

Church Observer.

"One Faith;—One Lord;—One Baptism."

MONTREAL, 22nd SEPTEMBER, 1869.

DEATH OF THE BISHOP OF EXETER.

Henry Philpotts, D.D., Bishop of Exeter died on the 19th, aged 91 year.

now waging hotly in New York between the High and Low church parties, which threatens to end in the disruption of the Episcopal church.

"Dr. Ewers's famous lecture on 'Protestantism a Failure' is followed now by the efforts of one of his immediate adherents to inaugurate a new Episcopal church, under the name of 'The church of St. Mary the Virgin,' with an advanced brilliancy of ritual."

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345 NOTRE DAME STREET,

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MONTREAL.

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We wish to direct attention to the latter part of the subjoined article under the head of "Presbyterian Church of Ireland," as shewing the fallacy of the hope entertained by some sanguine lovers of peace and good will, that the spoliation of the Church about to be carried on in that divided country, Ireland, would "heal the breaches thereof," and that a common loss would unite Protestants, while the triumph gained by Popery would satisfy and tranquilize the Irish Roman Catholics.

At the late meeting of the Welsh Calvinistic Methodist Association at Carnarvon, delegates were present from the Irish Presbyterian Church and the Free Church of Scotland, the object being to establish an affiliation of the several bodies of Presbyterians. The Rev. Dr. Porter, of the Irish Church, set forth the present position and prospects of the body he represented. They were not Voluntaryists. For two hundred years they have received from the English Government a yearly Regium Donum, now amounting to £40,000 a year, and giving to each minister about £75. They are to be compensated for the discontinuance of this endowment, but not as fully as the Church of England is.

The subjoined article on "Support of the Ministry," from a leading periodical in England, shews so plainly the failure of the voluntary system, unaided, that we publish it, although we believe no amount of evidence from facts, and no force of argument will prevail with those who contend strenuously for the success of a principle which they idolize in theory, but ignore in practice, talking loudly, but subscribing little, and feeling sorely aggrieved when their words are proved to be inconsistent with their acts.

It is unreservedly admitted that compulsion to pay for the support of a church of which we disapprove is a wrong, but no such wrong is done in any case where property is received subject to a church charge; and it is also admitted, that if professing Christians acted as they ought to do, their voluntary offering of their Lord's silver and gold would be more than sufficient for all the temporal wants of ministers and churches; but as these things are not so, we contend that it is a duty of all, whether subjects or sovereigns, to endorse the church of their choice—that Peabody ought to give a portion of his wealth, and Victoria, Queen of England, when granting

lands to a faithful follower, should charge such grant, for the maintenance of the religion which they respectively believe to be the best. If we go to the root of the matter, we find all endowments originate in the will of the donor, and the bequest of a merchant and the grant of a monarch spring from the voluntary principle, influencing those who had the power and inclination to give; and they who pay to the churches the amounts of the bequests or grants are mere agents, who should have no voice in the doing of that which they had been appointed to do.

There is not voluntary support in the Church of Rome, while her members are taught to consider "the rites of the Church," for which they pay, can alone save them from eternal damnation; but there is that extreme tyranny, which compels payment for almost every privilege while living, and wrings money from the love and fears of surviving relatives to release the dead from Purgatory. There are pride and rivalry in many Protestant Churches which pollute the portions paid for their support; and there is degradation in the means too often employed to get the necessary supplies. There is ostentatious splendor in the palatial buildings reared up for some idolized preachers, while other houses of God in the land lie neglected; and so long as men are but men this state of affairs will prevail.

