

full account for the satisfaction of all concerned.

The plan of weekly offering, according to the Scripture rule, which was adopted unanimously by the Church Society at the final meeting—and which, in his last official communication to the Diocese, our late Bishop earnestly recommended, has proved entirely successful wherever tried.

It is not to be expected that any such plan can at once be put into general use. By patience and perseverance, it will in the end commend itself to the whole Church, and accomplish good results such as few persons now anticipate.

At the stated meeting of the Executive Committee, held Nov. 13th, it was resolved:—"That the Secretary be instructed promptly to make arrangements for holding missionary meetings throughout the Diocese."

In obedience to the above resolution the Secretary has notified the Rural Deans, and now notifies the clergy, that (D.V.) he will if desired, attend and assist at any public or private missionary meetings appointed by the Deans, or by the Clergy, provided the times of such appointment do not interfere with his Sunday duty at the Cathedral, and in the following months:—

The 22 parishes or stations of the Deanery of Bedford, in the month of January 1869:

The 16 parishes or stations of the Deanery of Itherville, in the month of February, 1869:

The 19 parishes or stations of the Deanery of St. Andrew's, in the month of March:

And the 20 parishes or stations of the Deanery of Hochelaga, in the month of April:

To economise time wherever practicable, the Secretary requests that two meetings shall be held on the same day.

The state of the treasury not permitting the employment of an assistant, the Secretary has engaged a clerk at his own cost, to attend the office duty—who will be in the office from 9 A.M., to 1 P.M., and from 2 to 3 P.M.—except Sundays.

The clergy from the country will find the office at their service during those hours.

Correspondence.

We are not responsible for any opinions expressed by our correspondents.

[To the Editor of the Church Observer.]

Sir,—Your correspondent "Layman," would fain throw cold water on the proposition to create a "Diocese of Ottawa," which should embrace portions of the sees of Montreal and Ontario, and he appears indignant at the suggestion that its Bishop should be Metropolitan, having his residence at the seat of the Dominion, as an interference with the vested rights of Montreal.

Is "Layman" not aware that the division of the Diocese of Montreal was contemplated some time since, and that even its late venerable Bishop, on his return from England, only objected in so far as that he considered the proposition ill timed; and does he not know that the creation of the see referred to by me has received much consideration, and which time must bring about.

Here we are, as it were, at the extreme limit of the two sees; we have valuable church property on which to build a cathedral, and very many in the city would gladly give of their means to effect so laudable an object, and I cannot but conceive that it would conduce to the well-being of the church if a Bishop—Metropolitan if you will—were resident at the seat of the Dominion.

And now to what "Layman" calls vested rights. I think there are many in the Diocese who begin to think that they may pay too dear for such an investment; and that while they may be grasping at the shadow, they may lose the substance. I should think they—the clergy and laity—would prefer to have the sole right of electing their own Bishop, rather than that to be called Metropolitan, the authority to elect should be divided between the House of Bishops and the Synod.

"Layman" attaches too much importance to the mere question of residence; and he tells us that, touching the said "vested rights," the authorities were five or six years in framing a canon "to suit all parties," and hence he concludes that the work was well done, and should not be interfered with. If he had said that they had founded a canon, that at its first trial, had burst like a bomb-shell, scattering confusion in the Synod and in the Diocese, I could have agreed with him.

The framers of the canon were very charitably disposed, and they must have had a good opinion of human nature; alas! that the vision should have been dispelled, and that time has shown us that even bishops are but men, and that some of them are no nearer perfection than their clerical or lay brethren.

The canon concedes to the House of Bishops the right of nomination; but it does not say, "thus far shalt thou go, and no farther;" and although in the exercise of their power they have acted very injudiciously, still I think it can be shown that they have not exceeded their authority.

