

Church Observer

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

Vol. III.—No. 40.

MONTREAL, WEDNESDAY, OCTOBER 12, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

A PARISH CLERK'S LAMENT.

Our parson's took up with the Ritelist views,
And he's all over changed from his 'at to his
shoes:
His coat is so long, and his face is so grave;
And he calls his good crabstick this pastoral
stave:
An' his voice has got hollow and sad-like and
mild,
And he'd think he was yielding to sin if he
smiled:
They may say what they please, but whatever
they says,
I don't like the looks of these Ritelist ways.

And the old village church he'd have done it
up new,
And there's plenty of benches, but never a pew;
And pillards and holtars, and things queer in
spellin'.
An' as for the vestry, that's quite past my tellin',
There used to be two gowns I had in my cares.—
A black gown for preaching, a white 'un for
prayers;
And now there are twenty, wi' gold all ablaze—
And that's the expense of the Ritelist ways.

There's lirrrips and stoles that is always in
wear,
And copes to put on for the Litany prayer.
An' green wi' white edgings for churchings and
listen,
He puts on a purple and white gown to christen:
There's things that hang loose, and things that
fit tight,
And he's mighty displeased if I don't bring 'em
right;
Oh, it's almost enough a poor body to craze,
The ins and the outs of these Ritelist ways.

Then there's bowings and scrapings, and turn-
ings and flexions,
It's hard work to mind all the proper directions;
He'll first chant a sentence, then turn round his
stole,
Then wheel to the east wi' a sort of a roll—
Now he speaks low and loud, now he jabbars
so fast,
As if it was something he wished to get past;
At the back of the building they can't hear a
phrase,
For they don't speak distinct in these Ritelist
ways.

And the music it's altered I can't tell you how,
But the old Psalms of David are never sung
now;
They've got some new hymns, wi' some very
queer words,
And they twitter and pipe like a parcel of birds,
They tell me it's grand and I should'n't com-
plain,
But I long for the old Psalms of David again,
Or else for our goodly and Protestant lays,
Not these dreadful quick chants o' the Ritel-
ist ways.

I've been parish clerk for nigh thirty year,
But the parson and wardens is gettin' so queer,
And the work o' my offic' is gettin' so great—
What wi' brushin' the vestments and cleanin'
the plate—
That I'd almost resolved to resign it and go;
But my friends they say "don't," and my wife
she says "no";
So I bide in my place, and each Sunday prays
There may soon be an end o' them Ritelist
ways.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

The primary confirmation of his Lordship Bishop Oxenden in the rural portions of the Deanery of Hochelag, which commenced by a visit to Sorel the week before the Synod, were resumed at Berthier on the 27th ult. The service at Sorel, which was very numerously attended, was one of unusual interest. The Parish is the oldest in the Diocese, the bell which still calls the people to the house of prayer was the first provided by any Protestant congregation in Lower Canada. Among the confirmed, eighteen persons in all, a circumstance in close harmony with the associations of the place, were five of the aboriginal inhabitants of the Province, of the Abenaguis tribe, fruits of the mission under the charge of the Rev. A. L. Fortin, to the Indians at St. Francis. Bishop Oxenden's mode of conducting the confirmation service is very impressive and edifying. At all times one of the most solemn of our parochial services, there, great additional solemnity thrown around it, by the

calm, deep earnestness of the Bishop, by his clear and faithful supposition of Gospel faith and duty, and by the silent prayer in which all are requested to join before the question is put to the Candidates. The feeling was a general one on this occasion, "It was good to be there" and many hearts rejoiced that the Great Head of the church had sent to us a successor to our late beloved and lamented chief pastor, who is so well calculated to build up the inner life of our congregations and thus to advance the best interests of the Diocese.

On the visit to Berthier the Bishop was accompanied by Mrs. and Miss Oxenden, the latter lately arrived from England, who in the spirit of true missionary zeal, came out to see for themselves what the church was doing in its more immediate Mission field.

Having spent the night of the 26th at Sorel, where they enjoyed the kind hospitality of the rectory, the Bishop and ladies, accompanied by the Rev. Canon and Mrs. Anderson, crossed over to Berthier at 11 a.m.

In the course of the afternoon the mission school under the charge of the Rev. P. De Gruchy was visited. The building and its various appointments solicited much commendation, and a feeling of thankfulness was expressed that such a foundation for the Lord's work was so far advanced towards completion. The service which was attended by persons of all classes and creeds, was held in the evening, and was conducted in the hearty congregational manner which has so often favourably attracted the notice of strangers. Eight persons were confirmed. Though Berthier is comparatively a young mission, considerable progress has been made towards its establishment as a parish. It needs but the continued efforts of its few but zealous church members, with the sought-for blessing of God, to bring about in good time so desirable and important a result.

