

to name themselves, or mutually to name each other. If their Lordships felt this, desired to change it, and had simply pointed out the evil and thrown themselves upon the good feeling of the Synod to lessen and shorten the evil as much as possible, they would have done well. Unfortunately they attempted illegal remedies, and tried to enforce these by no less illegal dictation, and they have not only failed, but have brought some of the ridicule and odium of their failure upon the order to which they belong.

THE ELECTION OF METROPOLITAN.

From the DAILY NEWS. The report of the Committee of the Synod, which we published on Friday afternoon, placed our readers in possession of the authentic date touching the controversy that has arisen between that body and the House of Bishops. The report betrays evidence of having been framed with great caution, and is replete with proof of the ability and sagacity enlisted in its composition. It is tersely logical, and the inference to be drawn from the arguments employed seem unanswerable. We cannot lightly assume that the House of Bishops had no color of authority for the course it has pursued. The members of that House must have attached an interpretation to the words of the constitution, which they doubtless held to justify their conduct. We must dismiss the idea that personal ambition could influence them, or any motive akin to despotism. They assert the theory that the Metropolitan should be sought amongst their order, though they conceded the principle for which they contended and waived these important privileges when they submitted the name of the Dean of Norwich. It must be a profound puzzle to the outside world, who imbibe impressions without minutely investigating their origin, and are ignorant of the inner life of the House of Bishops, why those dignitaries, when they had yielded their prerogative and descended from their own class in search of a Metropolitan, should have traversed the ocean to find one worthy of the office, when an ecclesiastic of equal rank might have been found in the Synod. We know not whether the Dean of Christ Church Cathedral would have accepted the dignity, but if half a century of untiring devotion to the interests of the Church could be held to be a valid claim to the honors of the episcopacy, assuredly there was no need of alighting the Dean, and through him, the Diocesan clergy. What renders the conduct of the House of Bishops more inexplicable is the fact that no one accepted the responsibility of asserting that the Dean of Norwich would be a consenting party. Consequently, had he been elected by the Synod, we might have been thrown back into the position in which we find ourselves. It might appear extraordinary that the votes of the laity in the Synod did not always harmonize with that of the Diocesan clergy. On two occasions a majority of the latter assented to the nomination of the House of Bishops, but that assent was neutralized by the lay delegates. We do not intend to impute to the clergy subservience or servility towards the Bishops; they have acted throughout with independence and dignity; but it is indisputable that personal influences which might sway a clergyman could not reach a layman, and it is fortunate for the interests of the church, and its hopes of usefulness, that the lay delegates gave expression by their negatives to a feeling germinating in the public mind. They affirmed as distinctly as men in their narrow sphere of action could do, that the few prizes which could reward meritorious services in the church should not be alienated from those identified with this country. There is no profession from whom heavier sacrifices are exacted than the Diocesan clergy. Their incomes are scanty, their privations untold, their chances of preferment are few, and marked by long intervals. It was as the advocates of a class thus disadvantageously placed, when contrasted with other professional careers, that the lay delegates indirectly affirmed the principle, that the future Bishop of Montreal should be sought and found in the ranks of the clergy of this Diocese. And in that future to which we all look forward there is ample reason for believing that the policy of the lay delegates will be successful. We are now consigned to a delay of six months, during which interval a mutual change of opinions cannot fail to be fruitful of good results. There is some inconvenience in the suspension of the office, and thus leaving the See of Montreal vacant, but a like misfortune befell New York and endured for five years, without causing any disaster, while we can console ourselves with the reflection that within six months the Synod can re-assemble under a reformed constitution and all interests can then be reconciled.

THE METROPOLITAN SEE.—The clergy and laity of the Anglican church passed the first afternoon of their Synod in excited expectancy of a nomination from the Upper House, which was not received until just before their adjournment, when the announcement was read that the lords spiritual had nominated themselves, including in the list the Bishops of Fredericton and Nova Scotia, but not his lordship of Rupert's Land, a distinction for which there is doubtless some good technical reason. The principles on which this nomination was based were, that the candidate should be of the episcopal order, and from within the prospective domain of the Synod. The effects of the adoption of these ideas would be to secure to each member of the present House of Bishops a fair chance of having his turn of promotion, and to increase the value of that promotion by limiting the candidature to those of already exalted rank, a limit which is not in force in England. On the other hand, it would make all future nominations by the House of Bishops either merely nominal by repeating the present one, or very embarrassing should any attempt be made to reduce the number of nominees. Different motives doubtless to some extent would influence such a nomination by the Canadian bishops, from those which would sway the choice of the English Privy Council. There is here a freedom from all political considerations which must have been one of the strongest of the reasons which formed in the mind of the late Metropolitan his strong preference for the independent position of his church in Canada. We may also suppose a more devoted regard on the part of these churchmen for the interests of the church and of religion than would animate statesmen. On the other hand, it will be felt that the natural ambition and personal interests of the individuals engaged, cannot but be an element in the decisions at which they arrive. To avoid in future, if possible, the appearance of this would perhaps be desirable.—Witness.

Correspondence.

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

CHURCH BAZAARS, &c.

