

ism within the English church which may prove fatal to her very being as the church of the nation. In this light the parting words of the reviewer respecting the results that are to be apprehended are deserving of consideration:—"If the Anglican church exhibit so much lameness of structure, a rude shaking, which shall displace the girders of establishment, may break it up into fragments, of which the fissures are only too plainly visible. And then, piecemeal, it will be absorbed instead of absorbing,—the ritualists by Rome, the *Rockites* and *Recordites* by the Evangelical sects, the ultra broad party by the Socinians, and the Anglican residue like a bankrupt parent, will have to apply to her children of Scotland, of the colonies, of the United States, to enter with her into a new alliance upon equal terms. But what if she should discover that the daughter churches had suffered irreparable injury by the disestablishment of their ancient mother? That they had lost—not moral, least of all spiritual,—but certainly social weight? And can this force be dispensed with?"

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

Church Observer.

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

MONTREAL, 17TH DECEMBER, 1868.

TO OUR READERS.

THE *Church Observer* having now nearly completed its first year, the Committee controlling its affairs have to announce that a gentleman of Evangelical principles, in whom the Committee have the highest confidence, has offered to undertake the publishing of the paper, and to have it registered in his own name, on the following terms:—

First.—That one hundred Clergymen be found to guarantee the sum of \$15 each, for one year; or obtain ten new subscribers as an equivalent.

Second.—That a further sum of \$600 be guaranteed by the Laity, to enable him to enlarge the paper to nearly its original size—say a sheet of Double Demy, eight pages.

The Committee have much pleasure in stating that the above sum of \$600 has already been obtained; so that nothing now remains but the \$1,500 guarantee upon the reception of which the *Church Observer* will not only be continued, but will be enlarged. A circular on this subject has been addressed to the clergy of Quebec and Ontario, together with blank forms of guarantee, to be filled up and returned to this office by those favorable to the project.

The Committee wish to ask the supporters of the *Observer* whether, in their opinion, the times are not such as to warrant every effort that Evangelical men can possibly put forth, to maintain the purity of the Church, and the faith of our people?

If the above \$1,500 guarantee is given, it is proposed to commence the new edition during the first week of January, 1869. It therefore becomes absolutely necessary for intending guarantors to fill up the form sent, and address it by *return Mail*, as follows:—

CHURCH OBSERVER, MONTREAL, (Q.)

Acknowledgment of receipt of guarantees will appear in due course in the *Observer*.

Present subscribers to the *Observer* (out of this city) who do not wish to continue as such, will signify their intention by refusing to take from the post office the number of the paper which will be issued on Thursday next, the 24th instant, marking "refused." Duplicate copies will be sent for the purpose. All who retain that number will be considered as subscribers for the ensuing year. City subscribers will notify us of their intention either at our office personally, or through the carrier.

GROUNDLESS FEARS.

There are many persons—some of them thoughtful, some of them superficial—who profess to see nothing before the Church of England but disruption and destruction. It is the subject for discussion in the secular press,—a thing that gives us much satisfaction,—and it is the topic which occupies much space at present in the columns of the religious periodicals; and most of the former and some of the latter speak as though the church had experienced a moral earthquake, and was toppling to its fall.

With those under Roman catholic influence there is a feeling of exultation; and no wonder, for, let that Church of Rome get

rid of her formidable foe, the Church of England, and she believes, and not without reason, that England is hers.

The Church of Rome cares little for individual converts; indeed—as their archbishop has openly proclaimed, and as every observer must admit—they are doing too well the work of the Romish Church in their own Church to make it desirable that they should leave. They are more useful as traitors within the church than they can be as foes without.

And the ritualistic press scarcely conceals its gratulation as the fancied signs of disruption become more visible; and no wonder, again, for it will facilitate the descent of its patrons to Rome.

