

as much as possible by benevolence and systematic prayers.

That gentleman very eloquently advocated the cause of mission, and confined his remarks to its object, the difficulties it had to encounter, and the best methods of overcoming them. He defined the nature of the missions, and classed them into two kinds, that to the Heathen, and that, as the present, to those who were in spiritual error, or had fallen away from the knowledge of truth. He admitted that the Church of Rome held many truths in common with the Church of England, but contended that these were more than overbalanced by errors and the addition of traditions. He accounted for the apathy of Protestants to a mission against Roman Catholics and their dislike to participate in it, from the fact of their familiarity with its faith having blinded their perceptions to its true nature, to a practice, which he deplored, of Protestant parents sending their children to be educated by nuns and monks, and to the intermarriage of Protestants with Roman Catholics. He considered the scheme, which he stated was advocated by many, of a union of the two churches, as utterly impossible, and denounced those persons who advocated such union with Protestants of other denominations, but held out the right hand of fellowship to "corrupt Rome." He denied that the mission was aggressive in its character, and pointed out its origin at Sabrevois, and its working, and contrasted it with that of its opponents, a picture of whose methods of procedure for proselytism he drew in strong and glowing colours. He lastly dwelt at large upon the character of the French Canadians, their deplorably spiritually ignorant condition, their thirst for Christian knowledge, and the eagerness with which they receive the teachings of the missionary.

The speaker carried with him the feelings of the audience throughout his address, and was much applauded at its conclusion.

The Rev. Mr. Dobbs, in an able, but somewhat lengthy speech, seconded the resolution, which was carried.

The Rev. O. Fortin, missionary from the parent society, moved the third resolution.

That this meeting desires to express its thanks to God for the steady progress of the French mission, and pledges itself to continue its efforts that the missionary work may be enlarged, and the educational advantages at Sabrevois be extended to a greater number of French Canada's.

The Rev. gentleman, to whom was delegated the task of informing the audience of the details and particular working of the mission, was obliged to confine his remarks to the space of a few minutes, the meeting having been already nearly prolonged to the usual time of adjournment. He, however, advocated his cause warmly and eloquently, and although evidently more accustomed to speak in French than English, his language was well chosen, and selected without the slightest hesitation.

The Rev. M. Moffat, in seconding the resolution, regretted that the great length of time occupied by the second of the preceding resolution should have deprived the audience of the pleasure expected from the narration of Mr. Fortin, and suggested that on future occasions similar to the present the preference be accorded to the strangers present. He did not quite agree as to the rejection of controversy, which he thought was a powerful instrument in the cause of truth and exposing error. He feared that those who rejoiced in the downfall of Popery in Spain and Italy were forgetful that the change was to its infidelity.

The Rev. R. V. Rogers conveyed the thanks of the meeting to the deputation, and in its name promised an amount double the present as a contribution from Kingston next year.

After a vote of thanks to the chairman and the singing of the doxology, the Rev. Mr. Rogers pronounced the benediction, which terminated the proceedings.

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

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance.

Communications received later than Wednesday morning must stand over till our next issue.

We cannot undertake to return rejected manuscripts.

Back numbers will be sent only on application.

Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

Church Observer.

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

MONTREAL, 10TH DECEMBER, 1868.

GEMS FROM A RITUALIST MINE.

Under the heading "Gems from a Protestant Mine," our ritualist contemporary published a statement which, he said, was taken from an article in a "Protestant contemporary." The statement contained such horrible blasphemy—unless there was an obscure reference to an ancient heresy, which few would understand—that we do not care to reproduce it; and we were curious to discover this "Protestant mine" in order that we might be assured of the genuineness of the "gem." Now will it be believed that the "gem" was entirely manufactured by our ritualist contemporary himself—that by printing two words in italics and leaving out a portion of the sentence, he completely changed the meaning and intention of the writer? Yet such is the fact. And that being the fact, we presume that the other gems are of a like nature as we could not discover the mine whence it is asserted they were obtained.