[To the Editor of the Church Observer.] Dear Sir,—Your correspondent from Quebec, upon the subject of church bazaars, has touched a question which all good people should ponder well in their hearts. I write to you in order to help on a friendly talk about these things, such as an Inquirer after Truth—a good title—has been. I remember some time ago reading an article in the Toronto Globe upon concerts, and such like, in aid of churches. The occasion of it was a ball which had been given some where in the States for the profit of the church. The Globe spoke out strongly upon the subject, against all such ways of getting money for church wants. Next day the Leader had an answer to the Toronto Globe. The Leader called the Globe Puritanical, not meaning it for a good term. The substance of what it said was that those ways could not be wrong which had a good end in view. This your "Inquirer" calls "a vain argument," and there a he speaks the truth. For some years ago God ordained me by the hands of the bishop, I did not think differently from other people for from the Leader, about the things we are talking of. I built churches and got part of the money to pay for them by means of bazaars and concerts, but there was always something done at them which I did not like. At one bazaar there was a raffle, although I thought a promise had been made that nothing of the kind should take place. At a concert, again, there was a song about "Sarah and her baby" sung very well, but so comic that I could not laugh at it. At the last concert which I had any thing to do with, the chairman, after most of the singing was over, came forward and in a few neat words invited any of the audience who chose, to remain afterwards for "the dance." I did not stay, but walked home in deep thought. I spoke about it afterwards and was told that it was not a very uncommon thing to have a dance after a church concert, and moreover that the singers needed something more than the pious object to tempt them to come and help us. I besought God that night what I was to do, and a voice seemed to sound in my heart saying "touch not the unclean thing." I wrote to a dear brother minister telling him I meant, by the help of God, not to have anything more to do with concerts or bazaars or socials or soirées, in aid of the church. He answered that he was glad I had so determined, for he could not but think them "little less than wicked." Another brother hearing of my concert, wrote, appealing to my conscience in a tender manner, asking "did I really approve of such things?" I was glad to make known to him my change of heart upon the subject. But my strength of mind was soon to be put to the proof, for my people took the thought that they must have a soirée or church, just about finished in a distant part of my cure. I told them of my change of mind about such things. A few approved of it, but more did not, having their hearts set upon a tea-party. We had a meeting about it, at which I tried to open my thoughts concerning it to my people. I said like this: "The simple tea-party which you speak of, my dear friends, I look upon as all of a piece with those concerts and bazaars, which I have set myself against. They have all alike worldliness at the bottom of them. For if you have a tea-party here, with a few simple songs and recitations to pass away the time, how can I deny my people in another part of my parish having the few simple songs and recitations by themselves without the tea? and if they have a quiet dance after it what can I do? And if they should some time propose to have the quiet dance alone without the singing, for the good of the church, could I consistently tell them no? So we easily get from a tea-party to a concert and from the concert to a ball, and this because of the one chain of worldliness which holds them all together, from which the church should be altogether disconnected, since she is not of this world, although sojourning in it. I pray you, brethren, can it be right for the church to hold God with one hand, and the world with the other? I do not believe it is. A good woman here said to her neighbour, loud enough for me to hear, that "people must eat and drink." Another that "it would be a quiet respectable affair." I answered, "my friends, the kingdom of heaven is not meat and drink, and let us lay it down as a principle not to be departed from, that in the name of the church, only religious assemblies—assemblies for spiritual pleasure—should be held. Or top it the other way: In the name of the church (whatever private Christians may do) no worldly gatherings should be held—no congregations called together for purposes of worldly pleasure, although the church should make money by doing differently. That is one principle, and another is, that we should give to the Lord with singleness of heart, looking for no present return. For do you suppose that the Lord will be pleased with any other kind of offering than a pure offering—a sacrifice without blemish and without spot? But people will not give that free way," said one, and others assented. "No," I answered, "so long as wrong ways of giving are open to people they will not give in the right way, when it is less pleasing to the flesh than the other, and the more the broad and easy way is travelled the less will the narrow way be used. Will people ever drop their money into God's treasury and go away empty handed if they can get something for their money? I know not. In conclusion, brethren, you would be very much hurt at being called Papists, and yet how do you act differently from rapists if you ask the church to give you worldly enjoyment for money? Is this not like poor Papists who spend money in order to get priestly indulgences?" So I spoke to the people, and many came over to my side. I would be very thankful if all—people and ministers alike—would earnestly ponder these things, and be guided by the help of God to a right judgment in them. I am yours, &c.

Died

At Calton, on the 9th inst., Elizabeth, wife of Samuel Thompson, Esq., and eldest daughter of the Rev. H. C. Cooper, B.A., Rector of Christ Church, Mimico.

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MONTREAL, 4th September, 1867. Sir,—I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement. I believe that I am saving a large amount of gas, as I am using one-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory. To R. Alsop, Esq. A. J. PELL, 345 Notre-Dame Street.

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MONTREAL, 9th Sept., 1867. Dear Sir,—In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE.

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The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement. Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves. Every information will be given, and the operation of the apparatus shewn and explained by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street. May 14. 14

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