Now, we are glad to believe that those persons who fancy they see evidences of a fall in the church are entirely mistaken. We feel sure that those, our enemies, will be grievously disappointed in their expectations. The great heart of the church, composed to a large extent of the laity, is sound; and that which causes alarm to some, and gladness to others, to our mind, is simply a sign of health, the sloughing off of disease which has long oppressed the body, leaving the church fresh with new vigour and energy.

That the ritualists will go to the Church of Rome, are in fact Romanists within the church, we have no doubt. The high church party in the mother country are beginning to discover the truth of this statement, and are withdrawing from their company, denouncing their tendencies. But we believe that the loss, even as regards numbers, also with few exceptions in the matter of scholarship, is very much over-rated; and we appeal to every right thinking man, will not the gain to the church in every sense, moral and religious, be immense?

That the rationalists will sink out of sight, will disappear from the church, we entertain, moreover, no question; but their insignificance—except like the ritualists in blatant self-assertion—is very little realized. We come, then, to the "old-fashioned high churchmen" and "the Evangelicals" as they are called; and of these we assert, without the fear of being successfully controverted, that their attachment to the church cannot be shaken; they are laughed at for what is called "blind devotion;" they are sneered at as narrow and bigoted; they are threatened—we do not like to use the word "bullied," though that would best express the course of our ritualist contemporary in this city—with all sorts of purgatorial pains: all in vain. They love the church with undying

loyalty, and the mental voices of spurious offspring, and the more her true sons are ill-treated for their affection to her by sneers and misrepresentations, the more closely they cling to her. And this the ritualists, especially, cannot comprehend; they have not felt our love, and therefore it is beyond their belief. They cannot understand the deep, intense abiding, contented love which we cherish for our dear church. We feel that her bosom is our rest, our home; we are satisfied; we do not look for anything better in this world; we have no belief that there can be anything better short of the bosom of Jesus. The ritualists are far different; the Church of England is not their earthly rest: they are way-farers putting up for a brief time at the Inn; there is much to refresh them, but they are not content, they are restless, it is not their earthly home; their affections are fastened upon Rome, and short of Rome they can find no peace; and, therefore, they have no sympathy with those who lovingly cling to the church, and no faith in the stability of their attachment.

We wonder the ritualists have no suspicion of all this. The organs of the high church party are loudly stating their convictions. The Evangelicals have all along been shocked by the decided Romanism of the tenets avowed by the ritualists. And the *Dublin Review* and the *Weekly Register*, alike on the part of the Church of Rome, "laugh," as they say, "at the wretched imitation of our rites," "and," as they add, "are too much of Englishmen to be captured by the humbug of men who look one way and pull another."

The *Weekly Register* has discovered, moreover, that just now the leading clergymen of the ritualistic school are alarmed, because—as perhaps some of their admirers in this city could inform us—the more honest are going too fast, are getting too far ahead of the laity's education in ceremony and doctrine; are, in fact,—we do not mean in this city, but so the *Weekly Register* states—"going over to Rome daily." And "their last dodge," so the writer informs us "is, when they hear of a person of note as likely to seek refuge in the Catholic Church, they publish in their own organs that Mr. So-and-so has joined the Church of Rome. The individual who thus reads his name in the papers is, most probably,—to use a vulgar saying—"choked off" his contemplated conversion, and telegraphs to the papers a contradiction of the report, and thus it is made to appear that we Catholics parade as conversions what are, in fact, nothing of the kind." Can nothing put shame into these ritualists?

THE UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

It will be remembered that at the last meeting of the Diocesan Synod the following resolution was adopted:—

"That, with a view to gain a more hearty and earnest support of Bishop's College, Lennoxville, by the members of the church in this Province, a committee be appointed to enquire and report to this Synod in what way and to what extent the College may be brought into a greater state of efficiency, and that the Synod of the Diocese of Quebec be requested to name a similar committee to co-operate with the committee of this Synod."

