

to fill the position of diocesan rulers. Men of ability, of energy, of popular talent, may perhaps be selected; but men who, with these qualifications, combine unassuming piety and Christian humility, will not be chosen. They would shrink from an office which was to be obtained only by unworthy means, and would decline to accept it when its lawful influence and position had been damaged, if not destroyed. The olive tree should not leave its fatness, nor the fig tree forsake its sweetness and its good fruit, nor the vine forego its rich vintages to be promoted over a secularized and deteriorated church and the post of honour and of rule, and of highest responsibility, would be abandoned to the arrogant and pretentious bramble.

Correspondence.

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

BISHOP'S COLLEGE, LENOXVILLE.

[To the Editor of the Church Observer.] Sir,—As a trustee of Bishop's College, and having the most earnest desire to see the institution prosper, and for the education of our clergy alone, but for the training also (in conjunction with other seats of learning in the Province of Quebec) of our boys and young men, so as to qualify them for the discharge of all the duties required in the higher walks of professional and public life, permit me to thank you for your article in your issue of the 17th inst. I will not enter here into the discussion of the constitution of the College, nor attempt to argue for or against the queries you put; all that I desire to do is to acquaint the public, through your columns, that the action of the Synod of Montreal in naming a committee to enquire and report in what way, and to what extent the College may be brought into a state of greater efficiency, has been warmly reciprocated by the Lord Bishop of Quebec, who has assumed the responsibility of naming a committee of the Quebec Synod; and by the corporation of the College which, at its last summer session, appointed a college committee to confer with the committees of the two Synods. These committees have met, and have, I believe, determined on a plan by which the whole position of the College in its educational, as well as in its financial character, will be laid before the Synods of the two Dioceses; giving at the same time places in the government of the college to representatives named by the respective Synods.

I am perfectly aware of the rumours widely spread in the Diocese of Montreal about the supposed ritualistic tendencies of some of the graduates sent forth of late by the College; but the corporation—composed as it is of a large majority of moderate churchmen, and distinguished men of the highest standing—has not been able to find adequate cause for these rumours, or any proof of such teaching, although it has been surmised that such does exist. If extreme ritualistic or Romanizing teaching is inculcated either openly or covertly in the College, it is not only without the sanction of the corporation, but, as you yourself affirm, entirely at variance with the opinions of the Principal; and it befores those who have or think they have proofs of such teaching, to bring these proofs before the notice of the corporation. With a Chancellor holding strong Evangelical opinions, and a body of trustees, a large majority of whom cannot be classed even as high churchmen, it would seem impossible that ritualistic teaching should gain any ground amongst the under-graduates.

As a layman having a son as well as a ward now at the school, and feeling deeply interested in the question of education, I can say in the most unqualified manner, that I know of no school either in England or Canada where there is a better spirit of work prevailing, or a training more thorough than in the junior department of the College as at present constituted. The staff of masters is a first-rate one; and if they are only allowed to continue their labours for a few years, I am confident that the result will be as gratifying to the parents of the pupils as it will be honourable to them.

As I dislike writing under an assumed name, especially in matters of this nature, when the character of an institution is at stake, I have no hesitation in subscribing myself,

Your obedient Servant, R. W. HENKERS. Sherbrooke, Dec. 21st, 1868.

ARCHBISHOP LANGLEY'S LAST CHARGE.

The Guardian recently published the last charge written by the late Archbishop of Canterbury, and found in his study after death. The subjects on which his Grace proposed to treat were—the state of the diocese, local claims, parsonage buildings, synodical return, readers, education, church rates, Irish Church, ritualism, (real presence controversy), and latitudinarianism. The majority of those subjects are, of course, treated mainly in reference to the church at home. But the important questions connected with ritualism have a practical value for all; and for none more than the members of the Canadian Church. The voice of the late Metropolitan comes to us all with solemn weight, as from him who, though dead, yet speaketh; but to those of the Diocese of Montreal it is calculated to have peculiar force and solemnity in the circumstances in which we are now placed. The known moderation, and at the same time the personal sympathies and tastes of the late Archbishop of Canterbury, makes his clear and decided utterance all the more valuable. His Grace thus writes:—

