

in favour of pure Protestant truth according to the Bible; and that it may be the purpose of God, in bringing the national church into deep waters, to purify her after His own will.

That the general agreement of Protestants in the great doctrinal doctrines of scripture holds forth a reasonable hope that there might be a much more comprehensive national church than could have been created in the times of Charles II. or William III.

That, therefore, if God be for us there is no occasion to doubt and fear, but everything to hope; for He can make men of one mind, and can save by many or by few. And that a continued persevering agitation in favour of the following amendments, as the natural upgrowth of the principles of the Reformation, is likely to bring ultimate success.

PRINCIPLE ON WHICH A PROPOSED AMENDMENT MAY PROCEED.

That wherever there are in the scriptures terms which have been widely regarded as capable of divers interpretations, it be deemed an approximation to the simplicity desirable in the national church, to remove from it, as far as may be, all and everything implying a one-sided view of those ambiguous questions, especially when it seems clear that the text is not necessary to salvation or to the being of a church. This principle simply goes to remove needless shibboleths which the word of God does not require; and it would leave out whatever causes needless divisions, and prevents that general union of Protestants which ought to become possible to a national church.

HEADS.

1. That as the word "altar" was changed at a former revision into "table," "holy table," and "the Lord's table," the words "priest" and "order of priesthood and ministry of the priesthood" be changed to minister or elder, minister or presbyter, &c., throughout the authorized formularies of the Church of England, and that all and everything be removed which implies a real presence of Christ's natural body in any place on earth in connexion with the Lord's Supper.

2. That all expressions be removed which favour the one-sided interpretation of the words *Anagenesis* and *Palingenesis*, that makes baptism of necessity the giving of saving grace, unto the present imparting of spiritual life and present justification before God.

3. That everything be removed from the burial service which seems to presume that every one so buried is of necessity in a state of justification before God: very small alterations for this end being required.

4. That in the services of the visitation of the sick and the ordering of priests, all and everything be removed which favours the one-sided interpretation of the words "bind and loose," "remit and retain," that makes the Christian minister the giver of spiritual absolution.

5. That the damatory clauses be omitted from the Athanasian Creed, as the anathema in the original Nicene Creed was removed in the Council of Ephesus.

6. That such parts of the Articles as are not required for the maintenance of vital doctrines or for constituting a church be considered with a view to their being omitted, that they may not needlessly increase the reasons for separation.

7. That re-arrangement of services be considered—for instance, whether liberty may not be given to omit the litany when the full communion service will be used.

8. That, saving existing interests, prebends and canonries cease, and the funds be entrusted to the ecclesiastical commissioners for the augmentation of poor livings.

9. That it be considered whether the present system of patronage might not work better if a *Si quis* were declared between the presentation and institution of an Incumbent, so as to give the vestry power of presenting reasonable grounds for believing the nominee essentially unfit for the position, the same to be judged of in a new ecclesiastical Court, with power of appeal to the Crown.

10. That a new ecclesiastical court be established, and the clergy discipline act reconsidered, and the canons and constitutions revised, as promised in the act of submission in the reign of Henry VIII.

11. That although it may seem indispensable, as a guarantee from a national church to the public, that no minister who has not signed the articles of that church's belief be allowed to preach in her pulpits, yet that, where such signature has been made by a minister of another church or communion, to the satisfaction of the bishop, license to preach in any of the churches, at the request of the Incumbent, may be given; and that such minister may be admitted as a minister of the national church, if he desires it, without three years' silence, on satisfying the Bishop as to his fitness; and that when any chapel is offered for consecration by a person or persons conforming, it be understood that the present trustees may settle the patronage in trustees for ever, such chapel to stand in the position of a chapel of the Church of England whether a district can be assigned to it or no.

12. That it be further considered whether conforming ministers and congregations may not be free to use adult baptism, or free prayer instead of the form of common prayer, so that no other fixed form be adopted, the necessary modifications of the rubrics and other formularies being made. It need hardly be added, that the system of the national church really possesses great elasticity in respect of parochial or congregational order, subject to all lawful appeals.

MODE OF PROCEDURE.

That petitions involving these points be prepared for wide dispersion and signature, addressed to the new House of Commons and the House of Lords, praying them to ask for a Royal Commission to empower certain persons to consider and report on these proposed changes, with a view to future legislation regarding them, and that a copy of such petition be presented to every newly-elected M.P., and to every member of the House of Lords; and that memorials to the Queen praying for the issue of such a Royal Commission be prepared and transmitted to Her Majesty, and repeated on fitting occasions.

That all Protestants, and Protestant societies, be requested to co-operate in bringing forward this reconsideration and re-settlement of the foundations of our national church, and that all be requested to unite in continual prayer to the Head of the church to preside over this movement, and to make the national church still more an instrument of promoting true godliness; and that friendly and brotherly communication with all Protestant churches be cultivated, and that the reformation of all other churches be sought and prayed for, but that no union be attempted with those who do not concur with the fundamental doctrines of the Church of England and Ireland.

