rule most potently as a king over the largest constituency. Let the horrified at episcopal incomes just sit down and sketch an outline of the expenses of a Bishop; as the wholesale utterance of his clergy; to say nothing of influence similarly brought to bear upon the high and low amongst the laity; of handsome subscriptions; and miscellaneous expenses *ad infinitum*; and his ideas will become at once more clarified and more charitable. Why only take one item—the fitting, though economical, reception of some fifty or one hundred gentlemen four times every year for some three days before the Ordinations? "Let dogs delight to bark and bite"—for adequate zoological reasons, but let good Evangelical Churchmen, with prayers and sympathy, and hearty, help support our beloved Bishops; whose lot is cast in times so trying, that, brain-weary and heart-crushed, they are dropping right and left, silent martyrs to the re-Reformation of the English Church. Some have died already, and others are now staggering under the pressure graveyards. As with a large percentage of our "fat rectors," so with many of our Bishops and Archbishops, though their income on paper looks large, yet but for abundant private resources they could not meet the manifold drafts upon their means. Surely we can "level-up" poor parson's pittance to respectable incomes without begging our Bishops by a wholesale "levelling-down!" As to Keble being passed over, although it was too bad that he had no preferment, I think none could read his life without feeling that exactly the differential qualifications for being a spiritual ruler were in that good man conspicuous by their absence.

Let us love our Bishops, and set the example of deep reverence for those that are over us in the Lord; and let us delight to teach our children to do the same. When the time comes, let us be prepared to find that episcopal corn must not be measured by private bushels; and, in God's name, let us beware to do what you, Sir, have ever so admirably done and inculcated—our difficult duty in the lawless atmosphere of our times, viz., strengthen all the pivots of lawful authority, by increasing the fixity of the great centres in which they turn, and against which they get their leverage for the good of man and the glory of God.

This strikes me as so important a suggestion at this juncture, that I have to ask pardon for trespassing so long upon your space and patience.—*The Rock*.

LORD CLARENDON AND MR. SUMNER.—Lord Clarendon is credited with having perpetrated a tolerably smart *mot*. Mr. Sumner, after living into advanced age a bachelor, married, three years since, a young widow of great personal attractions. Recently, the man and wife have, on the ground of incompatibility of temper, separated. Lord Clarendon being asked what impression Mr. Sumner's late speech had made upon him, answered, "I have read it, sir, with much interest, and have formed from it a very high opinion of—Mrs. Sumner."

General Church News.

GREAT BRITAIN.

THE CLERGY AND THE TEMPERANCE MOVEMENT.—Archdeacon Sandford, at a temperance meeting in Leeds, on Tuesday night, said he heard only the other day from the Archbishop of Canterbury that he had pondered over the report of the committee of convocation on intemperance until he was thoroughly at one with him (the Archdeacon) in this great question. From some clergymen, however, he had received anything but assistance. One wrote to say that he did not think the question was one with which the clergy had anything to do. Another, a Canon of the Church, receiving £1,000 a year for eating white soup and doing nothing, wrote that he had no time even to give the addresses of the different clergy in his rural deanery. A third—the nephew of an Irish Archbishop—thought that his clergy were better employed in the parochial duties than in answering the inquiries. Another enclosed the inquiries in an envelope addressed to the "Radical Archdeacon of Coventry," and declined to have any communication with him at all. He knew how to face all difficulties, and he had gone on with these inquiries until he had secured the sympathy of the most influential members of the English Church; and when he had the Archbishop of Canterbury to back him, he did not very much care what treatment he received at the hands of the smaller fry. But he did tremble at times for the future of the National Establishment, if the clergy and the members of the English Church did not learn wisdom in time, and if they did not see that the real strength and stability of the Establishment was not in the favour of princes and in the patronage of the wealthy and the great, but in the affection and esteem of the English people. Well, that was what some people called Radicalism, and if that were so, he was a Radical; of course; but he believed he had indicated the only hope of (the English Church as a national institution).

THE LIVING OF REDBOURNE.—The Duke of St. Albans, writing to the *Times* on the subject of the presentation to this living, "utterly repudiates the imputation of having sought a cheap and passing popularity" from leaving the selection of their minister to the parishioners. He says—"Indeed, I should have been well pleased if the step I took had met with less public notice. I was solely and simply actuated by the belief that, in leaving it to the congregation of Redbourne to select their own clergyman, I was taking the course most likely to promote the welfare and harmony of the parish. 'What is better than any one's opinion is every one's opinion,' and surely in any parish a clergyman selected in the first instance by the parishioners is more likely to have their future support than one imposed arbitrarily upon them on the nomination of a single individual. Nor did I throw off any responsibility that properly belongs to me. I left it to the parishioners to select and recommend—not to elect (for to my mind, there is a vast difference between the two). I stipulated they should agree in their recommendation, and I certainly considered it would have been open to me to refuse to appoint had an improper selection been made. I suggested they should adopt the system which I am told exists and works well in the Episcopal Church in America, and this is what has been done. So far, the result has answered my most sanguine expectations; and though the expressions of approbation which I have received from many friends, both lay and clerical, and still more the spirit in which my offer has been met in the district, have been most grateful to me, yet I feel that whatever credit is due for the happy result of the experiment should be given chiefly to the Redbourne people, who have shown the strongest sense of the responsibility thrown upon them, and, in answering the appeal I made to them, have scrupulously set aside all considerations of personal friendship and relationship. I may mention, as a fact which illustrates the condition of the great mass of the working clergy, that the number of applications for the living—moderate as it is in value—amounted to upwards of 500. But there was no canvassing, nor did any of the evils make themselves felt which have been predicted as inseparable from a system of direct selection of their ministers by the congregations. On the contrary, I am inclined to think the difficulties attending the question of church patronage would be diminished in proportion as the system of selection by the parishioners was extended."

—The preparations for the reconstruction of the Irish Church appear to be progressing satisfactorily.—
The laity are taking measures to ascer-

C. M. Evans