England, with abounding wealth, proves voluntary support a failure. Canada—yes, even Montreal, with many ministers poorly paid and churches in debt—the United States, its vaunted stronghold, although paying dearly to listen to a Beecher, yet leaves the vast majority of ministers and churches in want, and proves the same sad truth; and under such circumstances we say, God help Ireland, and forgive those who, in blindness or bigotry, deprive her much of the support which she derives from the free donations of the nation, and of individuals voluntarily given, and leave her unaided and alone, to continue the hard conflict she has for centuries maintained, in opposition to error, and defence of truth, in one of the strongest holds of Popery:—

"SUPPORT OF THE MINISTRY.—The spirituality of the ministry,—the duty of pastors to trust themselves and their children to the bounty of Him who feeds the ravens,—the apostolic example of preaching Christ in hunger and nakedness and peril,—there was just enough of all this in the debate in the Union to be received with deference and respect, to be attentively listened to, and then to be satisfactorily and finally disposed of as irrelevant to the matter in hand. There is the express New Testament declaration of duty as lying upon congregations to maintain those who minister to them in spiritual things; there is the glaring neglect of this duty by many Congregational churches in England; there is the indubitable fact that, owing to the neglect of this plain duty—a duty, for that matter, taught by nature as well as revelation—hundreds of Congregational ministers suffer hardship; are unable to keep themselves abreast of the intellectual culture of the age; unable to educate their children as they ought to be educated; unable to keep their minds free from the fear of debt and, from the weary agony, so alien to intellectual effort, of strained pecuniary circumstances, and the practical point, therefore is to decide how congregations are to be aroused to a sense of their neglected duty, and taught to do it. We would ask those who call for an ethereal and angelic spiritual-mindedness among pastors, what is their opinion of worldly-mindedness among the people? We would ask them again whether they think that Paul was forgetting the duty of spiritual-mindedness among pastors when he spoke of the free-will offerings of Christians as a sacrifice well pleasing to God? We would ask them, lastly, whether, as sensible men they are prepared to deny that a spiritual habit of mind, and a free, joyful, untrammelled enthusiasm in the spiritualities of their office, would be promoted among ministers by exemption from the terrible, grinding, mean anxieties which arise out of what the ancients sternly called res angusta domi? It required no small courage in Mr. Statham, Mr. Mellor, Mr. Rogers, and others, at a time when thousands are looking round for stones to throw at the Free Churches, to acknowledge that things are very far from what they ought to be in respect of ministerial support among the Congregationalists of England. That more than 800 recognized Congregational ministers have less than £100 per annum salary in villages, and less than £150 in towns, is a fact worth ten thousand arguments to prove that the day has come when something ought really to be done in this matter; and this conclusion is not in the slightest degree invalidated by the circumstance, which we gladly admit, that things were formally in a still worse condition, and that the dawn of a better day has commenced."—From Article in Christian World on Congregational Union May Meeting.

BISHOP OXENDEN'S WORKS.—In reply to numerous applications received at this office, concerning the writings of Bishop Oxenden, we may state that we believe they are to be had at Dawson Bros., Montreal, and at the principal stationers throughout the Provinces of Quebec and Ontario.

The Rev. Wilberfor Caulfield, A.B., Trinity College, is preparing to receive a limited number of pupils for instruction in Greek, Latin and English. Attention shall be paid to composition and grammar, preparation for the Universities, or a finished education. Terms and other particulars may be learned at the office of The Church Observer, 67 Great St. James Street.

Correspondence.

We are not responsible for any opinion expressed by our Correspondents.

LITURGICAL MUSIC.

(Continued.)

To the Editor of the Church Observer.

