

I well know that nothing short of Omnipotence can stop the raging of such an unmerciful enemy. Many talk of the great merit due to himself for giving up every kind of liquor, abstaining from company, but this is a blasphemy to my ears, and I never allow any person to leave my presence without warmly declaring that the whole work is the work of God alone.

My case is somewhat like a piper man placed on the top of a very high house surrounded on all sides by raging fire; the spectators below cannot help him while he runs vainly from side to side to escape the rising flames. Suddenly, and just at the moment when every hope is given up, a hand is seen issuing from the clouds, snatching the despairing man from his perilous situation and placing him securely on the ground. Would the man thus rescued ever forget his benefactor? Just so have I been snatched from the fire of hell by the hand of the Lord; therefore I can never speak but with enthusiasm when opening my lips to the praise of God.

6. Beware of forming evil habits. John Vine Hall was one of twelve young men who used to indulge together in drinking and all manner of excess. Eleven of the twelve lived wickedly, and perished miserably and hopelessly, the victims of their sins. There is a vast number of persons who have been seduced step by step into intemperance, but would give the universe to be able to escape from their accursed bane; yet they remain engulfed in evil until death overtakes them with all its horrors. Every day, every hour, you continue under the power of sin, makes escape more difficult and hopeless. Hasten, then, to the only door of Hope!

VISIT A. J. PELL'S GALLERY OF ART, 345 NOTRE DAME STREET, In rear of Post Office, MONTREAL.

NOTICES TO CORRESPONDENTS.

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 Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts. Back numbers will be sent only on application. Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

Church Observer.

—"THIS PROTESTANT KINGDOM."—Bill of Rights, 1688.

MONTREAL, 26th NOVEMBER, 1868.

DIOCESAN MISSIONS.

We give the following account of the various sources from which the missions in this diocese are supported. It seems a large amount at first sight, but when we consider there are about 80 clergymen at work, it proves how large a part of their incomes are already supplied by the missions in which they labour; and how by a systematic effort throughout the diocese the \$18,000 needed to sustain the present staff might be raised by ourselves. Many of the older missions are becoming self-sustaining, making room for grants to new places. We should try; for it seems almost a shame to any longer burden the S. P. G., which could so well at this moment with what is allowed the diocese of Montreal, enter upon the most promising fields of missionary labour. Do not let us wait till they withdraw the grant, but let it be our ambition to prove that they have not laboured in vain by taking up their work which they have so liberally for many years carried on in this diocese. We feel convinced that information is only wanted to awaken an enthusiastic spirit upon the subject, and many who now give annually but a small sum, would feel it was a cause which called for the largest spirit of Christian liberality.

Table with 2 columns: Item, Amount. The S.P.G. grant amounts to \$12,826 00 per an. The Clergy Reserve Fund \$3,600 00 The Mission Fund of Diocese last year 2,391 67 Total \$18,817 67

The S.P.G. aids 30 clergymen and pays pensions to four retired clergymen. The Clergy Reserve Fund aids 8 missionaries. The Church Society " 23 "

Of this amount, \$3,600 only is permanent. The S.P.G. is rapidly diminishing its grant. It leaves, therefore, supposing we strive to take upon ourselves the total support of our missionary work, a sum of \$18,200 to be raised by voluntary subscriptions; which, when we remember we number somewhere about 50,000 churchmen in this diocese, should not be an impossible thing in the course of a very few years.

