

incense vessels, crucifixes, and candles; leaving the Holy Table uncovered on Good Friday; blessing of candles, &c. The points which the bishop proposes to leave untouched for the present are as follows: The vases of flowers on the Holy Table, regarding which the Dean of the Arches said there was no evidence to prove that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the Holy Table, with back to the people during the prayer of Consecration; the use of wafer bread; wearing a chusuble at the Consecration Service; wearing tunics and albs at the Communion Service; wearing the biretta. It is understood that the clergy more immediately affected will resist the bishop's attempt to suppress the practices in which they are interested, and that a fierce ecclesiastical battle may be expected.

Church Observer.

"One Faith.—One Lord.—One Baptism."

MONTREAL, WEDNESDAY, MAY 4, 1870.

NEWS OF THE WEEK.

DIocese of MAURITIUS.—The painful announcement has been received of the death of the bishop of this diocese, the Right Rev. T. G. Hatchard, D.D., who was consecrated on the 24th of February of last year, and was cut off, too early for his bereaved diocese and family, on the 28th of last February. He leaves a widow and six children.

LONDON, April 23.—The *Times* this morning urges the instant passage of the land bill as in its present shape, and says the opposition to it has become a serious obstacle to beneficial legislation.

Bullion in the Bank of England has increased £5,000 since last Thursday.

In the House of Lords to-day the oaths were administered to Lord Wolverton, who took his seat for the first time.

The Earl of Clarendon submitted correspondence in regard to the recent tragedy in Greece. He said the Greek and Turkish Governments were both making active and united efforts to secure the capture of the entire band of assassins and troops were in hot pursuit. Over half

of these seven were already beheaded, five were undergoing examination, and would undoubtedly be executed.

Earl of Carnarvon thought the Greek Government responsible for the atrocities of these brigands, but he advocated suspension of judgment until a thorough investigation had been made.

In the Commons Mr. Gladstone promised to bring in a bill to repeal the Ecclesiastical Titles Act.

The House went into committee on the Irish Land bill.

Mr. Headlam offered an amendment obliging the tenant to vacate peaceably at the termination of his lease.

The Attorney-General regarded the amendment as questionable. It appeared designed to neutralize the benefits contained in the bill. The amendment negatived the other amendments proposed and discussed.

Mr. Otway in laying before the House the Government correspondence, said official information had been received from Athens confirming the worst details of the massacre. He added that at the last accounts the brigands were yet uncaptured, and were making for the Turkish frontier. The Turkish authorities, however, were on guard, and would arrest the fugitives if they attempted to cross the border. Mr. Otway then said, in conclusion, that the remains of the victims had been embarked on board the frigate *Antelope*, and taken to Malta.

The *Churchman* announces the illness of the Archbishop of Canterbury. It is so serious that he will offer his resignation, which is hourly expected. The *Churchman* adds that the Bishop of Winchester will be appointed his successor.

ALTERATIONS IN THE BOOK OF COMMON PRAYER.

The proposed change in the Lectionary is leading to the inquiry whether other changes are necessary or desirable in the book of common prayer.

Hitherto there has been a sensitiveness almost amounting to disease in reference to any projected alterations. And we confess that, for many reasons, we ourselves

would shrink from the responsibility of making changes in that book which has been the companion of our forefathers, and which is regarded by us as second only to the inspired Word. Still, we cannot close our eyes to the fact that changes are inevitable. The appointment of a commission in these days means work. They must have something to do. The proposed change in the lessons for the year will be a radical one, excluding, as we trust it ultimately will, the entire Apocrypha, which ought never to have a place, side by side with the Word of God; the preparation of a third service; the avoidance of unnecessary repetitions; the removal of obsolete words, and, perhaps, the substitution of the standard translation of the Psalter, amended or as it now stands, for the less correct translation of the Prayer-book made from the Latin version or Gallican psalter; the changes in the rubrics; the making optional the reading of the Athanasian creed; the use of one creed instead of two in the morning service; the adoption of a uniform hymnal, and then the bringing into harmony with the Articles and holy Scripture, expressions which are regarded by some as doubtful or unsound,—all of which points are openly discussed in Great Britain and Ireland, and in the United States, shewing that the time is rapidly approaching when it will be found necessary to issue a new and standard book of common prayer.