"On the whole I am compelled to confess

that the conduct of those who so rashly adopted the use of the vestments savours very little of Christian modesty or Christian moderation; and were the consequences of their conduct as regards the peace and welfare of the Church less grave than they are, it would not be undeserving of censure. But when one reflects upon the condition to which our Church has been brought by their rashness and self-will, when we witness the feelings and exasperation which prevail so largely, even among those who have never been religious partisans, but who cannot help looking upon these demonstrations as indicative of a desire, openly avowed in some quarters, to undo the work of our Reformers, their conduct does, indeed, merit strong reprobation. We hear it, however, sometimes urged that it is inconsistent with even-handed justice to condemn those who offend in excess of ritual, while we refrain from animadverting upon those who habitually violate the rubrics on the side of omission. It is not for me in any way to countenance such shortcomings, but I could not say with truth that those who have been following irregular practices which custom had long sanctioned are equally to blame with those who introduce innovations, with a special object, which we believe to be foreign to the letter as well as to the spirit of our formularies. It transpired in the course of the evidence given before the Ritual Commission that some of those who insist most on the strict observance of church order are wont to omit certain parts of the church service when it suits their convenience to do so. I desire, however, to remind all those who have, either through negligence or under the influence of custom, deviated from the directions of our church, how much they thereby weaken the side of order, and embarrass the administration of even-handed justice by their shortcomings. It is fair to acknowledge the good progress has been made in many quarters where that negligence had been observable towards greater solemnity in the performance of divine worship, and towards the restoration of churches that had been suffered to remain in a state of decay and deformity dishonourable to the Holy One in whose honour they are erected. It is much to be feared that the approximation towards the ritual of Rome, which is to be seen in many churches, will check this movement. It is constantly pleaded in behalf of those who have adopted a very advanced ritual that they are very self-denying and devoted men, who sacrifice everything for their Lord's sake, and for the temporal and eternal welfare of their flocks—who devote their best energies to relieve the sufferings and soothe the sorrow of the poor and destitute. Such characters, in whatever communion they may be found, are worthy of all honour and respect. But these meritorious exertions cannot undo the great mischief which their conduct and proceedings have caused, and cannot atone for every extravagance they may cease to adopt, which stultifies and estranges those whom it ought rather to be their aim to conciliate. There may be zeal without knowledge, and zeal without charity—that charity which refrains from things which are expedient, even though they may be lawful, for the welfare of the church. But this is the Church of England, and not of some other nation, in which that may be taken of the most mysterious of all mysterious sacraments, the Lord's Supper. And, as long as those solemn words of its original institution, "This is my body, this is my blood," shall remain in the sentence of consecration, and they never can be erased from it, so long will there be varieties of interpretation of these words, all of which may be inconsistent with a true allegiance to our church provide these three conditions be observed:—1. That they be not construed to signify that the natural body of Christ is present in the sacrament; 2. Nor to admit of any adoration either of the sacramental bread and wine there body received, or of any corporal presence of Christ's natural body and blood; 3. Nor to justify the belief that the body and blood are again offered as a satisfaction for sin; seeing the offering of Christ, once made was a perfect redemption, propitiation and satisfaction for the sins of the whole world, original and actual. These are the limits which our church imposes upon the liberty of interpretation of the words of our blessed Lord. Grievous are the divisions in our church which have been engendered by these questions, but may we, amid the diabolical controversy, find our chief and most cherished occupations in meekly and earnestly fulfilling those sacred duties which it has pleased God to lay upon us, and in living to Him who died for us. It is at all times well, and at the present day especially necessary that we should be careful and diligent study arm ourselves with such weapons as may enable us to defend our position as ministers of the Church of England against all attacks from every quarter; but in so doing let us shun the spirit of controversy, so often in direct antagonism to the spirit of charity. Let us not demean ourselves as though we were lords over God's heritage, enforcing upon our flocks the dictates of our own head-strong will, spite of the reasonable remonstrances of such as would walk in the old paths of the Church of England, and not adopt a poor imitation of the ritual of the Church of Rome. Let the weight of our responsibilities be felt more than the weight of our dignity, remembering that the pastor's power really consists not in the assumption of authority, but in the influence which the spirit of love will always gain over the hearts of men. Our great Exemplar came to teach us that he was the Lord of all, He was nevertheless the servant of all; and St. Paul gave full proof of his ministry, by being in labours more abundant. Let us be equally zealous with him in our heavenly Master's service; equally mindful of the solemn account of our stewardship which we must one day give to Him to whom all hearts are open and all desires known. He alone can know whether I shall ever again be permitted to address you on an occasion like the present. If not, it will be an abiding satisfaction to me to have taken this last opportunity of bearing my testimony to that which I believe to be the mind of the Church of England touching the blessed sacrament of the Lord's Supper, as plainly set forth in her formularies—of thus declaring my steadfast adherence to those principles upon which our Reformation was conducted, my rooted conviction that the doctrines respecting the holy Eucharist enunciated by our reformers are in full accordance with the language of holy scripture, as well as of the ancient doctors of our church."

