

to them had they abandoned the helm and left it in the hands of blind chance, has wafted them along in safety towards the well-wished-for haven of security and repose.

Who then can be too careful in wielding this influence or in exerting this power? Force of example is a great and powerful agent in forming the character of others, and especially of young people. Much depends upon the start in life. Early acquired habits are the most powerful, and adhere with the greatest tenacity through life.

Acknowledging, then, the truth of the above assertions, does it not behoove us to ever bear in mind that we, by our conduct, are either instrumental in assisting or hindering others with whom we are thrown in contact. J. E. M. W.

## Ecclesiastical News.

### CANADIAN.

#### DIocese of Quebec.

**ORDINATION.**—An ordination was held in St. Matthew's Free Chapel, Quebec, on Sunday, 1st May, (St. Philip and St. James,) by the Lord Bishop, when Mr. Ernest King, M.A., of Lennoxville College, was ordained Deacon, and the Rev. J. Can, B.A., of the Mission of Durham, was advanced to the Priesthood. The Rev. Ernest King has, we understand, been licensed to the Curacy of St. Matthew, vice Rev. T. Luepel, B.A., appointed Missionary to the Magdalen Islands. Mr. King is the son of Rev. W. King, Missionary at St. Sylvester, one of the oldest and hardest worked clergymen of the Diocese. Morning Prayer was said at 9.30 a.m., and the ordination service commenced at 10.30 a.m. The sermon, a most eloquent and impressive one, was preached from 1 Timothy, 4th chapter, 7th verse,—"But refuse profane old wives' fables, and exercise thyself rather unto godliness,"—by Rev. Henry Roe, B.A., of Melbourne, Examining Chaplain, who also presented the candidates to the Bishop.

**CATHEDRAL.**—The annual Easter vestry meeting was held at the National School on the afternoon of Easter Monday, when the various accounts were presented, showing a very favorable state of financial prosperity. The Wardens, R. H. Wurtele and George Hall, Esqs., were re-elected. The Select Vestry, with a slight alteration, was also re-appointed. The Assistant Minister, Rev. C. F. Thorndike, has, we learn, resigned his position, having accepted an appointment in England. We believe his resignation is to take effect at once. Steps are about to be taken to fill the vacancy, and we hope a suitable selection will be made, as it is one of the few important positions in the diocese. We hear of an effort on the part of the congregation to convert the Cathedral into a free-seated church, and heartily wish the movement success, being convinced that the services of the church should be open to all "without money and without price."

**ST. MATTHEW'S FREE CHAPEL.**—We are glad to notice that the work of enlarging this chapel is progressing very favorably, and we learn that the Lord Bishop is shortly to lay the corner stone. When the proposed alterations are completed, seats for about 175 persons will be added to the present building, which will be a great boon to the crowded congregation now worshipping there.

#### DIocese of Ontario.

The London *Church Times* seriously urges that officiating celebrants at funeral services should not wear white, as it would imply that the departed, no matter how wicked, have gone to Heaven. Neither, of course, should they be clad in hopeless black; but violet, gray, lavender, or brown chasubles should be worn, the color being lighter or darker according to the character of the deceased and the hopefulness of his state.

**FUNERAL OF THE LATE COL. WHITEHEAD.**—The remains of the late lamented Col. Whitehead were interred in the Episcopal Churchyard at Woodstock, 28th ult., the cortege being one of the largest and most imposing ever witnessed in that town. The procession, which comprised in its ranks over 200 members of the Masonic Order from the counties of Oxford and Brant, moved from the residence of the deceased at about half past three o'clock, being accompanied by the Band of the 22nd

Battalion of Rifles, and an unusually large number of mourners. The side-walks and streets were literally crowded with people, and business was entirely suspended throughout the afternoon. The Rev. Chas. Bancroft, curate of St. Paul's, pronounced a very appropriate and feeling eulogy on the life of the deceased, which was listened to with the utmost attention by all present. The Rev. H. Bartlett, of Princeton, officiated as master of ceremonies and Chaplain, and read the beautiful services of the order at the grave.

#### DIocese of Toronto.

—The Rev. T. S. Cartwright has accepted the offer of St. John's Church, Ancaster, and will enter upon his duties in the parish on May 15th. A new arrangement has been made in reference to the Ancaster parish, by which Mr. Cartwright will have the sole and independent charge of St. John's Church. The arrangement has been confirmed by the Bishop, and the future prospects of the parish are considered eminently encouraging.

