

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, APRIL 27.

NOVA SCOTIA.

While Riel and his followers are in actual possession of the Red River Territory, at the supposed western boundary of the Dominion, Nova Scotia is agitating all sorts of petty treason in the east. We do not know what new offence has been given to our discontented Maritime neighbours, but we regret that they should have seized such a crisis as our western troubles have brought upon the country, to shew their dislike of Canadian rule. We have some hope that the agitators do not represent the best portion of the population. Nova Scotia has always made loud professions of loyalty, and the Riel rebellion is as much against the crown of England, with which our eastern friends desire connexion, as against the hated Dominion of Canada, of which Nova Scotia has been nearly three years a part. Surely it is neither generous nor loyal to move resolutions against continuing in league with Canada, just at the very point of time when she is pressed by foes from without and from within. Even admitting that there was blundering in the conduct of the Red River negotiations and the attempted establishment of government there, that is not sufficient reason why any one in the Dominion should cry out for annexation. Perhaps the reports which reach us of the doings of the anti-confederate and annexation parties in Nova Scotia are exaggerated. We hope so. There is trouble enough in the now not very strong hands of the Government, without the renewal of old grudges. Has Mr. Howe anything to do with this? Or, more likely, is it not the work of American agents, paid to spread disaffection?

RUPERT'S LAND.

The situation of affairs at Red River, if it continue long, as it is at present, cannot but be attended with disastrous effects to the little rising church colony there established. Bishop Machray and his clergy are entitled to our fullest sympathy and, indeed, under the circumstances, it would be only fitting that in some public way this sympathy should be expressed by both the clergy and laity of Canada. Even at best, the life of the isolated missionary is one of no little hardship and of frequent perils of various kinds. To the ordinary risks of his position, Dr. Machray and his little band of co-workers have seen the addition of danger from insidious fellow-settlers. He is in the midst of foes, religious and political. He must be thrown back considerably from the high hopes which he cherished of increasing emigration succeeding the Canadian possession of the territory. He was just engaged in the work of establishing on a firm basis his theological college for the preparation of native candidates for the ministry. Shortly before the time of Mr. McDougall's attempted entrance into Winnipeg, a meeting was held in Cambridge for the purpose of rendering aid to this most worthy enterprise, the Bishop of Ely being in the chair. At that meeting the following statement of the Rev. T. T. Perowne, (Bishop Machray's commissary in England,) the reading of which now will, we are sure, excite active sympathy on the part of our readers:

"The diocese of Rupert's Land has, at the present time, a special claim upon the sympathy and support of English-churchmen. There is every reason to believe that the advancing tide of emigration will shortly reach that hitherto isolated thinly-peopled country. Rupert's land has recently been transferred to the dominion of Canada, and Canada will be obliged to open

up railway communication with it from Lake Superior. A survey of the country has already been commenced for that purpose. The communication from the direction of the States is also rapidly progressing. Bishop Machray writes, under date 7th September, 1869: 'The days of our isolation meanwhile draw to a close. There is a wonderful extension being made towards us of railway communication in the States. A new line, nearly 300 miles in length, direct from St. Paul's to Breckenridge, on the Red River, 15 miles above Fort Abercrombie, is to be completed by next summer. This will bring us about 150 miles nearer rail than this year, when we struck on another St. Paul's line at St. Cloud. It is believed that within three years the Minnesota Railways will be extended to this settlement, and the land will be rapidly settled up to us.' 'As for this country,' the Bishop adds, 'the harvest is a wonder to every one who enters it. The crops are simply magnificent. Uncared for fields yield this year like the best cultivated land in England. There are heavy crops of wheat, barley, oats, peas, turnips, potatoes, &c. The land, the strangers say, must soon have millions on it. There is no heavy burden of a lifetime before the plough.' In prospect of the large influx of population which may thus be reasonably expected within a short period, the Bishop is most anxious to place his Diocesan College on something like a permanent footing, in order that it may serve as a centre of diocesan and missionary effort when the emergency arises. The college was founded by Bishop Anderson, and has been revived by his successor, for training students for the ministry, and at the same time a high school for general education. It has succeeded admirably hitherto. By the last report of the Warden—Archdeacon McLean—there were 40 students. Three of these, belonging to the senior theological department, had been ordained; while eight others formed a junior theological class, including six who were in training for missionary work, and were supported by the Church Missionary Society. The Bishop feels it to be of the utmost importance to give a measure of permanence to the college, under the existing circumstances of his diocese. The immediate object which he has now in view, and for

which he appeals to the church at home for aid, is the endowment of a chair of theology. The Society for Promoting Christian Knowledge has generously promised to give £50 for this purpose when £2000 shall have been secured from other sources. Of this £2000, the Bishop has already obtained £730. Part of that sum may probably be contributed by the church in Canada. But it is to England that he looks for the principal part of it. 'I cannot say,' he writes, 'how great importance I attach to this small endowment being early obtained, as we shall soon be pressed with other efforts finding funds for clergy and churches, and then the building of a substantial college. If only a few influential and wealthy churchmen could be brought to see the advantage of our being helped to this sum, the matter would soon be accomplished. It is scarcely necessary to add that in making this appeal the Bishop cannot be fairly charged with throwing upon the church at home a burden which properly belongs to his own diocese. From the commencement of his episcopate it has been his constant endeavour to develop to the utmost amongst his flock the christian principle of self-support. How successfully he has laboured in this respect is fully shown by the report of the synod of the diocese, which has been printed during the present year and widely circulated in England. When their general poverty and the terrible plague of grasshoppers by which they have lately been visited are borne in mind, it will readily be admitted that 'to their power, and beyond their power,' the people of Rupert's Land have contributed to the maintenance and extension of the Gospel among them. As fellow christians and fellow churchmen, they ask us for the love of that Gospel, and for the love of Him in whom we are all one, to help them in the work in which their united strength is quite unequal.'