"Layman" does not appear to consider the difference of the past and the present. The appointment of the late venerable prelate emanated from the Crown; had the nomination so continued all would have been well, for the present unseemly state of things would have thus been avoided. We are now instructed by the Crown and other officers of high legal attainments that we are absolutely independent; that we stand an untrammelled church; that within ourselves in our Synods we have the sole power of church government. Such being the case, it becomes us to guard well the precious gift; to prove to our mother church that we know well how to guard our religious liberty; and we will suffer no departure from the old and tried paths of the glorious Church of the Reformation.

There is one part of "Layman's" letter to which I cordially assent; it is to the part, that there are among the presbyters of the Diocese, many whose piety, and learning, and zeal,

fully entitled them to expect some consideration at the hands of those who were not long since only their peers.

Ottawa, 15th Dec. 1868.

DECENTLY AND IN ORDER.

It has been falsely charged in some quarters that the evangelical or low church party are disposed to neglect the rubrics in divine worship, and to perform their duties with less reverence than their high church brethren. That there are few of our brethren, who are as earnest and conscientious as any of us, who from mistaken motives are liable to this charge we are compelled to admit; but we should be sorry to see any such looseness prevail among those who doctrinally agree with us. As far as the worship of the Lord's house is concerned, ours has ever been "the party of the rubric;" nor are our evangelical brethren apt to show lack of reverence for the holy office to which God has called them, or to act as if they did not value the "old ways" to which our branch of the church of Christ has ever been accustomed.

A clergyman may, however, without intending it, so act in the house of God as to lead the people to suppose that he looks with indifference upon the order of our service, the ministerial dress, or our country usages—for where there is no ritualistic innovation they are comely—or even undervalues the congregation itself. If such conduct be intentional, the clergyman is evidently not at home in a church whose worship is liturgical; and he is confusing the people with innovations, which though not as hurtful to the soul as the antics of ritualism, are not less disturbing to thoughts of the worshippers. An English writer (Rev. H. R. Moody, M. A.) says:

"Among the rules written down by Bishop Middleton, on his voyage to Calcutta, are the following: 'Attend to forms, maintain dignity, without the appearance of pride. Manner is something with everybody, and everything with some.' Bear these in mind; remembering that many persons will form their estimate of the importance of the services in which you officiate, as well as your sense of the importance, by your manner and deportment. * * * Everything connected with Divine Service is of importance. * * * Be on your guard, therefore, against anything which may seem to savor of affectation on the one hand, or of indifference on the other. * * * To see a clergyman turning the leaves (of the Bible or Prayer-Book) backwards and forwards to find the lessons or collects, or occasional services, leads the congregation to suppose that the books are strange to him. * * * Never leave the pulpit in a hasty or careless manner, or be seen entering immediately into conversation about indifferent matters, in your way from it to the vestry. Such things never escape the notice of the congregation, and make more impression than most of us are aware of."

This is a practical subject, and our clerical brethren will pardon us, if we seem to speak too plainly on the subject. To many of us the public worship of our church is its chief attraction and excellency; and, therefore so long as we are Ministers or members of this church, we prefer to see the service in its order and integrity used as it is, until altered by some authority which we, as a body, shall recognize. Of course we are speaking now only of the regular order of service for stated occasions of public worship. A liturgical service is the very word made of divine worship as it is in no sense a "common" prayer. We must not let this name have reference, however, to "common" than "words." The solemnity of the service is perfectly compatible with the strictest observance of decency and order in our service, while slovenliness and indifference not only lessen the force of the pulpit, but may also, however groundlessly, lead the hearers to question whether the preacher is either duly impressed with the solemnity of the occasion, or truly in earnest. If there be any such laxity on the part of any of our brethren, let the evil be remedied, and then the charge to which we at first referred, falsely made against the low church, will not have any force even against a single member of it. If, as we honestly maintain, love for our church, as well as its Divine Head, is the real incentive to evangelical movements, let us always show by our action that we are at once impressed with a sense of the solemnity of our office, and of the value of our mode of worshipping the Lord.—Protestant Churchman.