This resolution was brought forward by Strachan Bethune, Esq., late Chancellor of the Diocese, as a substitute for those of the committee on education, and which were thus expressed:—

"1. Resolved, that the members of this Synod pledge the Diocese they represent to a more hearty and earnest support of Bishop's College, Lennoxville.
2. Resolved, that the sister Diocese of Quebec be respectfully requested to do the same."

It was wise and considerate in the Synod before pledging itself unqualifiedly to a more earnest support of the College to look carefully into its constitution and practical working, to ascertain whether it was possible, under existing circumstances, to make it an effective and successful institution. We sincerely hope that the labours of the joint committee will prove successful, and that their report may be such as to secure the cordial co-operation of the members of the church generally.

Bishop's College was incorporated by an Act of the Provincial Legislature in 1848. The corporation was to consist of: "Firstly, the Lord Bishop of Quebec, or other the superior ecclesiastical functionary of the United Church of England and Ireland in the said Diocese of Quebec,—Secondly, the Trustees of the said Bishop's College, not less than three in number,—and thirdly, the College Council of the said Bishop's College, not less than three in number, which said Trustees and members of the College Council shall be named by the said Lord Bishop of Quebec, or other superior ecclesiastical functionary as aforesaid, and shall, in the event of their death, removal from the Province, dismissal from office, or resignation, be replaced by other persons to be named in like manner, and so on continually for ever."

Thus it will be perceived that the corporation was to consist of the Bishop of the Diocese, *ex officio*, and of not less than three trustees, and a college council not less than three in number, all appointed by the bishop or other functionary. Is this a wise arrangement?

The corporation was to have its seal and privileges "provided always that the same, and established by the said corporation in manner aforesaid, shall be of any force or effect until the same shall have been sanctioned and confirmed by the said Lord Bishop or other ecclesiastical functionary as aforesaid." Is not this too absolute?

In 1852 this Act was amended so as to give the Bishop of Montreal, and any other bishops who might be appointed in Lower Canada, joint powers and privileges with the Bishop of Quebec, "provided that in the case of a difference of opinion between the said Bishops, in the event of their being equally divided in the exercise of any of the powers hereby conferred upon them, the opinion of the bishop who is senior by priority of appointment shall prevail, and his decision be final." Is this wise?

The Royal Charter of Bishop's College bears date, Westminster, the twenty-eighth day of January in the sixteenth of Her Majesty's reign. It recapitulates the Acts of the Provincial Legislature, and ordains and grants that the said College shall be deemed and taken to be an university, "and shall have and enjoy all such and the like privileges as are enjoyed by our universities of our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent, and that the students at the said College shall have liberty and faculty of taking the degrees of Bachelor, Master and Doctor in the several arts and faculties of divinity, law and medicine at the appointed times, and shall have liberty within themselves of performing all scholastic exercises for the conferring of such degrees in such manner as shall be directed by the statutes, rules and ordinances of the said College; and in order that such degrees may in due form be granted in the said College, we do further will and direct, and ordain that there shall be at all times a Chancellor and Vice-Chancellor of the said university, to be chosen at and for such periods of time, and under such rules and regulations as the corporation of the said College may, by their statutes, rules and ordinances, be from time to time passed for that purpose, think fit to appoint; and that the Chancellor, Vice-Chancellor, Principal and Professors of the said College, and all persons admitted therein to the degree of Master of Arts, or to any degree in divinity, law or medicine, who from the time of such their admission to such degree, shall pay the annual sum of twenty shillings of current money for and towards the support and maintenance of the said College, shall be and be deemed taken and reputed to be members of the convocation of the said university, and as such members of the said Convocation, &c."

In looking over the statutes we find the following:—

3. "The senior bishop of the Dioceses of the United Church of England and Ireland in the Province of Lower Canada, for the time being,

shall be president of the corporation, and the other bishops or bishops, vice-presidents."

By this arrangement it will be perceived that the Bishop of Quebec is now the president of the corporation. Article 7 ordains that:—

"The professor of Divinity shall be appointed by the visitors (*i.e.* the Bishops) jointly, and shall be a clergyman in full orders of the Church of England, and a graduate of some university of repute in the British Dominions."