While we are about it we may as well, since one ritualist contemporary has set us the example, call some more "gems" from ritualist mines. We do not think it needful to indicate the particular mine

whence they are extracted, but if their genuineness is questioned we shall be ready to point out the exact spot. Here is one:

"The Bishop of Chester having inhibited one of his clergy from using certain ritual practices, has been set at defiance. It seems that the inferior clergy are sometimes able legally to thwart acts of tyranny on the part of the superior." We follow the precedent, and print in italics the word to which we wish to draw attention. Here is another:—"There was one Judas among the twelve first bishops, how many are there among the bishops in these latter days?" This, we think we cannot be mistaken, is applied to the Bishop of Manchester. Here is a third:—"One of the Bishops of the Dominion, in the discharge of his duty, found fault with something in a certain institution in the Dominion." And this is the language applied to the action of the Bishop:—"he made a wickedly malicious attack, a fiendish assault." This is probably sufficient from one mine.

In glancing through another mine, amongst the citations from the fathers, given, we suppose with approval, appeared this:—"Nought richer than he who carries the body of the Lord in a wicker basket, His blood in a glass." It is given as strong words expressing belief in Christ's real presence in the sacrament! And, elsewhere, the same father is said to speak of "making Christ's body." Yet we are told for a purpose the early Fathers did not believe in any physical change in the elements! After the manner of our ritualist contemporary we would suggest to the inserter of the passage just quoted, a look at that elementary instruction contained in Articles XXVIII. and XXIX., especially the latter part of Article XXIX.

We had marked some other "gems," but time and space fail, and we almost fear that we have given too much already to this exposure of ritualistic teaching.

THE LATE SYNOD.

It is most gratifying to perceive with what singular unanimity the press, both secular and religious, has sustained the Synod of Montreal in their late action. We have only met with one or two journals, and they of most limited influence, which have taken the contrary view. The report adopted by the Synod has been reproduced and commented upon, and pronounced conclusive and unanswerable. In the *Episcopalian* of New York and Philadelphia, one of the ablest religious journals of the present day, the speech of the Hon. Mr. Huntington is given at considerable length, and pronounced to be one of the most telling, though courteous, speeches it had ever seen. Its editor further states: "Mr. Huntington has shown that a decided and truth-speaking man can be very courteous, and compel his adversaries to acknowledge him to be so, while at the same time he delivers a fatal blow to their worldly tactics."

The division by which the report was carried is given, viz.:—Yeas, clergy 32; laity 54. Total 86. Nays, clergy 19; laity 10. Total 29.

The editor concludes:—"Well done, Montreal! Protestantism is not yet quite a failure, and never will be while the laymen thus nobly carry forward its free principles." It is evident that the Diocese owes this success to the faithfulness of the laity. Elected to the post of delegates, without any anticipation of the sad event which would call them on a sudden to act in a matter of great difficulty, they have shown themselves to be worthy of all confidence. The church owes them a debt of gratitude, and we trust that when again called together they will display the same wisdom and firmness, united with Christian courtesy and forbearance.

We are persuaded that some of the clergy will, on reflection, regret the course pursued by them at the late Synod. In the present circumstances of the church, a cordial understanding between the clergyman and his parishioners is of the utmost importance, may vital to the welfare of the parish or mission. The secret of the low state of the funds of our Diocesan Church Society, and of our educational institutions, is to be found, we fear, in the want of confidence, unhappily at the present time too prevalent. The laity as a body, it is needless to say, are most determinedly opposed to ultra-ritualism, and will not give their money for its support; and those who will persist in its advocacy must expect, as a general rule, to find themselves left to their own devices. We understand that great efforts will be made in some quarters to change the lay delegates, and so to strengthen the ranks of the ritualists. Such an effort will not only prove unsuccessful, but disastrous to those who attempt it, while the interests of the church will still more deeply suffer.

THE ALTAR.

An article of considerable ability, entitled "We have an Altar," appeared in a late number of *The Church Advocate*. At the time, we thought of sending it to the learned Professor against whom it was principally directed, in order that he might have the privilege of answering it; but having failed to do so, we think it only proper to make a

few remarks ourselves on the mode of argument adopted by the writer.