On Wednesday the 28th the Bishop and ladies proceeded to Kildare, 24 miles distant, accompanied by two members of the Berthier choir, the missionary and two young gentlemen of the district, candidates for holy orders. The weather was unusually fine for the season, and the Canadian scenery—the woods all aglow with the bright tints of autumn—was very expressive and beautiful. About 18 miles from Berthier, a ferry over l'Assomption river had to be crossed, and here a touching sight presented itself, the opposite bank being lined by a number of the Kildare church people who came thus far to meet and to greet their Bishop. Memories of early Christian times—of brethren meeting apostolic men—rose in our minds, and we too "thanked God and took courage."

Conducted by these representatives of the Kildare congregations, we soon reached the parsonage, where the Rev. J. Merrick and the Rev. W. M. Seaborn were in waiting to receive us. At 3 p.m. another warm service took place, the Bishop with untiring energy addressing the candidates and preaching the sermons at Berthier. Twenty persons were confirmed, some of whom came from the distant out posts of the mission. The church at Kildare has been very much improved by the recent repairs and additions.—It being necessary to reach Rawdon that night, in order to keep the appointment at Chertsey next day at 11 a.m., the Bishop and ladies the former driven by the Rev. W. M. Seaborn and the latter by the Rev. M. C. Merrick, set out upon the next stage of the missionary tour. The road lay along the base of the Laurentian chain of mountains and was very rough and uneven, the mountain streams meeting here an alluvial soil; in working through it brok up the level plateau and caused frequent gorges so that there was quite a succession of severe ups and downs, trying to the travellers and showing some of the "perils of the way" to which the missionaries are exposed. Night fell upon us before Rawdon was reached, but the scene was rendered

very striking by the fires, which the settlers had kindled in the woods and which at times lit up the mountains with a weird and unearthly appearance; at length the parsonage was reached, when all the travellers were most hospitably received.

The following day the Bishop proceeded to Chertsey, an outpost of the Rawdon Mission 12 miles distant from the parsonage, where a little band of devoted churchmen had succeeded in erecting a neat little church, which with the grave yard were consecrated.—Visiting the fine scenery around the falls at Rawdon, and preparing for the closing service of the course next day, occupied the evening.—At the appointed hour on the 30th the church at Rawdon was filled to overflowing, the warm hearted people leaving their daily work and crowding to the house of God, which on that day was to be consecrated. The large number of sixty persons were presented by the Missionary for the apostolic rite of the "laying on of hands," and the people, especially the aged members, were gladdened by the happy circumstance that at length, after years of difficulty and discouragement, the sanctuary they loved so well was duly set apart for its high and holy uses by the sacred act of consecration.

The Bishop and party left the same afternoon for Mascouche, in the hope of reaching Montreal next day, thus closing a week which will long be remembered, and which we trust has left an impression for good in this part of the Diocese which we pray God to widen and deepen to the glory of His great name and the advancement of the Redeemer's Kingdom.—*Communicated.*

ST. GEORGE'S CHURCH.

On last Sunday week divine service was held in what we must now call old St. George's Church, for the last time. To many who were present it was a solemn, to all, an interesting occasion. St. George's has been for nearly half a century a cherished name in Montreal, and many and very various are the associations that cluster, like ivy, around its venerable walls. There some of our patriarchal citizens made loving and holy vows which were to bind them till death released them from all earthly obligations. There were heard from time to time the mournful but hopeful words which commit all that remains of kinsman, or friend, or acquaintance, as "earth to earth, ashes to ashes, dust to dust." There also many of those who are now prominent citizens of Montreal were admitted into rights and duties of the Christian faith. No wonder that many—especially the old—were attached to the St. George's and looked with no great enthusiasm on the new ecclesiastical aspirant to their affections. However that may be now, it is certain that the St. George's of St. Joseph street is to be henceforth superseded by the St. George's of St. Janvier.

There is little fear that any dissatisfaction at leaving the old church will last long in the minds of any of its frequenters after a few Sundays' experience of the advantages of the new. That it is a more beautiful church than its predecessor, there can be no doubt. The porch at the chief entrance is a key to the whole structure. Everything is solid as well as tasteful, useful as well as ornamental, made to endure as well as to delight. That massive Gothic entrance, attractive and beautiful, though without any profusion of ornament, with the modest symbols of Church and Crown, strong in their inherent right, is an excellent vestibule, to a church which bears the name of England's patron saint. The material of the building is Montreal stone; Ohio sandstone has been used for the decorative parts. The idea of strength which is suggested by the first sight of the church, is a correct one.