Small Pox.—The fact that this dreadful disease has lately been making its ravages among us is too well established from the loss of valuable lives which the community has to deplore. It is sad to reflect that a malady of such frightful description, which was at one time thought to have been effectually banished by scientific discovery from the civilized world, should break out among us

at intervals and destroy some of the most promising and useful members of society. It is a matter on which medical science and public authority ought to be combined, in order if possible to put a stop to disasters so fatal to the happiness alike of families and individuals. We do not know how far the present law and administration is effective for the purpose of compelling all parties to use the precaution of vaccination; but it is plain that the most stringent rules should be adopted to enforce this measure upon any part of the population, which is so ignorant or careless as to require compulsion. It is probable also considering the highly contagious nature of small pox that some measures should be taken by authority to notify the public of a large access of the disease when that occurs, and to indicate the particular houses which are at the moment subjected to the visitation. Another question occurs to the unscientific mind, which, perhaps, deserves more careful attention than it has yet received from the medical profession, though we are of course aware that it has been by no means neglected—it is the cause of the inefficiency of vaccination in a large number of cases. When Jenner first made the great discovery which immortalized his name, and has saved millions of his fellow-creatures from suffering, painful disfigurement, and premature death, it was believed that small pox would wholly disappear, as plague has disappeared, before prophylactics of another kind. There is, however, reason to fear that during the last quarter of a century the disease has been more prevalent in some places, at all events, than during the twenty-five years which preceded them. Perhaps this may be owing in some degree to the present generation having been less acquainted than those which immediately preceded it with the horrors of this loathsome and dangerous disorder, and therefore being less careful of the means of prevention. But it is also to be noted that many dangerous attacks and some deaths take place with persons who have undoubtedly been vaccinated, sometimes perhaps more than once. It is a vulgar error to suppose that small pox never attacks the same person a second time, and thus, supposing the vaccine disease to have for purposes of future preservation all the efficacy of small pox itself, it does not follow that a person having had the cow pox ever so truly should be absolutely free thereafter from small pox. Still making allowances for specialities of constitution and other exceptional causes, it does appear to us that some doubt remains, if the matter now used in vaccination can be regarded as equally efficacious with that used during the earlier years of the practice. We speak with all diffidence on this subject—one altogether beyond the ordinary course of our experience and our studies—but it does seem to be not unworthy of a very careful examination, whether a frequent recurrence to the original source of the vaccine virus—we mean to the cow—would not afford some increased guarantee for the efficiency of the preventive. In the present day we have got over many of the old superstitions and follies about diseases. We do not suppose that it is a special visitation of Providence when fever or cholera breaks out in neighbourhoods where all sanitary precautions have been neglected; we do not take it for granted because we do not know the cause of an epidemic, that we shall never know it. Hence it is to be hoped that the calamity which now visits us from time to time in the shape of small pox may hereafter be completely suppressed. Until the beginning of the century every person, with very inconsiderable exceptions, had small pox, and most persons had it badly, so that it was esteemed a great reform when Lady Mary Wortley Montagu introduced, against much opposition, the Mussulman practice of inoculation, in order that the inevitable malady might be had at a favourable time. The rule is now reversed, and the exceptions are the other way, so that immense progress has been made, which should encourage and prompt us to still greater exertions, which may have the effect of entirely extirpating this scourge of the human family. The means of putting an end to it completely was probably put into our hands by the discovery of Jenner. What is required from us is that we should learn how to use this great discovery, so as to obtain from it the perfect service, which we suppose it to be capable of rendering. When we reflect upon the fact that vaccination, at least, renders the subjects of that process less susceptible of small pox, and that as the disease is spread by contagion, no individual who is effectively fortified against it, can possibly communicate it to others, we see an almost indefinite prospect of diminishing the plague, if we will only take care to use the means at our command, and carefully remove all agencies which, being known to be unfavourable to health, may counteract our precautions.—Herald.

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