In the first place, we cannot but state that a careful and judicious writer would have hesitated, or, at least, made strict enquiry, before he committed to paper the totally incorrect assertion that the gentleman above referred to "was not even a member of the Church of England." It has been our privilege to know the Professor of History in the University of Toronto for some time, and we are utterly unable to discover the ground on which so rash and thoughtless a statement has been made. We wish to say no more on this subject, as we are confident that the writer of the article will regret it quite as much as we do.

As regards the course of argument pursued by the writer, we have some remarks to make, which we advance for the careful consideration of our readers.

The writer in the *Advocate*, undertaking to prove that the altar, or *thuisasterion* spoken of by the author of the Epistle to the Hebrews, in the 10th chap. and 13th verse, is the same as that which St. Paul calls "the Lord's Table," declares that *thuisasterion* and *bomos* being the same, and the LXX. translating *mizbach* by *thuisasterion*, it follows that the idea wished to be conveyed by the author of the Epistle to the Hebrews was, that as the Israelites had their altar for the remission of guilt, so we Christians had in the Lord's table an altar also, not only equal, but superior to theirs. This idea we consider to be wholly incorrect, and on the following grounds:—First, because if this be his meaning, his argument appears to us weak and inefficient. The grand central idea of the Mosaic economy was the *mizbach hachoteth*, or altar of burnt offering. It was the very bone and marrow of the Israelites' religion. It was the place where he confessed his sins, and above all where he received his pardon. It was the grand sacrifice which was to pre-figure to him, in the most especial manner, the sacrifice of Christ upon the cross. In this respect the altar of burnt offering was infinitely above the *mizbach hachoteth* or altar of incense, inasmuch as the one was for the purgation of guilt, the other for an expression of thanksgiving.

"We have an altar," exclaims the author of the Epistle to the Hebrews; according to the writer in the *Church Advocate* his meaning is—you Jews have your altar for the remission of guilt, we Christians have one also—not one indeed for the remission of guilt, but for thanksgiving, answering more to your altar of incense than to your altar of burnt offering. Would this, we ask, be conclusive? Would it carry conviction to the Jewish mind? Would, finally, he see any force or meaning in it? Most assuredly not. But suppose we make his meaning to be—you Jews have your altar of burnt offering; it is true, but then the altar and the sacrifice were alike typical of a greater altar and greater sacrifice to be revealed in future days. We have an altar and a sacrifice, not types, but the anti-types themselves. You had the shadow, we have the substance. You have the altar of burnt offering, we have the Cross of our Lord Jesus Christ, on which was offered up an eternal sacrifice, which can for ever take away sin. The Jew would admit that the anti type was greater than the type, and therefore if the anti-type was really immolated on the Christian altar, the Jew would see the force of the Apostle's argument, for his conclusion would be inevitable.

Second—The Lord's table could not represent the altar of burnt offering. The Lord's table is where we offer up the sacrifice of "praise and thanksgiving." It is not for the remission of guilt—guilt is removed by the sacrifice itself, not by its memorial. The Jewish sacrifice was for the remission of sin—the Lord's table is in memory of that which Christ has done.

Third—The view taken by the writer in the *Advocate* is not that generally received by the best modern writers. It is weak and illogical, and therefore is not adopted by those who have most critically and carefully examined the subject.

THE ACTION OF THE MAJORITY OF THE HOUSE OF BISHOPS.

There are one or two points connected with the late effort to elect a Bishop for the Diocese of Montreal concerning which we think there should be reflection. When the Bishops assembled in the Upper House to perform the duties incumbent upon them, was there not a law in existence by which they were to guide their course of action? Does not that law plainly declare that they are to nominate, and only to nominate? Have they, then, any right to set aside or override a canon? Clearly not. What right had they then to exclude? Did they not know that they were going beyond their powers when they determined to exclude certain names because of rank, or for any similar cause? And did they not adhere in effect to that determination? Now it is a dangerous thing for the House of Bishops to set an example of law breaking. There is another point—will any one pretend that the office of Metropolitan, spiritually viewed, possesses the same high sanction as that of Bishop? Is not the Metropolitan a creation

of the state rather than of the church? Is not the office of a Bishop the appointment of Christ, while that of Metropolitan is that of man? The Metropolitan was not known until the latter part of the second century. The Bishop was appointed by our blessed Lord himself. Who then will venture to compare, when the interests of the church are considered, the two offices? And yet the House of Bishops were so intent upon the office of Metropolitan that they forgot the Bishop. They forgot that the Synod of Montreal possessed the right of other Dioceses, the inalienable right of electing its own Bishop; and by striving to force it in electing a suitable Metropolitan in the eyes of the Bishops, contrived to frustrate the election of a Bishop.

