such a courageous way of using himself as that the same miscreant will not choose to meddle with him the second time. Nimble of hand, quick of foot, strong of loins, patient on fatigue, loving action for mere luxury, -this is the boy that a pious mother finds it not hard to train Christianly, and when to this outward freedom is added the selfcontrol which a true religion gives, he will grow up such a man as the State needs, as good men honour, and true woman fervently love. - H. W. Beecher in Christian Union.

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Observer Thurch "One Faith,-One Lord,-One Baptism."

MONTREAL. WEDNESDAY, DEC. 21, 1870

QUEBEC CHURCH DIFFICULTY

In commenting briefly on the published correspondence between the Rector of St. Paul's Cathedral, Quebec, and Mr. Jones, a member of the congregation, our only wish is to place the matter fairly and clearly before our readers. It seems pitiful that a matter which, it is conceded by both parties to the dispute, "involves no principle" should be allowed to disturb the harmony of a large and important congregation, and le d to displays of temper which outsiders will be disposed to attribute, to anything but zea! for the truth.

We gather from the letters now before the public, that until comparatively recently it was the custom of the Cathedral congregation to sit during the reading of the offertory sentences. The Kev. G. V. Housman deemed it his duty to recommend standing as the proper posture during that part of divine service, and a portion of the congregation complied with his request. The change, however, was distasteful to many, including several members of the select vestry, who remonstrated with the Rector on the innovation. At the Easter meeting-we suppose the last one-the feeling was decidedly against the change, the Rector being sustained by a very small minority. This decision of the Easter meeting, according to Mr. Jones, was not communicated to the congregation, and the unseemly diversity of posture continues to exist. On the 15th November, Mr. Jones waited on the Rector for the purpose of urging a return to the long established custom. The latter, however, while expressing a sincere hope that the visit might "lead to unity of practice in the Cathedral," recommended the reference of the question to His Lordship the Bishop. Mr. Jones, in a letter dated the 23rd stated that he had submitted Mr. Housman's reply to a number of gentlemen with whose concurrence he had waited on him, and they agreed with him in deeming it needless and inexpedient to submit the matter to the decision of the Bishop. There can be up doubt that in cases in which there is an irreconcileable difference of opinion between a clergyman and his parishioners, the proper course is for "the parties to resort to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same." A serious drawback to this provision for the settlement of disputed ques- by His Lordship the Bishop of Outario, tions is, that in most cases of this kind, the

CHURCH OBSERVER.

with tolerable accuracy. An award which as candidates are those of the Ven. Archinforming them that the decision would | coadjutor :--almost certainly be adverse to themselves.

Looking at the matter as one admittedly " involving no principle," and as one in the settlement of which there is no necessity for a vast amount of ecclesiastical lore, we think Mr. Jones was right in urging that men, who invited me to take up my resian appeal to the congregation was all that was required. Our Bishops already have enough on their hands without our adopting the principle, so fraught with mischief, that every clergyman has a right to modify the services of the church to suit his own fancy, his people being left to complain to the bishops if the modifications do not suit theirs. It is tacitly admitted on all hands that there are no rubrical directions as to the attitude of the worshipper during the reading of the offertory sentences. I oes this warrant any clergyman in introducing whatever practice may commend itself to his fancy, the bishop being under the disagreeable necessity of passing judgment on what whims and crotchets which may successively take possession of his mind? Is the Bishop to be the slave of each incumbent's caprice in regard to every matter in which there are not written directions? If one clergyman, in the face of long established usage, insists on the congregation standing during the reading of the offertory sentences, may not another require them to stand while the first sentence is read, sit during the reading of the second, and kneel for the third? Such a case is supposable, and it is equally supposable that episcopal sanction should be given to the) innovation. Obviously, the lack of definite directions does not leave a clergyman free to do as he pleases, those who feel aggrieved by the use he makes of his liberty being placed under the painful necessity of complaining to the Diocesan. There is such a thing as custom, and even in these days of change it is held to be worthy of some respect. Suppose the aggrieved members of the Cathedral congregation to accede to their Rector's suggestion, what question will they have to submit to the Bishop? Not whether the posture recommended by Mr. Housman be in accordance with the rubrics. for there are no rubrics on the subject ; nor whether it be in itself a seemly and devotional attitude, for that would invest the Bishop with legislative powers which do not belong to the episcopal office. The only question which can be submitted is whether the proposed posture be in accordance with established custom? Will Mr. Housman be content with his Lordship's decision on that question? Might not Mr. Jones and his friends safely pledge themselves to abide by it? We shall not at present consider the value of the argument which the Rev. Mr. Housman , deduces from the principle laid down by the Quarterly Reviewer, and which to our minds is far from conclusive. Deferring this for future discussion, we remark, that considering the importance which the Rector of Quebec attaches to the posture of the congregation during the reading of the offertory sentences in the Morning service, it is strange that he does not with equal inflexibility insist on the same posture during the reading of the same portion of the service at Evening Prayer. Why the distinction ?