It is said the Bishop of Toronto will shortly leave Toronto to perform necessary Episcopal functions in this diocese.

DEAN HELLMUTH.—Our valued personal friend the Dean of Huron, Canada, sailed yesterday in the *Russia*, on his way to Europe and the East. He proposes to be absent until June next. Dean Hellmuth is one of the veterans in the Evangelical army, and besides being the author of a valuable work on "The Divine Dispensations," is well known in the United States as the founder of Hellmuth College at London, Canada West. He proposes to bring back an able corps of Instructors for a Ladies' Collegiate Institute which he has recently founded.

We know of no Canadian clergymen more fully entitled to the love and sympathy and prayers of these evangelical clergy and laity of America. May God speed him on his journey, and bring him to the desired haven.—N. Y. Protestant Church.

The Rev. Dr. Abram N. Littlejohn, Bishop elect of the Diocese of Central New York and Long Island, is nearly 44 years of age, and has been in orders more than twenty years. He has held many important positions in connection with the Protestant Episcopal Church, including that of Professor of Pastoral Theology in the Berkeley Divinity School, Middletown, Conn., and is widely known as an eloquent preacher, an able writer, and an eminently sound and judicious divine.

DEATH OF THE REV. S. IRISH AND REV. ROBERT J. PARVIN.

We have been almost overwhelmed by the intelligence, that these noble men, were among the victims of the terrible collision and conflagration on the Ohio River last week. They were on board the steamer *United States*, having been in attendance at one of the evangelical meetings now being held in the West. A telegram from the West informs us that their bodies have been found and will be brought to the East. A letter from Odienne states that nothing definite can be said on the subject. A Mr. Middleton, who was saved, says that he recollects these brethren, and that they retired to their state-room, which was near the bow of the boat, and very near the point

of collision. This was on the side of the *United States*, on which the oil was stowed, and the instant flash probably smothered them at once in their berths. The cabin is totally consumed.

Bound as we were to these beloved brethren by the closest ties of Christian affection, we cannot now dwell upon the subject. The American Church Missionary Society which owes so much to the zeal of Mr. Rising, and the evangelical education society of which Mr. Parvin was the efficient secretary; our evangelical Reform movement of which they were both active promoters; our whole church, of which they were faithful and loyal ministers; and the great household of faith, whose unity on Gospel principles they labored to cement; have alike sustained an irreparable loss.

But they are with Jesus, and "see him" as he is. "We can only bow beneath this heavy stroke of our Father's rod, and say "Thy will be done!" May others as true, loving, as holy, take up their unfinished work, and complete it to the glory of God our Saviour.—Protestant Churchman.

WE FADE AS A LEAF.—As the trials of life thicken, and the dreams of other days fade one by one in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed the pinnacle of fame, or revelled in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the way-side, and like him are soon forgotten. Generation after generation, says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of beauty as when her creator commanded her to be. And so likewise shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for our offspring yet unborn that she had once for ourselves, and that she has now for our children. Yet a little while and all this would have happened. Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will gladden with joy; and even our children will cease to think of us, and will not remember to list our name.

REQUIEM MASS FOR THE ARCHBISHOP OF CANTERBURY.—The following account of a recent function in a ritualistic place of worship we copy from the *Church News* of Wednesday. Our readers, perhaps, think that this is a joke on our part, but we can assure them that such is not the case, and that the paragraph is taken bona fide from the above named print:—"St. Clement's, Cambridge. On Tuesday a requiem mass was sung at this church for the repose of the soul of the late Archbishop of Canterbury. Both then and at the ordinary daily mass a large number of the faithful were present to pray for the deceased prelate." For the Church of England this is strong, to say the least of it.—*Weekly Register*.

Died.

At Carillon, on Sunday the 30th ult., Mary, infant daughter of Mr. George T. Forbes.

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