

Church Observer

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Poetry.

THE AGED BELIEVER AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint and sore;
Waiting for the drawing, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.
A weary path I've travelled, mid darkness, storm, and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.
Methinks I hear the voices of the blessed as they stand
Singing in the sunshine of the sinless land;
O! would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song.
The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they hail me when my toil is done!
With them the blessed angels that know not grief or sin,
I see them by the portals, prepared to let me in,
O Lord, I wait they pleasure; thy time and way are best;
But I am wasted, worn, and weary—O Father bid me rest.

AN ENGLISH VIEW OF THE "CAUSE OF THE LOOSENING OF THE CHURCH'S HOLD ON THE NATION."

(FROM THE PALL MALL GAZETTE.)

The real cause of the loosening of the church's hold on the nation is simple and obvious. It lies in the progressive divergence of the clergy from the laity; a divergence which has grown less and less reconcilable, until it seems now impossible that they can keep up the semblance or travelling the same road any longer. The clergy as a body has adopted high church principles; that is to say, those principles which involve the denial of Protestantism, and the placing of all Christians who do not receive the communion at the hands of Episcopally ordained ministers without the covenant of salvation. Such is the strange technical error in which our priesthood have gradually suffered their cardinal doctrine to become enveloped. Now, this we affirm, without a doubt, is the prevailing creed of our clergy at this moment, certainly of the active, demonstrative, guiding portion. It is not ritualism to which they are attached. That is a mere exercise—a more temporary fancy of a fashionable generation. Thirty years ago the fashionable outward signs of high church were amateur fasting and amateur celibacy. But fasting was disagreeable, and so went out of vogue. The taste for celibacy did not survive the marriage of its poet Keble. Ritualism has now succeeded and may last a little longer, because it occasions no call for self-denial, but it is ephemeral only. High church doctrine, as held by the great majority of its earnest supporters, is a very different matter, and far more deeply rooted. Sound high churchmen are either neglected of ritualism or disgusted with it; they feel in their heart a far stronger attraction towards their brethren in earnestness, low churchmen and even dissenters, than towards the foolish people who exaggerate their sentiments and injure their cause. But inexorable logic stands in the way. They know they are one in theory with the most ignorant and superstitious monk of the Romish persuasion, and divided hopelessly from the most learned and pious members of the Scottish Kirk, or foreign Protestant; for the first is a member of the Catholic church, the others are excluded from it, and *extra ecclesiam nulla salus*. However softened in phraseology, this is the dogma held—we will not say believed—by the reigning section of our English clergy; and when once the clerical mind is thoroughly imbued with the tenets of Apostolical succession and sacerdotal authority, it is noticable how all other religious truths—all sentiments which are only held in common with other Christians—seem to fade away and lose their colour and interests in the presence of the mighty absorbing ideas.

What has now become of this great body of the church's supporters? They certainly have not ceased to exist; in fact, the slight sketch which we have given represents the sentiments of the most solid portion of our religious laity of the present day scarcely less than of their fathers. But their attitude towards the church, as represented by the clergy, is very different. They have lost all unity of feeling with them, and they much of their affection towards them. It is not that they are likely to leave the church; they have nowhere else to go. Their fond traditional feelings are not extirpated, though greatly weakened. They are ready to spend their money for the church's heretofore; they would fight for it, if called on—but only with half a heart. They go in a confused kind of hope that things will get better—that the Popish fit of the clergy will work itself out, and the old-fashioned Protestantism take its turn again; but daily their allegiance grows feebler, their discontent deeper. Their own favourite system—the government of the church by the State—has broken down under them, because it has left the church no power to purge itself by condemning these modern extravagances of doctrine, and restoring the pulpit to Protestant uses. They are beginning to perceive this; and their perception of it is (if the vaticinations of Dr. Pusey and Dr. Vaughan are to be regarded as coincident with the beginning of "disestablishment" although some of them may fear that the consequence will be a worse form of spiritual tyranny than that under which they suffer now.

AN IN-DOORS PHOTOGRAPH.