will satisfy the disputants is not to be ex- deacons, Patton, of Cornwall, and the Rev. pected when the leanings of the arbiter are Dr. Boswell; but the all important question known beforehand. It is rather surprising seems to be-" where is the money to come that Mr. Housman should have urged from ?" As yet the faity are very averse Mr. Jones and his friends to refer the to an assessment of the parishes, and they matter to the Bishop, and bind themselves say the Bishop refuses to give any portion to abide by his decision, at the same time of his salary towards the support of a

> To the Members of the Synod of Ontario. REV. BRETHREN & BRETHREN :-- On the 29th Nov. last, I received a deputation from the City of Ottawa, who presented me with a requisition signed by a most numerous and influential body of churchdence in that city, and expressed their belief "that the growth and prosperity of the church would be greatly advanced thereby."

> Having anxiously considered the subject, I find the reasons adduced for taking such step so weighty, that there seems to me to be a diocesan necessity for my accepting the invitation of our brethren in Ottawa, and I have therefore determined to remove thither as soon as possible.

left without a resident Bishop, and as the division of the diocese is at present moot again the question of a Coadjutor Kingston of the See, and that I should no imposed, of having a fund secured as s lary before a Coadjutor Bishop should be elected.

The Committee, in consequence, passed the following resolutions unanimously:

I. Moved by Rev. Dr. Boswell, sec onded by the chancellor, add resolved, -" That the members of the Executive Committee having heard the statement of the Bishop, setting forth, among other reasons, that the necessities of the diocese require his removal to Ottawa, his determination that the See shall remain in Kingston, and his suggestions with regard to the election of a Coadjutor Bishop, who shall reside in Kingston, beg leave to record their entire satisfaction therewith, and hereby pledge themselves to do all they can to carry out the spirit of his Lordship's suggestions in this respect." 11. Moved by the Dean of Ontario, seconded by the Hon. James Patton, and resolved,-"" That his Lordship be requested to call a Synod of his diocese at his earliest convenience, in order to bring before them the appointment of a Coadjutor Bishop to reside in the city of Kingston." In compliance, therefore, with the unanimous request of the Executive Committee, I give notice that a special session of the Synod of Ontario will be held in the city of Kingstion on the twelfth day of January, 1871, to consider resolutions on the appointment of a Coadjutor Bishop, and if such resolutions be passed, to proceed forthwith to elect a Coadjutor Bishop to reside in Kingston. I am your faithful servant in Christ,

DECEMBER 21, 1870.

Correspondence.

We are not reponsible for any opinions expressed by our Correspondents.

We cannot undertake to return rejected manusscript

THE QUEBEC CATHEDRAL DIFFICULTY

(The following is the continuation of the corres-condence which took place between the Rev. Mr. Housman, rector of St. Paul's, Quebec, and Mr. J. Jones, regarding the Cathedral difficulty, two letters of which appeared in our last issue.)

(Letter No. 3.)

THE RECTORY, Nov. 30th, 1870.