Sir,—It will appear from the preceding remarks that it is very desirable, nay, highly necessary in order to the performance of Music truly adapted to the sense of the words in the services of the Church, that great care should be observed in the selection of the compositions, choosing only such as not only present the sense in the first degree, but also those that have the power of lifting the heart still higher in its approach heavenwards. Let it not be said of Church Music of the nineteenth century what Ranke in his "History of the Popes" said of it in the sixteenth century. "Music," he tells us, "about the middle of the sixteenth century, had become lost in the most intricate perplexity. Prolongations, proportions, invitations, puzzles, and fugues made the glory of the composer. There was no longer any attention paid to the sense of the words. A great many masses were composed to the tunes of well-known profane melodies. The human voice was employed as a mere instrument." What we need, and what we must aim at, in this our day is, that Liturgical Music should be the articulate channel of certain words of actual prayer. For it is perfectly evident that, the musical faculty of man cannot be occupied in chasing musical subjects in cunning masses and endless flight, and the devotional faculty absorbed the while in its professed intercourse with things unseen. As an illustration of my subject, I suppose I can scarce cite a more respectable name in the annals of our Addition and Alterbury Church Music, than that of Dr. Boyce. I shall particularize his "Service in A." because it may be more of less familiar to the majority of your readers; and it is the more instructive because in the sixty or seventy years that intervened between the death of Dr. Aldrich and of Dr. Boyce, the powers of Music, as a language, had become fully developed and fully recognised. Dr. Boyce having survived by twenty years that incomparably greatest of all musicians Handel, must have felt, one would imagine, the peculiar power of tune or melody. If the words express the idea, then the melody must express the words. Harmony may have shade and colour; but tune or melody is the essential form. Tried by this instinctive test, Dr. Boyce's Te Deum is wretchedly wanting. I do not say that it has no good passages; there are others which compel the painful question, did the composer really mean to pray the words in Music? Take for instance those pre-eminently solemn sentences, from "We acknowledge Thee to be the Lord" to "Heaven and earth are full of the majesty of Thy Glory" and "We believe that Thou shalt come" &c. One can scarce conceive a more melancholy contrast than between the subject of "the holiness of God," and the easy-going holiday tune in which Dr. Boyce makes cherubim and seraphim cry "Holy, holy, holy Lord God of Sabaoth"; or if speaking of Music we propose a musical parallel, between Handel's "Lord remember David," and Dr. Boyce's "We therefore pray Thee, help thy servants." Indeed it is almost impossible to understand the amazing levity that, amidst sober and mitigating harmonies, pervades in some of the most critical parts, the tune of this Te Deum, save by the conviction that, with all its learning there is no heart in it; Labour provided, as in duty bound, the solemnizing shades of colour; but the root of the matter was wanting. If the style rose a moment above the level of conventionalism, it was at such words as "sharpness of death," not "the Father everlasting," or "redeemed with Thy precious blood." But let me not be misunderstood. It is as a representative, and a most respectable one, that I thus signalize this composer. His faults are those of his class. It was not the fashion then to pray the prayers. Men were too genteel to think that the Kingdom of Heaven could "suffer violence." To sing those words as if one really meant them, would have been tantamount to an assumption of Methodism.

I have spoken of Music as a language, and as this is the very pivot of the whole question I must not hesitate to recur to it. Here I will content myself with a single illustration. That beautiful air of Handel's "O Thou that tellest," includes all that I care to affirm. The absolute identity of word and note throughout the whole air, but pre-eminently at the words "Lift up thy voice—with strength—lift it up—be not afraid"; and then the transporting message, "Say unto the cities of Judah," &c. exhibits all one can look for as to rhythm, accent, inflection, progression, and other elements of musical adaptation. Such passages are worth a volume of rules and

definitions. Compare again Dr. Boyce's "Holy, holy, holy Lord God of Sabaoth" the words "Lord" being jammed together, and "of Sabaoth" dragged out by repetition, for the undignified purpose of accommodation to a musical phrase; compare this, I say, with Handel's Dettingen Te Deum and observe the word "holy" there is thrice repeated in the same identical notes, and a reverential pause between. This is just the difference between religion and scholasticism. To say that Dr. Boyce is not Handel, is to throw dust in one's own eyes. The difference is not one of degree, but of kind.

DOUGLAS, August 27th, 1869.

C. R. B.

EDUCATION!

To the Editor of the Church Observer.