We use and adapt the language of a ritualistic contemporary:—Never mind that the Diocese should be six months more without a head; never mind that churches should in vain be waiting for consecration, and candidates for confirmation never mind that the church's chief officer, the adviser and father of his clergy be wanting; perish all these interests, rather than that the House of Bishops should not have a Metropolitan such as they desired. We have no doubt, either, what the verdict of an unprejudiced public is, especially as they know that the church in the United States recognizes no such officer as a Metropolitan; only, in the senior bishop, a presiding officer.

THE IMMACULATE CONCEPTION.

On Tuesday last this festival was kept by the Roman Catholic church, and as we walked through the streets and saw the shops closed, and the solemnity which reigned, we could not fail to be impressed with the reality of our being indeed in a city in which the authority of the Pope was paramount. This is one of those "fêtes d'obligation" (Corpus-Christi is another),—which show the power of the Roman Catholic influence in Lower Canada. It was only in 1854 that by the decree of Pío Nono this doctrine of the immaculate conception became an article of faith of the church of Rome. Since then a succession of calamities has overtaken that church, which can scarcely be regarded in any other light than as judgments from God! How very different now is the position of the church of Rome in Italy, Austria and Spain. Freedom of speech and worship have been guaranteed to those countries by their respective governments; religious institutions have been broken up; the Jews driven out, and the conviction arrived at by the Papal authorities that the new world must be looked to as the theatre for future conquests. The Roman Catholics of the United States are now about to be taxed to the extent of two hundred and fifty thousand dollars, in support of the American college at Rome, in which priests may be trained to do the work on this side of the Atlantic. Canada is also taxed for the support of the Pope, and we doubt not that it is the beginning of the end.

The only encouraging sign of the times, as far as the church of Rome is concerned, is the spread of ritualism and the accession of perverts from that source to her bosom. We trust that that game is pretty well played out, and that in answer to the prayers of God's people His Spirit may be poured forth on our reformed churches, and that they will be as one in contending for the supremacy of God's word the only rule of faith; and for justification by faith in the alone merits of our Lord and Saviour Jesus Christ, and the only ground of the sinner's acceptance with God.

GEOLOGY AND RELIGION.

An interesting and instructive lecture was delivered on Friday evening, 4th inst., by the Rev. M. S. Baldwin, incumbent of St. Luke's, in the basement of the Church. The subject chosen was "Geology and Religion," which, though of a difficult nature to treat, was made very clear even to the most uninformed in that branch of science. After having explained the admitted principles of geology, the Rev. gentleman proceeded to reconcile the apparent discrepancies which many suppose to exist in the Mosaic description of the creation of the world. He adduced evidence to prove the theory that an unknown interval of time elapsed between the first and second verses of the first chapter of Genesis, during which the successive changes and periods found in the crust of the earth were being gradually developed; each period being accompanied by its distinct classes of fishes, reptiles and animals—the remains of which are now discovered as fossils. Having made some comments upon Professor Huxley's theory, "that man is a more perfect development of a lower order of creation," the Rev. lecturer concluded by remarking that all attempts to disprove the truth of the bible, had served only to strengthen it.

MOST LIBERAL.—In Christ Church Cathedral, on Sunday last, Dr. Balch announced that, while in New York, whither he had been called on account of family affliction, he had collected \$2,000 towards our Diocesan Mission Fund, with an offer from three rectors to

preach in their pulpits for the same object, which Dr. Balch gratefully accepted. This liberality on the part of churchmen in New York, will, we are sure, meet with hearty thanks here.—*Daily News*.

This is not the first time that our American friends have contributed towards the work of the church in this Diocese. Some years ago a thousand dollars were generously given towards the French Mission at Sabrevois, and we have heard of other instances of liberality. May these acts of kindness draw more closely together the sister churches in the bonds of love and Christian sympathy; and may it be felt that though separated by a civil boundary, we are one in doctrine and fellowship. We understand that Dr. Balch is making vigorous and successful efforts in this city on behalf of the Church Missions; and that he purposes holding missionary meetings, in accordance with a resolution of the Executive Committee of the Synod, throughout the Diocese.