A grave responsibility rests upon the Executive Committee of this diocese. They find, upon taking office, a debt amounting to nearly \$5,000, and the collections for the year ending 1868 yet to be made. These collections, largely as we hope they will be in advance of last year, can only provide for the coming year, leaving the debt untouched. It is true the Secretary, Canon Balch, undertook last September to liquidate the debt by soliciting personal donations for that purpose, to be obtained by himself. He hopes to be successful by the end of the year, which we heartily trust he may. However, in our opinion, the whole matter of finance in the diocese requires ventilation. On no subject are our people more in ignorance than

how the church is generally supported throughout the diocese. A clear precise statement would be a great deal more efficacious in awakening a steady support than the most brilliant and eloquent appeals. There is a mystification about the whole matter which is absolutely disheartening. We think, however, a step has been taken in the right way. At the last meeting of the Executive Committee, an attempt was made to have such a statement prepared for the next meeting. We have thought, however, that it might be useful for collectors throughout the country to have some approximation of facts which we give in another column. We must go to work in earnest if we want to maintain our missions, for every day we are more convinced that the grant from the S.P.G. will be rapidly withdrawn. An efficient Secretary for the Executive Committee is earnestly needed. In our present state it is simply impossible to provide the means for such an officer. We are led to think that if a proposal were made for a lay assistant whose services could be made available in any other way than the duties imposed upon him by the board, some arrangement might be made. There are laymen with means, to whom such an office would be a positive pleasure; and to a young student for the ministry, a year or two of such work would be most invaluable training. He would acquire business habits and a knowledge of mission work. He should be always in the office; and, with this assistance, we think the Secretary could for a while at least, manage the affairs of the board. A layman in such a position would be preferable to a clergyman, who would be, we are afraid, too often a locum tenens for some of our absent or indisposed brethren, and the office closed to the bitter disappointment of the clergyman who wearily finds his way there, hoping to get some of the tracts which are mouldering on the shelves. We think such men could easily be found, and the burden of mere office work would be removed. The office should be open and some one in attendance at certain hours every day; and this of itself would be the beginning of that house which we hope to see one day in this city, under whose roof all the synodical and temporal affairs of the church should be managed. The funds to carry on the mission work of the church are most urgently needed, and any plan which tends to their development should be seriously considered. We have thus written at length in the hope that our fellow churchmen throughout this diocese will give the subject their gravest thoughts, and respond to the appeal which is now being generally made, by doubling their ordinary subscriptions at least.

THE DEAN'S ANNIVERSARY SERMON.—With much pleasure we publish in this issue of the Observer, the 50th Anniversary Sermon of the Very Rev. Dean Bethune, delivered at Christ Church Cathedral, in this city, on Sunday last. The duty of delivering the sermon devolved upon the Rev. Dr. Balch, owing to an affection of the throat experienced by the Dean which precluded his delivering it himself; but it was easy to recognize the thoughts and reflections as those of the venerable Doctor. To say nothing of its intrinsic merits, the sermon is valuable to all who hold the Protestant faith. It is, moreover, the voice of one who has for half a century stood firm at his post, and ministered faithfully to the flock committed to his care—of one whose solemn words and affectionate advice fell with peculiar significance on the ears of his congregation.

LECTURE.—R. V. Mr. Dumoulin delivered a lecture in the basement of St. George's Church on Thursday evening last, on the "History of the English Bible." The lecturer enumerated the several attempts at translating the Bible, mentioning specially the heroic efforts of Wickliffe and Tyndal to translate and print a complete copy of the scriptures. But their success in having done so, exasperated the Romish priests so much that the bones of Wickliffe, which had lain under the sod for forty years, were taken up and burnt; and later, Tyndal, who had to fly to the continent while prosecuting his work, was betrayed by enemies and burnt at the stake, a martyr to the cause of truth. Our present English Bible was the united translation of fifty-four of the most learned divines, who were, to prevent jealousy, selected from the different denominations of Protestants. The lecturer here mentioned the purity of the language of the Bible, and the sacred truths it contained; and said that wherever the Bible was not, darkness and ignorance prevailed, but that wherever the Bible was received and taught, darkness and superstition gave way to light and intelligence. At the close of the lecture, the Rev. Mr. Baldwin, in moving a vote of thanks to the lecturer, made some very appropriate remarks in reference to the Bible, and the opposition which was being still made to it by the Romish priesthood; but that, notwithstanding, it would continue to spread, and no power could stop the advance of the truth contained in our Protestant Bible. After the doxology was sung, the audience dispersed.