We do not think that the Irish church, organized as it now is, will hesitate for a moment to take up these questions as they arise, and manfully meet them. The Protestant Episcopal Church in the United States long ago adopted many of the proposed changes, and is even now considering others. The Canadian branch will find itself compelled, at the next Provincial Synod, to enter more or less upon these discussions. It is notorious that there is

an edition of the book of common prayer in circulation. The society for promoting Christian knowledge has issued copies more or less complete, with or without the psalms in metre, and with versions of hymns for which there is no proper authority.

Mutilated prayer-books are abundant, and the time has arrived when it behoves the Canadian branch of the church, though organized as it is, and competent for the work, to issue editions of the book of common prayer for use throughout the Dominion. We hope that at the next meeting of the Provincial Synod a committee will be appointed for this purpose, selected from the various dioceses. We know of no measure more important than this.

—The degree of Master of Arts, *ad eundem*, was conferred by Queen's University, Kingston, on the Rev. Wm. B. Curran and Rev. J. P. Dumoulin, both of this city. They were laureated at the meeting of Convocation held last Friday.

THE GUIBORD CASE.—On Friday last His Honor Judge Mondelet gave judgment in this celebrated case to the following effect:—"That the Fabrique and parish priest are not superior to the law, which requires them to bury the deceased with the ordinary rites and usages."

CHRIST CHURCH CATHEDRAL.—At a meeting of the congregation held on Monday, 2nd of May, the following gentlemen were unanimously elected a Select Vestry: Messrs. M. H. Gault, W. B. Lamb, F. McKenzie, S. E. Dawson, Robt. Evans, Thos. Howard, John Swanton, J. J. Gibb, D. R. McCord, John Blakeney, T. S. Brown, D. R. Wood, J. J. Brown, George Barnston, M. Sanborn.

ST. LUKE'S CHURCH. INDUCTION.

On Sunday morning last the Rev. Jas. Thorneloe, of Georgeville, was inducted into the charge of St. Luke's church by His Lordship the Metropolitan. The Rev. W. Early read the opening prayers, after which Rev. James Thorneloe read the lessons, when Rev. Thos. Watson read the succeeding prayers and the litany. The Rev. Mr. Thorneloe was then inducted into the charge, being addressed as follows:

We, by Divine Providence, Bishop of this diocese of Montreal, do, by these presents, give and grant unto you the Rev. James Thorneloe, in whose learning and sound doctrine we do fully confide, our licence and authority to discharge the office of Priest in the church of St. Luke, possessed of full power to perform every act of ministerial function among the people committed unto you,—you continuing in communion with us, and complying with the rubrics and canons of your church, and with such lawful directions as you shall at any time receive from us.

And as a minister in this church, you are faithfully to feed that portion of the flock of Christ which is now entrusted to you—not as a man-pleaser, but as continually bearing in mind that, in the great and important work of winning souls to Christ, you are accountable to, and above all to the chief Shepherd and Bishop of the church.

The senior-churchwarden, then presented Mr. Thorneloe with the keys of the church, saying:—

"In the name and behalf of this church of St. Luke, I do receive and acknowledge you, the Rev. James Thorneloe, as Minister and Pastor of the church; and in token thereof I give into your hands the keys of this church."

To which Mr. Thorneloe replied:—

"I received the keys of the church of God at your hands, as pledges of my institution, and of your reception of me as your appointed Minister. And I, on my part, do promise, by God's help, to be a faithful shepherd over you, in the name of the Father, of the Son, and of the Holy Ghost."

The Bishop then handed the church books to Mr. Thorneloe, saying:—

"Receive these books, and let them be the rule of thy conduct in dispensing God's holy Word, in leading the devotion of the people, in administering the Sacraments of Christ, and in exercising the discipline of the church. And be thou in all things a pattern to the flock committed to thy care."