On entering, the attention is at once engaged with the spaciousness of the edifice. It is cruciform, and the transepts add greatly to its capacity. The roof, stained and varnished, is lofty, and gives an air of venerable majesty to the whole interior. The chancel is spacious, though not very deep, but its effect, as the most important portion of the church, is somewhat diminished by the cancelliform construction of the transepts. In the latter there are but three windows; in the chancel, five. Two of these are destined to serve as memorials. The central one will be devoted to the memory of the late Metropolitan. The subject of it is to be the "Sermon on the Mount." Surmounting the group will be the Fulford arms quartered, with the arms of the Diocese of Montreal. This memorial is the result of congregational sub-

scription. The neighboring window on the right is to be dedicated to the memory of the late Hon. Geo. Moffatt, long a zealous and active attendant of old St. George's, and ever an indefatigable and generous member of the Church of England. These windows, which are now in course of preparation, under the skilful hands of Mr. Spence, will be ready for placing in about six weeks, and are expected to match, in beauty of workmanship, anything of the kind yet seen in Montreal. The windows now in use in the chancel and throughout the church are chaste and subdued—the pattern being a pretty lozenge of pale yellow color, with a border of red, blue or green. The blue of the chancel ceiling is exceedingly beautiful. The walls of the church are of a sort of pink. Over the chancel arch are the words, "Holy, holy, holy is the Lord God Almighty;" and over the choir arches, "I will sing with the Spirit, and I will sing with the understanding;" and "Singing and making melody in your hearts to the Lord." The window tracery and chancel decorations are very tasteful.

Over the north transept arch are inscribed appropriate texts of scripture. The transepts are 45 feet in length by 24 deep. In the north one the door is in the centre,—thus cutting short the middle window; in the south there is a side door and the windows are perfect.

The nave is 104 feet long by 24 feet deep; the chancel and choir together are 40 feet deep by 27 feet wide. The church will accommodate about 1,400 persons. The seats in the gallery, as also some below, are free. About 200 persons are thus provided for. It is quite probable, however, that these sittings will be required for the influx of regular new attendants, who, we understand, intend hereafter to make St. George's their house of worship.

The utmost intelligence and foresight have been expended on every detail of this fine Church. The backs of the pews are low and the seats slope inwards—a very simple contrivance, but a great relief to those who have been accustomed to the opposite system. The gawk pendants are of singularly beautiful workmanship. There are ten—five on each side—besides the one in front of the chancel.

The following gentlemen constituted the Building Committee:—Rev. W. Bond, Chairman; Rev. Jas. Carmichael, Messrs. H. A. Budden, Sec.; George Moffatt, Treas.; James Hutton, John Plimsoil, A. F. Gault, N. S. Whitney, R. W. Sheppard.

THE OPENING SERVICES.

The opening of a new church is an important event in the history of a congregation, and when that congregation constitutes a large and influential portion of the community, such an epoch in its religious life becomes a matter of general interest. Old St. George's was one of the best known churches in this city, and of the members of the Church of England who have attended it during the twenty-eight years of its existence as a place of worship, there have been men whose names are identified with the rise and progress and present prosperity of Montreal. The new church which was opened yesterday for Divine service is a monument of the energy, enterprise and liberality which have ever characterized those who have worshipped in the old church of St. George. And it was, no doubt, with a feeling of pardonable pride that many of them entered yesterday into possession of their noble religious home. With this pride, however, must have been mingled other feelings, as the reminiscences of by-gone years, with all their varied scenes of joy and sorrow, crowded on the mind. The old church was dear to many hearts from sacred memories, and the words—beautiful from their simple earnestness and truth—which were addressed to his congregation by their revered pastor, when, for the last time, they gathered together for common prayer and praise beneath the roof of their cherished temple, found an answering echo in many a heart. How many who there had knelt in holy communion with those who heard those words had been removed for ever from the scenes of earth! Some old and stricken in years, who had spent a long life in the service of their Master and those for whom He died, and who just lived long enough to hear their last sermon from the pulpit to which they had looked so often for spiritual nourishment; some in the prime of life and activity; and some younger still, who had, not so long ago, been admitted to the fellowship of the Christian Church—these would have no memories in the new church. And then the mind would push its way forward, perhaps, through the mists of the future, and watch the membership of new St. George's through its individual career. How many changes in the next twenty-eight years! How many of those present now will be there then, on the eve of a new century, to worship together in