I declare that the woman who is able to systematize and carry on so neatly the work of an ordinary family, illustrates higher sagacity than is called for by seven-tenths of the tasks done by man. Men take a trade and work at it—a mother's and house-keeper's work requires a touch from all trades. A man has his work hours and his definite tasks—a woman has work at all hours and in all sorts of confusion of tasks. Let any man do a woman's work for a single day—he wash and dress the children, having provided their clothes the night before; see that breakfast is under way; suit a fault-finding husband; the wash-boiler on with water for the wash, and the clothes assorted ready for washing; the dis-water heating, and a luncheon thought out for the school-boys; a nice dinner in the good man's dinner-pail; the beds made and proper airing, and the bugs fought off and kept down; the father's convenience exacted for family prayers; the systematic sweeping of the house at least once a week, and of living-rooms once to three times a day, according to the number of men to bring in the mud; the actual washing and out-dressing of clothes; the drying, spinkling, and mending, and tomorrow, the ironing of the shirts, the sorting and mending of them, and revision of new ere the old give out; the making of bread three times a week, with cakes and pies intercalated judiciously; pickles, preserves; and cellar-stores to be laid in and not forgotten in their season; children's manners to be attended to; company to be entertained; her own person to be tidied up to please his eye; the tired him to be welcomed and waited on by the no less tired her, and the home made cheerful; his trousers to be patched after he goes to bed, so he can put them on in the morning; the children to be helped about their lessons and reminded not to forget their Sunday-school lessons; the shopping and marketing to be done for the household; house repairs attended to, and matters in general kept straight around home. Meanwhile "papa must not be troubled or hindered about his work, because his work brings in the money. Yes, man's work does not so tax the head and heart and hands as woman's work does.

Beside all this, man is helped by many strong relishes and incentives in his labor. He is out in the world among folks. He comes and goes and is refreshed in spirit. But woman works alone and almost unknown. To please her husband and God is possibly her only motive; and alas, how many wives there be who sob in secret before her God because they fail to win one smiling word of praise from their husbands! It is rapid and brutal for any ordinary man to find fault with woman.

Diocesan Synod.

WEDNESDAY, NOV. 11, 1868.

Yesterday, in accordance with the circular of the Dean of Montreal, the Diocesan Synod met for the purpose of electing a successor to the late Metropolitan. The number of delegates from all parts of the Province was very large, the utmost interest being naturally felt in the result of the election to so important an office. At 11 o'clock public service was held in the Cathedral. The prayers were read by the Rev. Mr. Slack, Rural Dean of Bedford, the first lesson by Rev. Canon Bancroft and second lesson by Ven. Archdeacon Leach. The concluding prayers were read by Rev. Canon Looseness.

The Rev. Canon Balch, D.D., then preached from 1 Timothy XI. 15, "Study to show thyself approved unto God." After a few introductory remarks on the general principles involved in the text, he applied it to the conduct and teaching of ministers themselves and showed how their energies ought to be directed, ed. He dwelt upon the Diocesan Mission, giving the statistics of the Diocese of Montreal with its 45,000 adherents and seventy-five ministers. He directed their attention to the gradual withdrawal of the contributions of the society for the Propagation of the Gospel in order that the Church here may help herself the more, now that she is past the stage of infancy. More than \$12,000 a year must, therefore, soon be withdrawn, and it would be necessary to be prepared for that as well as to provide for their present deficiency. He was of opinion that a special sum of \$5,000 this year should be raised to be applied to next year's operations, and so on yearly, that there might always be a year's funds in hand for the following year. In this he had the full concurrence of the late Bishop. He had already made a beginning in raising that sum, and trusted the whole amount might be raised by January. To meet the deficiency, and the withdrawal of the Propagation Society's grant, it would be necessary to raise the sum of \$25,000 annually from the Diocese, but this sum could be raised by the exertions of the Secretary and the Bishops, and with these it could be obtained with less trouble and less inconvenience to congregations than the present amount. He entered upon a summary of the duties devolving upon all in entering upon the work they had to perform, and exhorted them to do it powerfully and without acrimony, that no hindrances might be cast in the way of him upon whom the choice fell.

heavy responsibility, and, as we shall have the benefit of the suggestion of the most fit person as the object of our choice by the whole House of our Right Rev. Fathers in God, this should be a great assistance as well as an alleviation of our responsibility. But be this as it may, we should all fervently pray, after the example of those who elected out to fill the vacancy that occurred, in the ranks of the holy Apostles, "Thou Lord who knowest the hearts of all men, show us whether of these thou hast chosen."