By the cross of Christ, we are to understand the doctrine of salvation through a crucified Redeemer.

A VERY IMPORTANT DOCUMENT.

A document never published before has found its way into *La Lanterne*. It is a letter addressed by the Bishop of Montreal to the President of the Canadian Medical School, threatening that gentleman and through him that institution, with immediate annihilation, at least as much as clerical authority could accomplish, if it continued to remain in office, as professors, members of L'Institut Canadien. It must be remembered that the great crime of the latter institution was to have refused to reject from its reading-room, at the dictation of the Bishop, Protestant papers. The letter shows in a very significant and rude way how the dignitaries of the church attempt, and so often with success, to control every branch of learning, even those which, like medical schools might be considered as entirely disconnected with sectarianism of any kind.

Mr. Buies, the editor of the *Lanterne*, prefixes the letter merely with the following remarks:—"I shudder when I think of the degree of arrogance and of unbounded absolutism which can be reached by the man towards whom the whole idiotic press competes in servile and degrading flattery. The following letter is a proof to the point. It is somewhat old, but this is indifferent, as that arrogance has been only growing ever since."

MONTREAL, 31st July, 1861.

"Sir,—I am deeply grieved at the attitude which your medical faculty is taking towards religion. You no doubt know that the Institut Canadien is in open disobedience to the church, which condemns its principles as irreligious and its library as immoral and wicked. However, your faculty resolves in its bosom, and even at its head, members of that institution, which the ecclesiastical authority has signalled to the Catholics of this diocese as dangerous for their faith and morals. By this conduct, which I really cannot understand, your faculty compels me to withdraw the protection I had granted it so kindly in allowing it to visit our religious institutions where it would never have set its foot I think without my permission. My intention was not to stop there, and I was meditating something even better to give your institution a greater importance yet. But after this act of rebellion against divine authority, of which I am the depository, I feel myself painfully compelled to withdraw what I did to secure for it public confidence. It is really no more possible for the clergy to recommend to pupils on whom it can exercise any influence, to follow your lectures; and in this case your position is in a very precarious position, inasmuch as the Laval University, which offers all desirable guarantees for the faith and morals of its students, is within our reach, and it is very easy for us to send there young men who most distinguish themselves by their talent and their good conduct. I regret very much to find myself under the painful necessity of accomplishing a rigorous duty, and it would be, you may be sure, a true pleasure for me if the reasons which prevent me from being, as before, entirely devoted to your institution, disappeared."

"I am, &c."

The above letter needs no comment, as the reader will at a glance be able to realize the regularly growing spirit of encroachment and tyranny it reveals. The causation of immorality brought against the liberty of the Institut was entirely false, as proved by the fact that the members of the faculty, in reply to the Bishop with a request to indicate the objectionable works; a request which has remained unanswered to the present day, and will remain so probably until the Institut rejects from its reading-room Protestant papers, against which the church has much greater objections than against really immoral books.

ELECTION OF A METROPOLITAN.

The election of a Metropolitan Bishop for the Church of England in Canada is not in one sense a public question any more than the appointment of a Moderator of a Presbyterian Synod or President of a Methodist Conference, and yet his influence in Canada will be so great on account of the prominence and permanence of his office, that the public cannot help feeling a deep interest in the matter. There is one aspect of the matter on which the general public may appropriately speak out. The Apostolic Paul, writing to Timothy, describes the qualification of one who is eligible for a Bishop, among which is the following:—"He must have a good report of them that are without," and this is as binding as the other qualification, viz., vigilance, sobriety, faculty of ruling, &c., &c. Now, as knowing pretty extensively the opinions of those that are without, we would respectfully say that no divine or Puseyite or ritualistic tendencies has or will have a good report of them, not even the Roman Catholics whom he seeks to imitate for they entertain the profoundest contempt for those who remain satisfied with the mere paraphernalia of their doctrines themselves.

Neither would an arrogant and exclusive person secure the necessary good report, nor a vain, pretentious one. We need not, however, go on describing the qualities that would not command a good report, but rather turn to those that will secure it. An humble, zealous, earnest, hard-working evangelical minister, who has been faithful in every position in which he has been placed, and who is willing to acknowledge and encourage all who are truly engaged in the Lord's work: such a one, if he can be found, will command universal respect and esteem.—*Witness*.

A RITUALIST'S OPINION OF PROTESTANTISM.

The following letter, is addressed to the Editor of the *Times*—
Sir,—I send you, without comment, a few sentences, that I wrote down at the time, of a sermon preached at St. Paul's Church, West-street, Brighton (the Rev. Arthur Wagner's), last Sunday evening—

"Protestantism as a religion is on its death-bed. It is dying of exhaustion. It is dying for want of vital power—from having no system of cohesion in it. We have not persecuted it, as it has persecuted us. We have left it alone. You all know how venomous the Protestant spirit is to all who differ from it. Now its own time has come. . . . Its own children mistrust it. . . . People now find out that to be a member of the Catholic Church is a safer thing than to sit in high places where Protestantism is. . . . The ear of God's mercy is closed to Protestantism. . . . Over the fall of such a system who can weep? It is fast falling, and by God's favour soon will be at an end."