Ought not the corporation to have the approval of the man so selected, and is the restriction necessary? Thus, supported by the Acts of the Provincial Legislature, possessing a Royal Charter with a considerable endowment from the Clergy Reserves, and grants of money or land in England and this country, with the warmest wishes of numerous friends of every shade of theological sentiment, Bishop's College was commenced, and to the present day has been pursuing its career of usefulness. Looking at the powers exercised by the bishop or bishops, we think they should have the chief credit of the good that has been done; while if, in any respect, the university has failed to meet the expectations of the public, they ought to bear the greatest share of the responsibility. That good has been done, there can be no doubt. Some of our most useful men have received a partial training at Lennoxville; but that it is not at present in a satisfactory state appears from the report of the committee on education, the startling fact that it is without a Divinity Professor—the worthy Principal, Dr. Nicolls, being obliged to take the chair in addition to his already over-burdened office—that there are comparatively few students, and that the university is weighed down with debt. We have no hesitation in saying that this is due in part to the want of confidence existing in the minds of churchmen generally as to the theological tendencies of the institution, or its surroundings. People have thought, right or wrong, that lately the graduates of the institution have shown unmistakable signs of leaning towards ritualism. This is unfortunate; for we are convinced that neither the Principal of the college, nor the Chancellor, has any sympathy with these views.

We have sometimes thought that if the theological department, under Dr Nicolls or some other competent clergyman, were to be removed to Montreal; it might become one of the best schools of the prophets on this continent. The young men would have the benefit of the instruction of the bishop and resident clergy; they would see the practical working of the church in all its branches, and have the opportunity of hearing not only the best preaching the city affords, but also able teachers from abroad.

It is well that this whole subject should be thoroughly ventilated, and we shall be glad to have an expression of opinion from our correspondents which may assist the diocese in its future action.

We are persuaded that Bishop's College, Lennoxville, might be made all its venerable founder hoped it would become, but it can only be by securing for it the confidence of the church. We think that in the work of education, as in our Synodical action, we have committed a great mistake in endeavouring to transplant elements from the mother country which cannot be developed here, except to the detriment of the church. Let us take warning from what is happening in Ireland, and more or less in England, and get rid of human additions to a pure and scriptural Episcopacy, and those ideas which belong to a by-gone age. We believe there is a sincere desire on the part of some of the trustees to do what they can to make Lennoxville a popular and flourishing institution, and we hope they will succeed.

RETURN OF MR. BRYDGES.—We are glad to learn that C. J. BRYDGES, Esq., has returned with his son from England, and that his mission proved successful. When Mr. BRYDGES took charge of the Grand Trunk Railway, its condition appeared to be utterly hopeless; the complications and difficulties were such as might well have deterred most men from the undertaking. No impartial observer, however, can fail to acknowledge that he has accomplished wonders, and that if any one can extricate the Company from difficulties, he is the man to do it. We believe he possesses talents of the very highest order, and that the directors of the Company in England have thorough confidence in his integrity and Christian character. Our opinion is, that Mr. BRYDGES is destined, if spared to take a still higher place among the public men of the Dominion. Such men should be cherished, for they are few in number. At the same time that we make these remarks, we feel deeply for the original stockholders of this great line of railway, who, as in the majority of such vast enterprises, have met with disappointment and loss. The errors which were committed, however, whatever their nature, were committed at the commencement of the undertaking, long before Mr. BRYDGES had any official connection with the Company.

THE SABLEVOIS MISSION.—On the first or second Sunday of January, several of the Sunday schools will meet in Trinity Church at 3 P.M. The sermon will be preached by the Rev. Canon BOND, and the offering will be devoted to the Sablevois mission. The institute at Sablevois has now upwards of forty scholars, boarders, and is in need of funds. No mission of the church is more deserving of support.