Next in importance to the duty which I have thus briefly endeavored to impress upon you, is that of good order and decorum in the discharge of our high function. The constitution of our Synod and the canon for the election of a Bishop have only provided, in this respect, that the votes shall be taken by ballot, and arrangements for carrying out the provisions of the canon in such a way as to prevent confusion and for the preservation of order. For this purpose I took for my guidance the admirable arrangements made at the last election of a Bishop of Toronto; and I sought the further assistance and valuable aid of our Cathedral Chapter. The result has been the adoption of the order of proceeding, a printed copy of which is now, I believe, in the hands of every one who is entitled to vote.

I shall not detain you any longer, but conclude with the words of my venerable friend the late Bishop of Toronto, on a similar occasion, and ask you, "after a fervent invocation of the Holy Spirit, to enter upon and discharge the duty before you in such a manner as in your inward souls and consciences you think will most advance the extension of God's Kingdom and the growth of the grace amongst us."

A discussion was raised by Rural Dean SLACK as to the proper occupant of the chair, his opinion being that the Archdeacon was the proper dignitary to do so. He would not press the matter, but he would ask that the words "arranged by the Dean and Chapter" be expunged from the orders of the day.

The DEAN held that he was the proper dignitary to fill the chair, but called the Chancellor to state the law on the subject. The CHANCELLOR cited the law, which was conclusive that the Dean was the proper occupant of the chair.

Rev. Mr. DARNELL moved, seconded by Mr. LONSDALE, that the orders as a whole be adopted.

Rural Dean SLACK moved, seconded by the Rev. Mr. LINDSAY, that the second line be expunged.

Hon. Mr. HUNTINGDON thought that if the word "arranged" were made "suggested" it would remove the objection. He pointed out that there were objections to the motion for receiving the orders *en bloc* and agreed that they should be taken *seriatim*.

Rev. Mr. LINDSAY had moved for expunging the words "arranged by the Dean and Chapter" from the orders.

Mr. ROEBUCK was not prepared to give the Dean and Chapter the power of initiating legislation. If it was so and the Bishops named the candidates they might as well go home. The amendment was lost.

Rev. Mr. DAVIDSON moved, seconded by Mr. DRAKE, that the rules be taken up in order and passed *seriatim*. The amendment was lost.

The main motion was then put and carried. The Scrutineers appointed were the Rev. J. Ellegood, Rev. T. W. Fyles and Major Campbell for the clerical vote. The Chancellor, Capt. Acres and Rev. W. B. Curran for the lay vote. Committees to examine the lists. Clerical list—Rev. Canon Bond, Rev. R. Lonsdale, Rural Dean, Rev. R. W. Newman, Hon. L. S. Huntington, Mr. J. C. Spence. Lay list—Dr. Stungwood, Mr. W. H. Kerr, Mr. E. E. Shelton, Rev. Canon Anderson, Rev. J. B. Davidson.

The SECRETARY of the House of Bishops delivered a message from their Lordships containing the nomination of the candidates for the office of Bishop of Montreal.

Canon BALCH read the nomination of those whom they had selected. They believed that the name should be that of one in Episcopal orders. They therefore read down the following names: The Bishop of Fredericton, the Bishop of Nova Scotia, the Bishop of Huron, the Bishop of Ontario, the Bishop of Quebec, the Bishop of Toronto.

A list before six the Committee on the lists of delegates brought in their report and the Synod adjourned till this morning at 10 o'clock.

THURSDAY, NOV. 12, 1868.
ELECTION OF METROPOLITAN.
Yesterday morning the proceedings of the Synod were resumed. The clergy, in accordance with the order of proceedings, were seated on the right, and the laity on the left, of the altar. The proceedings were opened with prayer by Rev. Canon Balch. The roll of delegates was then called, and the minutes of yesterday were read and approved. The first part of the forenoon's proceedings was taken up with hearing appeals in respect to the report of the Committee on lists, which were finished a few minutes before twelve.