Would it not be better for anyone holding these sentiments at once to secede to Rome?—I am, Sir, your obedient servant,
ALPHA.

Miscellaneous.

Practical Religion—A very able and instructive sermon was delivered recently in the Trinity Episcopal Church, Chicago, by the new rector, Rev. Edward Sullivan, who has already taken a high place in the esteem and admiration of his people. The discourse was founded on the text—"She hath done what she could," and was a powerful call upon Christians to show the sincerity of their belief, not only by professions and attendance on religious services, but by practical efforts for the good of those around them—especially by the women of the church, who, he said, too often neglected the work of charity which was before them, and wasted their time in idleness or fashionable dissipation. His allusions to the want and suffering in Chicago drew tears to the eyes of many in the great congregation, and it is to be hoped stimulated them to benevolent exertion. The reverend gentleman gave a practical termination to his discourse by inviting the ladies of the congregation to meet in the lecture-room of the church, on the next afternoon, to organize a system of charity and to act as a Dorcas society, to prepare clothing for the naked poor; he also suggested the opening of a ragged school into which the little Arabs of the street could be gathered for instruction in the elements of education; and pointed to a better conduct of the work of Sabbath-school missions. This earnest call can hardly fail of a hearty response, and it is to be hoped that much good will result from the effort thus inaugurated.

Ritualists at Bay—Brighton has long been notorious as the hot-bed of ritualism, but the length to which some of the prominent leaders of the movement have recently gone has at length put an end to the apathy of the inhabitants. The Rev. J. Purchas, of St. James Church, has carried his innovations so far that the Bishop of the Diocese, for very shame, has been compelled to inhibit him. His Lordship has likewise informed the 648 Memorialists that if a proper case be made out, he will allow them to proceed in the Court of Arches against the offender. Mr. Purchas has determined to disregard the inhibition, on the ground that the church is his private property. This open rebellion makes his offence worse, but perhaps it is better that it should have occurred, as it reveals the ritualists in their true colours. Like their prototypes of old they make broad their phylacteries and ostentatiously exhibit all the outward forms of religion. They preach the doctrine of implicit obedience to their bishops, but when the latter presume to interfere with any of their schemes, they make no hesitation in taking up the cudgels against him.

Stoves and Furnaces.—The season of the year has arrived when the most danger is to be apprehended from the escape of deleterious gases into dwellings, from stoves and furnaces. Let all our readers carefully examine their stoves and flues, and remove the accumulations of waste material, that the smoke and gases may have free exit into the outside atmosphere. The health of thousands is seriously impaired every year by breathing the gases escaping from stoves, and many have lost their lives from this source. The saddest sight we ever looked upon was one quiet Sunday morning in March a few years ago, when we were called to the house of a neighbor, to view the lifeless bodies of the father and mother of a family, lying in bed precisely as they sunk into repose the night before. During the night coal gas escaped from a furnace in the cellar, and from thence into the chambers, and the whole family narrowly escaped from passing to that sleep which knows no waking. As it was, the father and mother lost their lives.

Several of the products of combustion are of a deleterious nature, particularly carbonic oxide and carbonic acid. Anthracite and bituminous coals contain considerable sulphur, which partially oxidizes during combustion and forms sulphurous acid gas, and this is very suffocating and injurious when breathed into the lungs. Sulphurous acid always escapes along with the other gases from burning coals.

It was supposed formerly that carbonic acid was a poisonous product, but it is now known not to be; but is, nevertheless, fatal to human life, when inhaled, as it operates to exclude oxygen from the respiratory apparatus. A person can be drowned in carbonic acid as well as in water.

But carbonic oxide is a destructive poison, and certainly and rapidly fatal to animal existence even when largely diluted with air. When coals are burned slowly and imperfectly, large quantities of this gas are formed, and if it escape into rooms, even in minute amounts, headache, vertigo, lassitude, are sure to result.

Physicians in searching for the causes of ill-health in patients should not overlook the fruitful sources connected with the apparatus for household warmth. Examine the stoves, we say. Is the draught good? Are the dampers properly adjusted? Is the ventilation of rooms as it should be? Look well to the stoves and furnaces.—*Journal of Pharmacy and Chemistry*.

Married.

At Point Lewis, on the 31st of October, James Macfarlane, Esq., M.D., Edinburgh; F.R.C.S.E., late of the 17th Lancers; son of James Macfarlane, Esq., of Hope Park, Edinburgh, Scotland, to Amelia Elizabeth, daughter of T. B. Armstrong, Esq., Harbour Master of Quebec.

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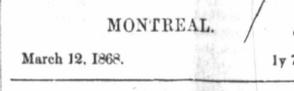
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