CONFIRMATION.—The Bishop of Ontario administered the rite of confirmation at St. Paul's Church, Kingston, on Sunday last. Twenty-six young people came forward to enroll themselves under the banner of the church. The Bishop delivered a very eloquent and instructive address to the newly confirmed as well as to the large congregation assembled. The holy communion was afterwards administered by the Bishop and the Rev. Mr. Mulock, a large number remaining to communicate. The congregation was very large; in fact the church was crowded to its utmost capacity. The singing was hearty and devotional; the anthem was from the twenty-sixth Psalm—"I will wash my hands in innocency O Lord, and so will I go to Thine altar."

BOOKS RECEIVED.—We have to acknowledge with thanks from F. E. GRAFTON, the September and October numbers of "The Cottager and Artisan;" also the "Tract Magazine" for October. The Artisan is an octavo illustrated paper of great merit; the wood cuts (principally illustrations from natural history) are beautifully executed. The selections, including music, are excellent, some of which we have transferred to our columns. The Tract Magazine contains two well written stories entitled "A Father's last Wish," and "The Christian's Cross."

THE FULFORD MEMORIAL.

A meeting of the Subscribers to the Fulford memorial was held yesterday afternoon. Mr. George Moffit in the Chair. The minutes of last meeting and the motion by Mr. Winn on the subject, passed at the meeting of Synod were read. Several communications were read from different parts of the country, some containing subscription lists, and others expressions of opinion as to the form the Monument should assume. These were generally in favour of having a public monument, a statue appearing to have most supporters. The CHAIRMAN said that these opinions and that of the meeting at which Mr. Winn's motion was adopted, showed the general feeling. He would be satisfied with whatever decision was come to, although personally he would be glad to see a Redos erected. He read letters showing that the feeling of the family of the late Metropolitan was strongly in favour of a Redos.

Rev. Canon LOOSEMORE was still of the same opinion as formerly with respect to a Redos, and his motion would simply be a repetition of his former resolution which was that a Redos with a suitable inscription in the chancel of the Cathedral would be the most appropriate memorial of the late Metropolitan. Mr. G. W. SIMPSON seconded the motion. The CHAIRMAN reminded the meeting that at the meeting of the Synod only four supported the proposal of the Rev. Canon Loosemore, and very few subscribers would be obtained from the country.

Mr. GEORGE WACHAE objected to the proposal. As one of the congregation of the Cathedral, he was not prepared to entertain prejudice. If the Cathedral was to be embellished, let this be done by a distinct subscription, but they had no right to get this done under pretext of doing honour to the memory of the Metropolitan. He moved that the memorial of the Metropolitan be in the form of a monument in the Cathedral grounds.

Mr. JOHN WHYFE seconded the motion. Mr. JAMES HUTTON advocated the adoption of an Eleanor cross to be erected in the Union Avenue grounds of the Cathedral. This form had been lately adopted for purposes of a similar kind, and was very suitable for this climate and in accordance with the architecture of the Cathedral. The cost would be about \$4,000.

Mr. PRENTICE said one objection to the proposal was the want of sufficient height to erect the Redos in the position proposed. It was only in this point of view he objected to it, as the Cathedral window being very high, in fact, was discredited. There might be stained glass windows put in, which would be as much ornament as anything, as he found that a memorial meant a monument which might be a tablet, or Redos or stained glass windows. Mr. Macrae's amendment, being put to the meeting, was carried by 13 to 4.

Mr. WINN moved that the following Committee be appointed to carry the resolution into effect:—Messrs. T. B. Anderson, George Moffat, James Hutton, Fred Mackenzie, F. Kingston, J. H. Winn and Alexander Empey, with power to add to their number.

Mr. JOHN KERRY moved a vote of thanks to the Chairman and Secretary, which was carried unanimously.