**ORDINATION.**—On Sunday, the 1st instant, the following gentlemen were admitted to Deacons' orders by the Bishop of Toronto, in the cathedral church of the diocese:—Mr. Arthur Boulton, of Bishop's College, Lennoxville; appointed to the Mission of Maryboro' and Peel, County of Wellington; Mr. Thomas Bell, appointed Missionary in the Muskoka Territory; Mr. John B. Haskew, destination not at present determined; Mr. Robert Mosley, appointed Missionary at Parry Sound and parts adjacent. The candidates were presented to the Bishop by the Ven. the Archdeacon of Niagara. An appropriate sermon was preached by the Rev. J. G. Geddes, Rector of Christ's Church, Hamilton, Examining Chaplain.

—It is understood that propositions are on foot, on the part of a number of capitalists, to purchase the whole of the Rectory Lands adjoining London, Ont. The value of these lands is very considerable, and has become much more so of late, in consequence of having become the site of so many manufactories, particularly in connection with the oil-refining business. It is estimated that the lands now sold have realized between \$350 and \$400 an acre, but under existing circumstances would fetch a much higher price. The profits which the capitalists would realize would accrue from the falling in of the leases, in a few years from hence, and also the augmentation in the value of the land, as the oil refining industry and others dependent upon it increase in number and extent. No doubt there is a fine chance here to make a handsome speculation, while at the same time the capitalising of the property would be of much public advantage. For, not only would greater activity be shown in pushing the land into the market and making it available for the purposes for which it is so admirably suited, but the larger portion of the money realized would be devoted to church extension. It is now under arrangement that, after a certain sum has been placed to the credit of the Rector of St. Paul's, for the time being, as his annual stipend, the remainder is to be appropriated to the sustentation and extension of other places of worship in connection with the Church of England. To turn much that is now lying waste to so good a purpose would be to achieve a most excellent work, and we trust that it may be speedily accomplished.—*Toronto Ch. Herald.*

#### UNITED STATES.

A VOICE FROM THE SECULAR PRESS.  
(From the Boston Witness.)

Will our readers pay careful attention to the two editorials from the New York *Times* given below. They both appear in the same number of that paper, and were elicited by the letter of a correspondent, to which allusion is made in one of them. Their importance consists, not so much in the opinions expressed, as in the very fact that things have come to such a pass that a respectable daily paper, having no theological or party bias, feels called upon to notice the disastrous effect of these invocations upon the prosperity of our Church. We do not know that the editors of the *Times* have any connection with our church, —we are of the opinion indeed that they have not. They are regarding the matter simply as one of public interest; as bearing upon

the welfare of an influential Protestant denomination, and this is their verdict:

**"HIGH CHURCH" DOCTRINES, AND WHAT THEY LEAD TO.**—The letter which we published yesterday from a "Churchman" doubtless attracted the attention, and perhaps provoked the disapproval, of many of our readers. The writer's remarks were directed chiefly to the services which are "performed"—for that seems the proper word—at Christ Church, corner of Thirty-fifth street and Fifth Avenue. He gave an account of processions, genuflections, bowing to crosses, and other proceedings which have become more and more common in Protestant churches during the last few years. Some of our correspondent's remarks in reference to the Rector of this Church, Dr. Ewer, were in a harsher vein than we could have wished, but his story seemed to demand a fair hearing, and we could do no less than let him speak his mind.

Christ Church is not the only place of worship, as many of our readers must be aware, in which the ordinary service of the Episcopal Church is now overlaid with so many forms and ceremonies that old-fashioned people are scarcely able to recognize it. St. Alban's has acquired great notoriety, but since Dr. Ewer proclaimed that Protestantism had turned out a failure, he naturally takes the lead. Our correspondent assures us that the services at Christ Church are not found to "pay" well. This is looking at the matter from the Wall Street point of view, but some of the vestrymen appear to have a cordial sympathy with it. After all, it is a melancholy fact that even churches cannot be supported without money.

Our correspondent did not ask the question, whether these "Ritualistic" services are likely to "pay" in the long run in their effects upon the Episcopal Church? The divisions and discords which have already been occasioned by many well-meaning clergymen—such as we must assume Dr. Ewer to be—might well awaken anxiety for the future of the Church, if its followers did not believe that it would be safely let through all the dangers which friends and foes scatter in its path. How many members of the Episcopal Church have been drawn into Romanism by "High Church" practices? Indeed, that is the

logical termination of a course suggests that which men like Dr. Ewer adopt. A "Ritualist" is neither "fish, flesh, nor good red-herring." He is not quite a Roman Catholic—and certainly he is a very long way from being a Protestant. His journey is always converging toward Rome, but he generally seems uncertain whether he means to go there or not. Presently, before he knows what has happened, he finds himself listening to a Catholic priest instead of an Episcopal clergyman. He has at least proved his consistency. If the Roman Catholic service is to be used, a man may as well join in it in a Roman Catholic Church while he is about it.