DEAR SIR.-In replying to your letter of the 23rd inst., I would express my regret at having used a word which it is thought conveyed a meaning different to that which I intended. It was far from my wish to give any offence. It is a matter of deep regret to me that those gentlemen by whom you were deputed to call upon me should decline to adopt the course which I pointed out, firstly, because an appeal to the Bishop is the only method which our church prescribes and recognizes when doubts arise; and secondly, because it is the only feasible measure for the solution of the present I feel also that Kingston should not be difficulty which I can suggest. I think that a little further reflection must convince the gentlemen that I cannot adopt the course impracticable, I took advantage of the late which they desire, because I still hold the meeting of the Executive Committee to opinion which I entertained some months since and then gave expression to; and, moreover, I Bishop for this diocese. I informed them think no man can be required to act contrary that I intended to remove to Ottawa, but to his conscientious convictions. Nor should that there was no intention to deprive it be lost sight of that it rested with the congregation to receive or reject my views. The longer press the condition I have hitherto | cordial response given by so many has served to convince me that their opinions coincided with my own, and I would fain hope since (as you rightly observe) "the change of position involves no principle," all will ere long conform to a practice which in my judgment seems to commend itself in so many ways. It may not he herein appropriate to quote the following views of the Bishop expressed last January. "I am aware that many minds are nervously sensitive about all changes in the mode of conducting public worship. And I am not sur, prised at it. I share this feeling. The innovations in ritual which have of late disturbed the church derive the attraction they have for some, and the alarm they cause in others, from their tendency to suggest and to set forth doctrines which I hold to be 'strange doctrine' in our church, from their suitableness to prepare the mind to receive the (as I regard it) unsound doctrine commonly taught in conjunction with them. If the faithfulness of the minister were suspected, a disposition while this state of things lasted, to resist, by force of argument, by pressure of opinion, and by all lawful means, any change whatever would be neither unaccountable nor unreasonable. But when the doctrine delivered is none other than the plain unnequivocal teaching of our church-when the loyalty of the minister is unimpeached, and where the ornaments and appurtenances of the public worship are becoming in themselves, and unconnected with doctripal truth or error, I would fain hope that a calm consideration would bring us all, if not to one mind, yet to mutual tolerance in matters of taste." As you "reserve the right of making this correspondence public," I shall feel obliged if you will furnish me with the names of the gentlemen who requested you to call upon me .- Believe me, Dear Sir, Yours faithfully,

KINGSTON COADJUTOR BISHOP. The following letter has been addressed to the clergy and lay delegates of his result of the arbitration may be anticipated diocese. The only names yet mentioned disputing, as by holy meditation.

J. T., ONTARIO Kingston, Dec. 14th, 1870.

Rew Publications.

VICK'S ILLUSTRATED CATALOGUE .-James Vick, Rochester, N.Y.

Every one who owns a garden plot or a kitchen garden, should procure a copy of Vick's Illustrated Catalogue and Floral Guide for 1871, which is one of the handiest and most serviceable publications of its class. The name of the publisher is guarantee of the care and taste with which it has been compiled.

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-God hates sloth, as much as presumption.

-Truth cannot so well be found by

GEORGE V. HOUSMAN. JOHN JONES, Esq

(Letter No. 4.)

QUEBEC, Dec. 13th, 1870.

REV. AND DEAR SIR,-I beg to acknowledge the receipt of yours of 30th ult., as also of 6th inst., which I regret to say only reached me to-day. Confinement to the house since the 1st inst. from illness, and a misunderstanding as to getting my letters the from post office, is the cause of delay. However, as yours of 30th only reiterates what you have already expressed, it calls for no further reply than stated in mine of 23rd ult., and which is together with yours of 15th ult. now in the printer's hands for publication. As regards your request ary, contains, as usual a choice selection of in reference to the names of those who deputed my calling, I deem it unnecessary to, mention them. Suffice it to say they are prominent and influential members of the congregation .- I am, Rev. and Dear Sir, yours

JOHN JONES.

Rev. G. V. HOUSMAN, M.A. Rector, &c., &c.

P.S.-Should you desire that yours of 30th should appear in print, I shall be happy to forward it.