ANNIVERSARY SERMON.

On Sunday last the 50th anniversary sermon of the Very Reverend the Dean of Montreal, was preached in Christ Church Cathedral. Owing to an affection of the throat, the Dean was unable to preach the sermon, and requested the Rev. Canon Balch to read it.

Rev. Canon Balch, after explaining that the Dean was unable to preach the sermon, and that he had been requested to read it, read the following communication from the Dean:—

To the Congregation of Christ Church Cathedral: DEARLY BELOVED,—I regret very much that I am not able to preach the sermon, but considering that I am in the 55th year of my ministry, and in the 78th year of my age, I am persuaded that it is a circumstance which will create in your feelings of sympathy rather than of disappointment.

THE SERMON.

"For I have not shunned to declare unto you the whole counsel of God." Acts xx, 27. It is now fifty years since I preached my first sermon as a minister of this parish. In all the long period of half a century I have never once spoken of myself from the pulpit. But now I deem it fitting to say of myself in the words of the text "I have not shunned to declare unto you the whole counsel of God." This at least has been my constant and earnest endeavor. I may have failed to do so effectually, but I trust my teaching from this place has not been without its fruit in the salvation of souls. My present object is to place before you as plainly and briefly as possible, what is the whole counsel of God with reference to man—plainly and briefly, that it may be easily understood and remembered. If you cherish in your hearts this remembrance of me, it will be the best memorial of me, and especially as far as you

are concerned, I begin with the creation of man. God created man to be immortal, and made him in the image of his own eternity. "God made man upright, but he hath sought out many inventions." And unto Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, thou shalt not eat of it, cursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread until thou returnest to the ground; for dust thou art, and unto dust shalt thou return." This was the doom of Adam; but what of his posterity? "One man sin entered into the world, and by sin, and so death passed upon all men, for that all have sinned." In Adam all sinned. "It is appointed unto man once to die, and after that the judgment." "All go unto one place; all are of the dust, and all turn to dust again." Such is the doom of all Adam's posterity. But what is the consolation? "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." "I am the Resurrection and the Life," saith the Saviour of the world, "he that believeth on me, though he were dead, yet shall he live; and whosoever believeth on me shall never die." Such is the doom of man and such his consolation. No man is without sin. "If we say we have no sin we deceive ourselves, and the truth is not in us." "All have sinned and come short of the glory of God." None are pure in the sight of God, and the unclean thing shall enter into the kingdom of heaven. But for all this the infinite mercy of God has provided a remedy that is open to all who earnestly seek it. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "As in Adam all die, even so in Christ shall all be made alive."

"God so loved the world that he gave his only begotten Son, to the end that they who believe in him should not perish, but have everlasting life." "It is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners." "If any man has sinned, he has an advocate with the Father." This is the remedy. But it is not unconditional. Repentance must go before forgiveness of sins. The prophet Isaiah thus exhorts the Jews after reproving them for their disobedience, "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." And then he further says, "though your sins be as scarlet they shall be white as snow." "Repent, said the Saviour, and believe the Gospel." "Except ye repent ye shall all likewise perish." The Apostle says, "Repent ye therefore and be converted that your sins may be blotted out." "Repent and be baptized every one of you for the remission of sins." And finally "the blood of Jesus Christ the Son, cleanseth from all sin." These are consoling words. No passage of scripture is more full of joy and consolation to weak, erring men, than this, that the blood of Christ cleanseth from all sin. But let us not be carried away with erroneous notions of its efficacy, for consoling as it is, mistaken ideas of it may be held. To the young Christian it is sweet and encouraging, shedding round the path of his weary pilgrimage the brightest vision of glory, all his heart with that holy, calm peace of God, which passeth all understanding. To the wanderer who is anxious to return to the fold, whence he has strayed, it holds out a certain promise of restoration.