THE CANADIAN CHURCH.

The relation in which the church in Canada stands to the English establishment is a very peculiar one. Our bishops are no longer appointed by the Crown, and as far as our organization and government are

concerned, we are, to all intents, independent. This peculiarity of relation, though shared in, to some degree by the other colonial branches of the Church, comes out, for various reasons, in stronger relief, in this ecclesiastical province. In the synod which was held in this city in June, 1867, our position was very clearly defined by our late revered Metropolitan. In the address which he delivered on that occasion, his Lordship thus referred to the lead which Canada had taken in bringing about colonial church independence, and the responsibilities consequent thereon, in the following terms: "I feel that very much will depend, not merely as to the future of the Church in Canada, but as to the success of the working of the colonial Church elsewhere, upon the manner in which we, who have first begun this form of substantive existence—what I may call *autonomous* existence—shall discharge the duties that fall upon us." And on the same occasion, in referring to the objections made by the Dean of Westminster to the admission of bishops of either the American or Canadian Church, to the Pan-anglican Synod, he gave the following quotation from a convocation speech of that dignitary: "They are indeed still called bishops of the United Church of England and Ireland, but . . . there exist very great doubts whether the Church in Canada is not now as entirely separated from the Church of England, as is the Episcopal Church in the United States."

"But," added the Metropolitan, "I maintain that whether we be in the old formal connexion, or are to be formally separated, we shall be still the same in heart and spirit; that, in all that constitutes the essence of churchmanship, there is not in England any body of men more anxious to adhere to those old paths on which we started as members of the united Church of England and Ireland than are the churchmen of Canada."

Since these words were written, two most important events have occurred—two important chapters have been written in the ecclesiastical history of this century,—the Lambeth Conference and the disestablishment of the Irish Church. The former of these, which was convened to meet the necessities and perplexities of the Colonial Church, and which was suggested by this very ecclesiastical province of Canada, through its Metropolitan, proved that, though outward circumstances might differ, no essential separation had taken place, or is likely to take place, between the various and world-scattered branches of our Reformed Catholic Church. In that Synod there were episcopal deputies of the Anglican communion from all ends of the earth, representing dioceses and provinces under many varieties of dependence and independence in their relations to the state. But the same doctrines, the same forms of worship, bound them all in one. May God grant that they may ever, in spirit, continue so!

The other event—the disestablishment of the Irish Church—shews how precarious are any merely human or political bonds of union. The Irish branch of the "United Church of Great Britain and Ireland," of whose separation from the complementary branch in England no one dreamed ten years ago, is now placed, by the caprice of a statesman, in the same position (as far as the State is concerned) as any of the various dissenting denominations. The Irish Church has thus been received into the sisterhood of independent churches. With its members we are now in living sympathy, united by the additional bond of independence from state support, and freedom from state control.

That the disseverance from the State of the church in Ireland is only the first act

in the drama of general disestablishment, we have much reason to believe. The West Indian branch of the church has already been numbered among the *dramatis personæ*, and it is not improbable that the work of disintegration, after traversing the irregular area of the Colonial Church, will finally reach the "Mother Church" in England.

When that event has come, men will look back to the Lambeth Conference or pan-Anglican Synod as a happy precedent, and, no doubt, such assembling, at stated times, of the various co-ordinate branches of our communion will become a necessity. But, until then, is it to be supposed that the Church of England has, beyond the respect which we willingly concede to its age and position, any precedence or authority over the other imperial branches of the Church any more than over the Church in the United States.

This question is worthy of consideration. We are inclined to think ourselves in all respects independent. We believe this to be the real state of the case. If we mistake not, Bishop Fulford always favoured this view of it. But there is, nevertheless, a feeling prevalent that in some indefinable way we are still subordinate to the Church in England, so as to be bound to follow its guidance in matters of doctrine and discipline. It is of the utmost importance that this question should be brought to a decision. We have not the advantages of state support, but our loss is compensated by freedom from state interference. Now we know from painful experience how little the State is to be trusted in matters of creed or ritual. We cannot tell what changes may be made in the doctrines or formularies of the Establishment. Are we obliged to follow it or would our refusal be schism? Are we obliged to concur in any changes what would involve heresy, or innovation? It is needless to reply. But we think the nature of our connexion with a church,

which is exposed to such risks to its faith ought to be most clearly understood.

STIPENDS OF CLERGYMEN.

A very important sub-committee has been appointed by the executive committee of the synod of Montreal, in view of the reduction of the grant made by the Society for the Propagation of the Gospel, and the necessity for an increasing income for the mission fund. The duty of that committee will be, we presume, to consider the whole subject of grants made to parishes and missions and to report for the action of synod. The committee is so formed that we entertain very high expectations concerning the practical suggestions they may make, and the beneficial result to the diocese of carrying those suggestions into effect.

We are certain, however, that in a great measure the hopes formed in reference to the action of this committee will be, in a great degree, frustrated, unless provision be made for relieving the missionary clergy from the duty of collecting from their missions or parishes, the local contribution. The clergy should altogether be relieved from this duty by the synod, and a committee appointed upon whom it should devolve.

We think this committee should have large powers. Where grants are made, it should have the right to decide the amount that ought to be contributed by the parish or mission. It should be directed to enquire at stated periods whether there are any arrears, and when arrears are found to have accumulated, it should have the power of examining into the cause, with a view to reporting to the executive committee for its action thereon. Nor should the responsibility cease with the primary arrangements for the stipends, or the en-