The congregation then sang a hymn; after which appropriate prayers were read by the Bishop, followed by the ordinary communion service. His Lordship then preached a very appropriate sermon from Malachi ii. 7:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

MCGILL UNIVERSITY.—The annual convocation of the faculties of law and arts took place at the McGill University on Monday last—Peter Redpath, Esq., presiding. The proceedings were opened with prayer by Archdeacon Leach, after which the list of prize-takers and graduates in honors, together with the standing of the students in the various classes, were read. The prizes having been given to the winners, Mr. Baynes administered the usual formula to the graduates, after which the Vice-Principal "capped" them, and presented each with his diploma. The following received the degree of M.A. in course: Messrs. J. C. Bancroft (absent), F. Hicks, J. Morrison, Colin Campbell Stewart, and John Wilson. The Vice-Principal then delivered an address, in which he contrasted the past with the present history of the University. The honorary degree of B.C.L. was then conferred upon Mr. Wurtele, one of the acting lecturers in law; and the degree of LL.D. upon the Rev. C. Bancroft, M.A., D.D.; Rev. W. Bond, M.A.; Rev. John Corder, Mr. Henry A. pinwall Howe, Rev. Geo. Douglas, Rev. D. H. McVicar, and Rev. H. Wilkes, M.A., D.D.

Correspondence.

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

THE MISSION FUND.

To the Editor of the Church Observer.

SIR,—Taking up the subject of the mission fund of this diocese, on which you invite discussion, by an article in your last number, let me first clear the way by a few preliminary remarks. Our church is duly organized upon the voluntary principle. Apart from such extraneous aid as it has been receiving, and which is being gradually withdrawn, its support and extension depend altogether upon the goodwill of its members. It has no authority to make compulsory on any member the payment of any sum whatever, except with his own consent. It is evident, therefore, that any efforts towards the increase of the support furnished, or the extension of its work in destitute parts of the diocese must, if they are to have any success, be such as will promote the goodwill of the people in that direction.

It must also be borne in mind that it is a church newly planted in a comparatively new country; that a large portion of its stations are still unfurnished with churches, or parsonages, or glebes, or schools, and that the efforts of the people in such localities will naturally be directed towards the supplying of all these necessary local adjuncts, rather than to a general mission fund, for some time to come.

In this position of affairs, it is now, of necessity, a "day of small things" with us, so far as a mission fund is concerned. Recollecting this, we shall not expect too much, and if we have the wisdom not to attempt any unnatural forcing process, but to rest content with a natural growth, we shall have the satisfaction of its being sound and healthy, although slow. There will not be, in our day, any such fruits of its growth as fat livings or sinecures. Its clergy will be, as a body, hard worked and poorly paid, and therefore more likely to be composed of men who have left all that they may follow Christ.

In the practical working of our church organisation, every thing should be with a view to make the relation between pastor and people permanent rather than temporary. Frequent changes are to be deprecated, and in any plan adopted for providing a mission fund, this should be borne in mind. Nothing should be allowed which would tend to prevent or destroy the *entente cordiale* which should exist between pastor and people, but everything should be done, as far as possible, to promote it, and I might say to make it an object to cultivate a state of mutual good feeling.

If it has unfortunately happened in some instances that, for personal reasons, the people have neglected or refused to pay their clergymen, or if some clergymen, from a feeling of antipathy, cannot bring themselves to ask the people for the hire for which they have labored, it does not follow that a scheme which would relieve those clergymen from their embarrassment would be the best for the diocese generally. It would, in fact, be just the reverse, as it would be making what are rare exceptions serve as the general rule, without even in the exceptional cases doing away with the practical difficulty, the want of a good understanding between the pastor and his people.

The practical preliminary question to be decided is this: Are the relations between pastor and people, in those parishes which are partly self-supporting, to be, in so far as the amount contributed by the people for the support of their clergyman is concerned, the same as in those which are self-supporting? Or, to put it in another form: Are we to consider the mission fund as a means of supplementing the efforts of the people, or otherwise? If, as I contend we should, we accord to the efforts which the people make to support their own clergymen the place of honor in our estimation, whether the parish be self-supporting or otherwise, then the mission fund takes its true position as a subordinate means of supplementing such efforts where necessary. But if, for the sake of the few exceptional cases I have referred to, we take away from the people, in that large class of our parishes which are partly self-supporting, the satisfaction and pleasure it is to them to contribute according to their means in a direct manner to the support of him who is set over them in the Lord, and by them honored and beloved as his position and character entitle him to be, and instead, require them to hand over their contributions periodically to some stranger deputed by the mission board, who, perhaps, when receiving their money, will rate them severely for not giving more, I predict rapid decay instead of healthy, though slow, growth; and instead of those parishes soon be-