Mr. J. M. FERRIS raised the point that the House of Bishops being only entitled to send down a list, from whom the Synod were to choose a Bishop, had no power to express in that message any opinion or determination in addition. The resolution sent down was that only a clergyman holding Episcopal orders should be chosen as Bishop of Montreal. It was a most unfortunate thing for the House of Bishops itself, as if the Synod declined to elect any of those whose names were sent down, they would be obliged to change that resolution.

The DEAN declared the question out of order.

Mr. FERRIS appealed to the House, and was sustained. He continued that it was the duty of the Synod to preserve harmony with the House of Bishops, but this could not be without the law being observed on both sides. He thought the best way would be to ask a Conference, and ask the Bishops to withdraw the resolution, substituting another with merely the names. He would, however, content himself with moving that this be not held as a precedent as there was not time for a conference.

The resolution is as follows. That by the Canon regulating the manner in which a Bishop of the Diocese of Montreal and Metropolitan is to be elected, it is provided that the House of Bishops shall lay before this Synod two or more names from which to select, and should no choice be made by this Synod that the House of Bishops shall again lay before this Synod other names and so on until a choice shall have been made. That the resolution passed by the House of Bishops and laid before this Synod yesterday is prefaced by a preamble. That this Synod will receive the said resolution with all the respect due to the House of Bishops, declares nevertheless that the Canon restricts that venerable body to the sole duty of signifying names to this Synod from which to elect the Bishop of this Diocese and Metropolitan without any declaration of any other determination or of any opinion whatsoever.

That this Synod, therefore, objects to the form of the resolution of the House of Bishops now before this Synod, and will not hold the same as a precedent for the future, in so far as it conveys to this Synod any other intimation than the names of persons whom this Synod may select as Bishop and Metropolitan according to the strict provision of the Canon in that behalf.

The Hon. Mr. HUNTINGDON seconded the motion, which was carried unanimously.

The DEAN said he had known the objection he would not have held Mr. Ferris out of order.

The DEAN then called on the members of the Synod to engage in silent prayer for a few minutes. At the conclusion of which the balloting began, the clergy voting on the one side of the House and the laity on the other.

At one o'clock the balloting was concluded, and the scrutineers retired with the ballot boxes, and the Synod adjourned till two o'clock.

AET-ANONN SESSION.
At the opening of the Session, the Scrutineers returned the following as the state of the ballot:

	C.	L.
Bishop of Fredericton	2	1
Do of Nova Scotia	0	0
Do of Quebec	33	9
Do of Ontario	4	1
Do of Huron	0	0
Do of Toronto	0	2
Lost votes	0	3
Noes	32	43
	72	59

that which according to her best understanding may most tend to the preservation of peace and unity in the church, the procuring of reverence and the exciting of piety and devotion in the worship of God, and finally the cutting off occasion from them that seek occasion of cavil against the church and its hierarchy; and

Whereas, It has been represented to this House, by divers memorials, numerous signed by presbyters and laymen of this church, that the introduction by certain of her members of vestments, ceremonies, practices, ornaments of churches, not heretofore generally known in the public worship of this church, is marred her good order and harmony, wounding the consciences of many of her true and loyal children, scandalizing and repelling many without her fold, deferring hope of Christian unity and imperilling portions of her faith; and

Whereas, It has been represented by memorials, likewise signed, that the neglect and disuse by certain of her ministers, of vestments, usages, and, in some instances, rubrics well established and generally used in this church are marred her order and beauty, disturbing her uniformity and encouraging individual lawlessness and self-will; therefore, be it