Sir,—Notwithstanding all that has appeared in your most valuable paper on the subject of Education, I am sorry to find nothing tangible has yet been done in the way of accomplishing so desirable a work. I had hoped that the promptitude with which Ottawa had set to work in this Noble Cause would have been a lesson to Montrealers, and that by this time a commencement would have been made in the right direction.

I now appeal to the clergymen of our respective Churches to call a Meeting of their Parishioners when the merits of the work may be discussed and Committees appointed to consult with each other, which several committees should meet in one place and compare notes, and so arrange a programme or prospectus that would meet the views of all concerned.

The object in view is simply to organize on a sound basis, some method of Education that will supersede the necessity of Protestant Parents sending their daughters to Roman Catholic Convents and Schools where the scholars are more or less breathing the atmosphere of Roman Catholicism, and too often alas! become so tainted with their practices as to become perverts to their faith; and to accomplish this object the Education should embrace French and English and such other languages as may be deemed necessary; Needlework, Piano and Singing, Domestic Economy, Elocution, Geography and everything that is taught in the most modern Schools of the higher order. The prices should be as low as possible (the same as is charged in the Convents), and avoid as much as possible the scale of extras for this or that branch.

It is quite a simple calculation to shew what can be done in this way, if properly looked into; and by a hearty co-operation of all the clergymen and the laity of our various Churches, a sufficient number of pupils can be secured to ensure success, the larger the number the cheaper can the work be done, and in securing competent teachers who would act as stated in my first letter written a year since, I am quite confident of the result.

I have just learned of another most respectable member of our Church sending his young daughter to the Convent for Education, not fearing the result, which is always the case at the outset—but Oh! what a risk! and reflection adds, what may be the result in a year or two? I have more than a dozen times heard from Protestant Pupils, how kind the Nuns are to them; and when I watch the operations, I find in too many cases, these kindnesses of the Nuns are alas! like the works of Satan slow and sure allurements into the snare of the fowler or the spider's web.

Will not Protestants arise to the work and feel the obligations they owe to their daughters and to God, as faithful servants responsible for their acts of omission as well as commission? Let us have action at once.

Yours truly, T.R.J. MONTREAL, Sept. 18, 1869.

SCRIPTURE STUDIES.—No. 4.

MELCHISEDEC.—HEBREWS 7, 1.

To the Editor of the Church Observer:

Sir,—All who consult commentaries are aware that great diversity of opinion prevails regarding this person, of whom so little is recorded, and so much left to be inferred: some supposing him to have been the Holy Ghost, others believing him to have been Jesus Christ—others, again, removing all difficulties by boldly asserting him to have been a myth, without any personality—and, lastly, many who, I am convinced, are right, teaching that he was a man selected by God as a type of our royal priest, Christ Jesus. We set aside the absurd notions of his having been the third person of the Trinity, or a fabulous, mythical character, as underserving the attention of rational men, for particulars connected with him are mentioned in the Old Testament and the New, which prove that he was a reality, viz. meeting Abraham, paying tithes, bringing forth bread and wine, giving a blessing, &c., which establish his personal reality; and the view that he was the Holy Ghost, was, or is entertained only by Hieracas, the Egyptian, and by some Theodotian heretics called Melchisedekites, the greatness of whose error is exposed by the fact that priesthood is not anywhere in Holy Scripture spoken of as held by the Holy Ghost, which, considering the importance of his work in the Church of God, we know, if he was a priest, should have been done. That Melchisedec was an impersonation of Christ—that is, Christ himself, either in the flesh or out of the flesh—is, I think, impossible, for he was like unto the Son of God, and, therefore, must have been another person, as one cannot properly be said to be like himself. Christ made a priest forever after the order of Melchisedec, is the great antitype of whom he was the type; and as to place type and antitype in one person or thing, should create a confusion never made under inspiration of God. Christ and Melchisedec must be distinct persons,—as truly distinct as the Lamb of