So long as he continues in his iniquity, than to aggravate his guilt, and harden his condemnation. "This then," says the Apostle, "is the message which we have heard of him, and declare unto you that God is light; in him is no darkness at all." "If we say we have fellowship with him, and walk in darkness we lie and do not speak the truth; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin." But, as if he had foreseen that some would attempt to found on this declaration the false doctrine of perfection in this life, and of being freed from the power as well as the guilt of sin, the Apostle follows up this declaration by this other declaration: "If we say we have no sin we deceive ourselves, and the truth is not in us." Indeed the very expression of cleansing from sin necessarily implies existence of sin, since none can be cleansed who are not polluted. With regard to the doctrine that the meritorious efficacy of the passion and death of Christ cleanseth and purifies us, the Apostle is speaking not of those who walk in darkness and have consequently no fellowship with God, but of those who walk in the light. It is of such that he says the blood of Christ cleanseth from all sin. From that original sin which, as our ninth Article expresses it, "is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, and therefore, in every person born into this world, it deserveth God's wrath and condemnation." But it also cleanseth us from our own sins, "for all," as the fifteenth Article says, "although baptized and born again in Christ, yet offend in many things." "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, yet by the grace of God we may rise again and amend our lives, and, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent." In baptism we are saved by the blood of Christ from original sin. In our baptismal service we pray that the infant about to be baptized may receive remission of his sins by spiritual regeneration. Infants can never know sins of their own. It is consequently for the remission of original sin that we pray, and this is in accordance with the direction of the holy scriptures, "Pray one for another." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "According to His great mercy he saved us by the washing of regeneration." That we have no assurance of the benefit of the atonement, unless we strive to obey the precepts of the gospel is acknowledged by all Christians. But with respect to the ordinances, opinions are different, some considering them as mere filthy rags, and others looking upon them either with indifference or as things which they are bound to observe, but having nothing to do with our salvation. But we have not so learned Christ. We receive the gospel dispensation as the whole plan of salvation, no part of which can be neglected without injuring our salvation. By the ordinance of baptism we are admitted into the Church of Christ, whereby we enter into that covenant with God in which alone we have the promise of his covenanting mercies. The cleansing us from all sin by the blood of Jesus Christ is seen in the ordinance of the Lord's Supper. We are commanded to observe it in remembrance of Him by whom alone we can hope to be saved. This divine command is as binding upon our conscience as any one of the Decalogue, and cannot be transgressed with impunity. Living in the