Resolved, the House of Bishops concurring, That with devout acknowledgment of that gracious presence and assistance of her Divine Master, which has been so signally vouchsafed for this church at many a crisis more perilous than the present, enabling her in the midst of aggressions from without and innumerable shortcomings and extravagances from within, to maintain the integrity of her doctrine, and the beauty, decency and integrity of her worship—this Convention attributes this happy result in a great measure, under God, to that spirit of moderation which has rendered her adverse to all restrictions of the liberty of her children in things indifferent or unessential, so long as unity can be maintained and spiritual edification provided in any other way. It is the sense of this Convention, therefore, that the enactment of any canon on the subject of ritual would be unwise and inexpedient at the present time. But it is none the less the sense of this Convention that the con laud maintenance of the decency and order, as well as the peace and harmony, which, by God's blessing, have always characterized this church, the avoidance of the dangers of irreverence and lawlessness on the one hand, and of extravagance and superstition on the other; the preservation of doctrine from the peril of intentional or unintentional change, and a due regard to the Scriptural canon of walking wisely toward them which are without, require from all ministers of this church, celebrating Divine service in churches or other established places of worship, a conscientious, and, so far as may be, steadfast adherence to such vestments, ceremonies, practices, and ornaments, as by

belonging to the same, continued use, or by authority by excess or by defect, and in matters doubtful, for the avoidance of unseemly disputes and contradictory practices, which neither to the good name or to godliness, reference should be made to the Ordinary, and no changes should be made against the golly counsel and judgment of the bishop. By order of the Committee.

W. COOPER MEAD, Chairman.

The reading of this report was followed by applause.

The President rebuked all manifestations of applause, as they were unseemly in a consecrated house.

THE MINORITY REPORT.
The minority report was presented on behalf of the minority of the committee on Canons by Rev. Dr. Howe, of Pennsylvania.

"The undersigned, a minority of the committee on canons, beg leave to offer the following report: This convention cannot ignore the fact that there is at the present time great agitation among members of our communion on the subject of ritual—in some places reprobated by incurred by the omission of those proprieties of apparel and deportment in conducting public worship which the established usage of our church has sanctioned, and in others great alarm occasioned by garments and practices, and chancel arrangements and ornaments heretofore unknown among us, and characteristic in the regard of the great body of our people of a foreign communion.

Were this Convention disposed to close its eyes upon these facts, the voluminous memorials which overwhelm its tables, and invite its attention especially to the last-named evil, would forbid it. The undersigned, in considering the subject have realized daily, while they have given it more practical deliberation, that it is beset with difficulties particularly as a matter for legislative action, Canon law, until it be specific to the last degree, it is easy for the evil-disposed to evade; and any enactments upon such topics would, in the present state of things, in their judgment, be premature, probably insufficient, and without precedent in our existing legislatures.

True sons of the church will be loyal to the spirit of the church. And this Protestant Episcopal Church, having here an independent being, has set forth its own standards and formulas of doctrine, its pure and harmonious liturgy, and adopted and maintained, partly by rule and partly by usage, its common and recognized manner of worship. In our thirty-fourth Article of Religion it is declared that this church, in common with branches in other lands of the one church catholic, hath power, as necessarily shall arise, to change its ceremonies. But this power it denies to an individual member, and pronounces that whosoever of his own private judgment openly breaks the traditions and ceremonies of the church, which, not being contrary to God's word, have been ordained and approved of by common authority, ought to be rebuked openly.

And with whom rests the official right and duty to administer such rebuke privately, if so it may be effectual—publicly, if that will not avail—if it be not with him who is an overseer in the House of God? It is a time when amid so much of disquietude and distrust within, and so much of change and disorder without, the church may well look to her chief pastors to be more than usually vigilant, that they may discourage and repress all eccentricities in worship and economy, and admonish the negligent to be decorous and orderly. It is a time, when in the old paths, to remember

the words of our Lord, "I will be to you as a Father, and ye shall be to me as many children."

Yours, SUBSCRIBER.

MAJORITY REPORT.
The Committee on Canons, to whom was referred sundry memorials touching greater uniformity in the conduct of public worship, and in the administration of the rites and sacraments of the church, would respectfully report the following preamble and resolutions:

This church seeks to keep the happy tension between too much stiffness in refusing and too much easiness in admitting innovations in things once advisedly established, and holds that with regard to things in their own nature, indifferent and alterable and acknowledged, it is but reasonable that upon mighty and important considerations, according to the various exigencies of the times and occasions, such changes and alterations should be made therein as to who are in places of authority, shall from time to time seem either necessary or expedient,—her aim being to do