ANNUAL SOIREE.

On Thursday evening, the 3rd, inst., the annual social meeting of St. George's Young Men's Christian Association was held in St. George's School-room, which was filled with a large assembly. Addresses were delivered by the Rev. Canons Loosemore and Bond, the Revs. Messrs. Baldwin, Curran, Carmichael, and by other gentlemen.

The Rev. Canon Bond advocated the cause of the mission church at Point St. Charles; the Rev. Canon Loosemore particularly urged the good effects which would accrue from the different national societies working together; the Rev. M. S. Baldwin, dwelt on the necessity of practical religion; the Revs. Messrs. Curran and Carmichael spoke on the necessity of paying off the debt on the mission church at Point St. Charles.

The remainder of the evening was occupied by addresses made by several of the members of the Association. The room was handsomely decorated for the occasion, and ample refreshments were provided as usual by the ladies of the congregation. Before the proceedings were brought to a conclusion, a collection was made in aid of the funds for the mission church at Point St. Charles, a considerable amount being raised.

POLITICAL TACTICS OF JESUITS.

The following letter from the Father General of the Order of Jesuits, dated Rome, 7th Nov. 1868, and addressed to his reverend brothers in Austria, appeared in a recent issue of the *New York Courier des Etats Unis*. The letter displays the means by which Jesuits have acquired their wealth and influence:—

Most Reverend Brethren.—The recent events so deplorable for us which have occurred in Spain impose upon me the duty of recalling to your minds the scrupulous observance of the fundamental rules of our sacred order, which has to the present day preserved its spiritual supremacy over the world. If all, and particularly our brethren of Spain, had perfectly understood the true interests of our society, they would not have been exposed to be exiled from a country in which they could have acted during centuries yet for the prosperity of our holy brotherhood. The cause of so deplorable a fact must not be attributed to political circumstances nor to the progress of what is called "liberal ideas," not any more than to the demoralization of the people, who, wisely guided, would never have driven us away if we had taken care to conform, in case of necessity, to circumstances, so as to serve more easily our own interest.

If, then, modern ideas have corrupted nations; if fanatical speakers calumniating the clergy and our society in particular; if such events compel monarchs, until now inviolable, to make temporary concessions, though they are contrary to their wishes or tendencies, in that case prudence commands us not to oppose them openly.

Political revolutions are neither suppressed nor conjured; in such movements it would be useless to invoke morality, or the religious faith of an irritated people, who could listen to neither. The most dangerous thing, which must bring forth the most fatal consequences, is the attack which has been attempted against the pretended "liberal ideas" of that people, ideas which a wise and moderate government will always be able, by using clever members of our society, to change, in time, into "pious wishes." We cannot deny that modern times and men have no analogy whatever with those of the past.

But if such be the unavoidable fact, we must also progress with the rest in our sense. Intelligent men always know how to take advantage of a state of affairs whatever it may be, in view of the future at least. We have in Spain a cruel example which shows to us how incalculable damage, and yet I thought I had there most clever members, who could have, by weighing with perspicacity the danger of the situation, avoided the fatal crisis, by loosening in time the too narrow knot as to tighten in time slowly but surely. We have had the sorrowful spectacle of a government guided by us, but overthrown by a nation that has always preserved for our society a deep respect, and that would never have raised a hand against one of us if we had taken care to condescend a little to its weakness, to seize the proffered hand and draw after it the body, which would have soon humiliated itself under the ancient yoke decorated with new soothing laws.

But nothing of the kind has been attempted, and it would seem as if our Spanish brethren had followed the example of the system practised towards Austria by the Roman Holy See. But the obstinacy of the Pope's government is in itself perhaps indifferent, as its consequences may be injurious to Catholicism in general without hurting private interest. But the acts of every member of our society for centuries were remarkable for perseverance, but avoided obstinacy, and were cleverly perfecting sublime faith among all classes, and thus ruled the world.

The present political state of Europe justifies