habitual neglect of it cannot be consistent with any hope of salvation. We cannot be saved in the neglect of it considered merely as a commemoration of Christ's death, but there is another point in which it must also be considered as necessary to receive thereby. Jesus Christ himself has emphatically declared, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." "Whoever eateth my flesh and drinketh my blood hath eternal life. I will raise him up at the last day." Who, then, that is conscious of his need of being cleansed from his sins by the blood of Christ will neglect the observance of that holy ordinance, in which this cleansing from sin is so emphatically promised—in the partaking of which the promise of eternal life is so plainly connected? This is the pearl of great price which Christ has purchased for all mankind, and which He offers freely to all who embrace Him and believe in His name. Let us, then, place our sure and certain confidence in Him, undoubtingly believing that God the Father, who spared not His Son, but gave Him for us, will with Him also give us all things necessary for our salvation; that God the Son, who hath redeemed us by His cross, will never leave nor forsake His faithful followers; and that God the Holy Ghost will continue to sanctify those whom He hath regenerated at their baptism, and constantly strengthen them with His assisting grace, provided they do not grieve Him with their sins, nor resist Him through the hardness of their hearts, that they may finally be admitted into the Kingdom of Glory. And now, in conclusion, I desire to set before you that snare of Satan, that you may avoid it, which he has spread before the nations of the world, namely, the evil heart of unbelief. At no time has it been more prevalent than at the present. Ate there not many who would be deeply offended were they charged with infidelity and unbelief, yet who treat with indifference those ordinances which Christ and His Apostles have appointed, as the peculiar means of expressing our belief and our gratitude, and our love to God for His inestimable love in the redemption of our souls; for the means of grace here and the hope of glory hereafter, which He hath given us, and for strengthening our belief and refreshing our souls—securing to us all the benefits which should flow from a pure and undoubting faith. Why do such persons, while they assume the name of Christian, even glory in the name, manifest in almost their whole conduct if not a total disregard, at least a hesitating, doubting, and indifferent attention to the distinguishing characteristics of Christianity, by preferring before the performance of duties which it prescribes, and commands, an almost entire devotion to the things which it condemns. Why is it that while they profess to acknowledge the obligations it imposes they have no serious attention of ever submitting to its control, or, if they have, have never been able to carry their intention into effect? Why is it that while readily acknowledging their incapacity in themselves to perform the various duties expounded by the religion which they profess, without the assistance of the Holy Spirit, they do not seek for that assistance? Were there not the evil lust of unbelief, concealed, perhaps, from themselves, such inconsistency must be incredible. Lastly, are there not many who profess to believe that God is love—that from this pure fountain the stream of salvation flows, and that all thirty pilgrims are invited to drink at this any other fountain than this, and are so unmindful of the invitation, and consequently of the terms and conditions in which it is made? It must be because of their unbelief. There must be some lurking doubt of the truth and efficacy of these things, some misgivings which they are afraid of even whispering to themselves. Examine, therefore, yourselves, brethren, whether you can discover in yourself any token or sign of this evil heart of unbelief. Labor with all diligence and perseverance to guard against the attack of the enemy, which always have, and always will produce, the most fatal consequences with respect to your happiness in time and eternity. All your strivings, all your efforts, which do not flow from undoubting faith, must be useless—because they are not, and cannot be directed to the things which are the objects of faith, and of faith only. Commending you to the grace of our Lord Jesus Christ, and hoping that when life is ended we may all meet at the right hand of God the Father, saved through the Gospel of our Lord Jesus Christ.

PROPOSAL OF A GENERAL PROTESTANT MOVEMENT.

THROUGHOUT THE BRITISH EMPIRE FOR GIVING A COMPLETED PROTESTANT CHARACTER TO THE UNITED CHURCH OF ENGLAND AND IRELAND.

"In constructing the Church of England, the Reformers wished to set the pyramid on its base not on its apex"—BLUNT.

REASONS.

That, as in the sixteenth century, the national churches of England, Scotland and Ireland underwent a Protestant reformation, and the forms of public prayer in England and Ireland were reconstituted, and as in the two latter countries, the Book of Common Prayer has been several times revised, and other reforms effected, it is only according to precedent to attempt other reforms, and another revision in the United Church.

That, inasmuch as by the law of the land every rate-payer is so far a member of the national church, as to be in possession of all rights and powers thereto pertaining, it seems to be the duty of all, and especially of every true Protestant at this crisis to use all fit and legal power for the promotion of truth and efficiency in that church; and it seems that an united effort at the coming elections might do much to create a compact body of staunch Protestant members of the House of Commons, to balance against the pledged band of extreme Roman Catholic members which has of late often dictated to successive governments on questions of Protestantism and of Popery.

That, inasmuch as if the national church were disestablished its absolute government as to internal administration would fall into the hands of Synods and Provincial Convocations—a change which is not unlikely to lead to prejudicial alterations even in its formulas, and more evidently in the rights and liberties of its incumbents, and perhaps to pave the way for that re-union with the Roman and Greek churches which some are bent on accomplishing—it seems to be the duty of every Protestant to consider whether it would not be better to try to complete the adoption of the true principles of the Reformation within her pale, and to protect them by retaining the royal supremacy and the control of Parliament, than to hand over the church to the supreme power and will of her ecclesiastical assemblies, independent of the control of the nation as represented by Parliament and the Crown.

That the English people is at heart decidedly