CONFIRMATION.—We are glad to see that the Lord Bishop of Toronto has consented to hold confirmations next month, in the Cathedral and in St. George's of this city.

DONATION.—The Treasurer of the Montreal Protestant Orphan Asylum acknowledges with thanks, the receipt from J. DRUMMOND, Esq., the very handsome donation of one thousand dollars, being the amount of a legacy left to that institution by the late Joseph Drummond of Petite Cote.

TRINITY CHURCH.—A sale of work, by the young ladies' sewing society, will be held in the Lecture Hall of the church on Monday evening, at 7 o'clock. By the kind permission of Col. FLETCHER and officers of the 60th Rifles, the Band of the Regiment will perform during the evening. A refreshment table will be provided.

DEAF MUTES.—We have been requested to announce that a public examination of deaf mutes will take place in the Mechanics' Hall, on Friday evening, 18th inst., commencing at eight o'clock. The Revd. Dr. BANCROFT will preside.

ANNUAL SOIREE.—We have been requested to intimate to our readers that the Irish Protestant Benevolent Society purpose holding their thirteenth Annual Soiree on Thursday, the 7th January next, in the St. Patrick's Hall; and that the Committee of Management are making arrangements which will render the evening's entertainment more attractive than any heretofore given. We may add that the object is one which commends itself to all classes of the community, and we therefore hope the funds of the Society will be largely increased by the effort.

SOUP KITCHEN.—We are requested to state that the managing Committee of the Protestant House of Industry and Refuge, Dorchester Street, have completed their winter arrangements to give a plentiful supply of excellent soup at the kitchen of the Institution, every day at noon; so that no person should be obliged to go home or to starve or suffer from hunger.

EXPLANATION.—We regret to state that during the night of Friday last, our office was forcibly entered by some unknown person or persons, and a large portion of last week's edition of the *Church Observer* carried off. As a consequence, the delivery to subscribers in the city was incomplete. Unfortunately, too, the forms of the *Observer* were distributed before the discovery of the theft was made. Under these circumstances, we have to ask the indulgence of subscribers who did not receive their last week's copies.

IMPORTANT CIRCULAR.

We would direct the attention of the clergy of the Diocese to the following circular issued from the office of the Diocesan Missions; and we think it very desirable that the rural Deans, or clergy should notify the Secretary, as soon as possible, of their arrangements. This is a move in the right direction; and it is to be hoped that it will be vigorously carried into effect:—

OFFICE OF DIOCESAN MISSIONS, 77 Great St. James Street, Montreal, December 10 1868.

The Clergy of the Diocese are respectfully reminded that it is necessary that all moneys contributed by their respective parishes or Stations for Missions, and for the Widow and Orphan Fund should be sent into the Treasurer's office before 1st January, in order that he may balance his books as usual.

After this year, the Treasurer's books will be balanced and his account made up to June 1st annually. But for the current year it is necessary that they be balanced January 1st, as well as June 1st.

At the meeting of the Executive Committee, held August 12th, the Secretary stated that if the sum of \$5,000 could be raised as a gift, over and above the current income, the annual income of this year might then be used for the expenses of the next year; and thus, instead of being in debt and always in arrears, the Treasurer would always be in advance with funds, and no delay or embarrassment occur in the payment of the missionaries.

The same statement was made in the sermon preached before the special Synod, held Nov. 10th, 1868.

At an informal meeting of the Executive Committee, held September 14th, a resolution was adopted requesting all rectors and incumbents of the Diocese to send out special collectors to raise the sum of \$5,000; but the Venerable the Archdeacon subsequently stated to the Secretary, that it was found impracticable, and therefore it was the earnest desire of the Executive Committee that the Secretary should undertake the work of obtaining the \$5,000—and he consented. There is good reason for believing that the effort will be successful. Among the contributors to the fund are a few friends in the States, who have subscribed \$2,000 U.S. Currency. When the whole sum is obtained, the Secretary will publish a