Of course, Dr. Ewer, and clergymen who think with him, do not mean to feed the Romish Church. But what they mean goes for very little. The effect of their teachings is unmistakable. They drive people out of the Episcopal Church into other folds. Some of these wandering sheep may stray into Methodist and Presbyterian pens, while others are sure to go to the Pope as the true shepherd. Whatever becomes of them, they are lost to the Church of which Dr. Ewer is a member. Moreover, the Church becomes divided against itself. A bitter controversy arises relative to the merits of "High Church" and "Low Church." Ladies take sides eagerly in the contest, as they generally do when a question of religion is at stake. And what good is accomplished? We think it would puzzle Dr. Ewer, or any of his friends to answer that question. Why is not the ordinary service good enough for these days? Why use, borrow, or steal the forms which are conspicuously and universally identified with another Church? Dr. Ewer ought, at least, to give us some light on that subject. If Protestantism is a failure, what does he recommend in its place? We hope that he will manage to offer us a substantive creed, and not a piece of patchwork in which it is difficult for any human being to trace a pattern, or to decide which is the prevailing color.

Here is the other:—

It may add to the force of the protest which the American Bishops have sent to the Pope that the "no Popery" feeling in England has lately undergone a strong revival, and that it is attributed in some

degree to the recent policy of Pius IX. It almost seemed that this anti-Papal sentiment was extinguished in England. When the Irish Church was to be disestablished, the Conservative Party tried hard to work upon it, but they could elicit no response from the people. Every appeal to the "Protestant instincts" of the nation fell flat. The Pope himself has done what his enemies failed to do. He has plunged his own Church in discord, and paralyzed the efforts of all who were endeavoring to enlarge its sway. If it were not for the efforts of "High Church" Episcopalians, there would be a strong probability that the Catholics in England would lose all the ground they have won during the past twenty years. But Ritualism is the great nursery for Popery in the present day.

—An exceedingly edifying spectacle was recently witnessed at Cohoes, N. Y., and graphically described in the last *Churchman*. It was a ceremony which, in the form described, we are glad to learn from that paper, rarely occurs in the American branch of the church. It was the "breaking ground" for the new church of St. John's. The bishop and others joined in a procession led by a boy with a pickaxe, which the vivid imagination of the *Churchman's* correspondent compares to a "rav" cross. After prayers, the pickaxe, which had now become a "processional cross," was handed to the Bishop, and, "in the name of the Trinity, its polished arm was buried several times" in the soil. The Services concluded with the shouldering of the pickaxe by the Bishop—it is said the "biretta and pick appeared well together"—the singing of the One Hundredth Psalm in metre, and the Benediction. Such a ceremony as this, may be very interesting to the few engaged in it, or in a place where every one is a "Churchman;" but we most earnestly depreciate all such performances as tending to bring ridicule and contempt upon the Church which we love and revere.

—The Rev. Dr. Tyng preached an interesting sermon, last Sunday morning, on the duties, responsibilities, and privileges of the Christian minister. In concluding his sermon, he thought it would not be out of place for him to mention his own efforts and their success. He had reached

the advanced age of man, three-score years and ten, and twenty-five of those years had been spent with his present congregation. He considered the seventy years past as the greatest septennial decade in the history of man. It was a great thing to have lived in such an age, and it imposed great responsibilities. After alluding to some of the great inventions and marks of progress during that time, he spoke of Christianity. With the exception of three organizations, every Bible and Mission Society had come into existence during the present century. Dr. Tyng then spoke of the privileges which he himself had enjoyed. During the twenty-five years of his ministry, he had only been detained from his work two Sundays, through illness. There had been 1,074 confirmations, and 900 had renewed their baptismal pledge. He had solemnized 647 marriages, and attended, officially, 350 funerals. He had made over 25,000 pastoral visits, and preached to more than 500,000 people. Over \$750,000 had passed through his hands in the shape of contributions, an average of \$8,000 per annum for the first ten years of his ministry, and of \$48,000 per annum for the last fifteen years—"a sum not paralleled in the history of churches." In conclusion, he feelingly alluded to the natural infirmities of age, and hoped to be able to pass his old age with the flock he loved so well.

#### GREAT BRITAIN.

—From the 18th report of the Scottish Reformation Society we learn that while the total Roman Catholic establishments in Great Britain in 1867 was 1,143, the total in 1868 was 1,267, being an increase of 124 in one year. In Yorkshire alone there are in the year 11 new chapels and stations, and in Durham 7. The number of Roman Catholic Priests in Great Britain is 1,690.

—The Evangelical clergy of Liverpool have just had a series of evening mission services during the past week, in ten of the churches in that town, and the movement appears to have been a successful one. An effort was made by one or two of the Ritualist clergy to be allowed to take part in the services; but the promoters of the movement would not hear tell of this, having the fear of the displays which characterized the Twelve Days' Mission in Lon-