

hard Street, in which he denies the accusation that he has insulted them by his preaching at St. Edmund's, and formally delivers to them his prophetic message. He declares that he is a true member of the Church of England, in which he wishes to live and die, and that the church is not Protestant, and does not call herself so, but Catholic. He defends his practice in adhering to the very plain and meagre service at St. Edmund's, when it is well known he prefers a ritual and ceremonial adornment, by his desire not to offend any one. Further, he says that although his friends have been assaulted, and one, a clergyman, was laid up from injuries he received in Lombard street, he will not be bullied out of his convictions.

THE REV. J. M. BELLEW, who lately left the church of England for the communion of the church of Rome, has disavowed his Anglican orders, and in the advertisements of his 'Readings' describes himself as 'Mr. J. M. Bellew.' Mr. Bellew's name was formerly Higgins.

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, 24TH DECEMBER, 1869.

TO OUR READERS.

THE *Church Observer* having now nearly completed its first year, the Committee controlling its affairs have to announce that a gentleman of Evangelical principles, in whom the Committee have the highest confidence, has offered to undertake the publishing of the paper, and to have it registered in his own name, for one year; or obtain ten new subscribers as an equivalent.

Second.—That a further sum of \$600 be guaranteed by the Laity, to enable him to enlarge the paper to nearly its original size—say a sheet of Double Demy, eight pages.

The Committee have much pleasure in stating that the above sum of \$600 has already been obtained; so that nothing now remains but the \$1,500 guarantee, upon the reception of which, the *Church Observer* will not only be continued, but will be enlarged. A circular on this subject has been addressed to the clergy of Quebec and Ontario, together with blank forms of guarantee, to be filled up and returned to this office by those favorable to the project.

The Committee wish to ask the supporters of the *Observer* whether, in their opinion, the times are not such as to warrant every effort that Evangelical men can possibly put forth, to maintain the purity of the Church, and the faith of our people?

If the above \$1,500 guarantee is given, it is purposed to commence the new edition during the first week of January, 1869. It therefore becomes absolutely necessary for intending guarantors to fill up the form sent, and address it by return Mail, as follows:—

CHURCH OBSERVER,
MONTREAL, (Q.)

Acknowledgment of receipt of guarantees will appear in due course in the *Observer*.

Present subscribers to the *Observer* (out of this city) who do not wish to continue as such, will signify their intention by refusing to take from the post office one of the duplicate numbers of the paper sent this day (Thursday, 24th Dec.), marking it "refused." All who retain that number will be considered as subscribers for the ensuing year. City subscribers will notify us of their intention either at our office personally, or through the carriers.

CHRISTMAS!

How those outside are learning to observe it.

There is a text in St. Paul's Epistle to the Philippians about "Things that are venerable, things that are just, things that are lovely and of good report," that some

way has always associated itself in our minds with the happiest festival of the Christian Church's Christmas Day. It steals round on us year after year, and though our matured and chastened fancy sees almost everything in a different light from that which we viewed them in earlier years, still Christmas to some way undergoes but little change. We feel that the change is in us not in it. That the scenes of our childhood, boyhood, early manhood, are being played out again in ten thousand homes under the genial sway and friendly guidance of the blessed day. Even we who are ageing fast, get young under its influence, as chagless and ever beautiful it comes to remind us of change that we cannot stop in ourselves; and that if we are only "one with Christ," we would not ask to stop even if we possessed the power.

This paper will be read in many homes this Christmas; where, under the teaching of the Church, the day has been observed religiously. There are many, however, who ridicule us for such a form of observance, who tells us that such days and seasons are relics of Popery, and unworthy of the honor paid to them by the children of the Anglican communion. Not that the objectors themselves reject Christmas—nay, Santa Claus steals down their chimneys; bright green boughs and crimson berries twine themselves round the pictures on their walls; the store is closed; the house is filled with little ones home from school for Christmas holidays, the plum pudding even starts into life. And Christmas happiness and Christmas cheer is heard laughing itself hoarse in the nursery, not less moderately in the dining room, and just as loud in the kitchen of these somewhat angry objectors against the stated observance of stated days. Nay, more; it was only yesterday we received a local paper from a well-known town in the West; and although we saw no advertisement about the Church's observance of the royal feast (that needs no advertisement), all other congregations appear to have been bitten with a Christmas mania which developed itself in genial, hearty advertisements imploring the public generally to rally round the town hall, or So-and-so's school-house, on the 12th concession, and partake of a splendid tea at the moderate charge of a quarter dollar. Most likely a Christmas tree sparkling with waxen lights, and a sentence written on every one's lips, prattled by children, and uttered by the old to the old: "A merry Christmas, and a happy New Year."

Thus Christmas is so "venerable, lovely, just, and of good report," that it makes headway even against its bitterest enemies. "If you will not worship with me," it says, "I defy you not to be friends with me. You abuse me, and call me ugly names, and speak disrespectfully of my friends, throw doubts on my age, and, worse still, on my sincerity; but, never mind, I will not fight with you now, even though you will not worship with me. I know you will be glad to see me in the town hall at half-past seven, and I promise to light the candles on the tree sharp at nine o'clock."

Now, we hardly think it fair that when those who differ with us, use Christmas to such profit that they should still harp on such worn out strings as "Popery and Formalism," when they connect Christmas with us who strive to keep it religiously. Surely, such ought to remember that every Churchman can give a reason for the observance of the day; whereas if the question were put to them as to why the town hall should be filled on that day more than others? they would have to reply like the thoughtful boy to the puzzling riddle: "I don't know, I give it up." Surely such must know that they could not lay their hand on one amongst their well-known friends whom Christmas led, or now is leading within the bounds of the fallen Church of Rome. And, surely, all serious minds must admit that if we have one day to use as a holiday, one day in which we gather all our children round us, one day in which we think more naturally of those away from us, and pray more warmly that God might bless them, there is no better way of inaugurating that day than listening to the story of a Saviour's birth, His love and mercy, and kneeling at his holy table in obedience to His divine command: "Do this in remembrance of Me."

We will close these words with an earnest hope that such old objections may be forever buried, and that the Christmas revival amongst our friends outside the Anglican communion may spread; that ere long the dear old Christmas anthem, the joyous Easter hymn, the sad yet soothing strains of Good Friday music may not be unknown amongst them; but that—added to noble buildings, stained glass windows, antique crosses and pealing organ—they may in time observe those days and times and seasons which we revere, and thus bring themselves closer to us, who, if they only knew it, are not "such bad kind of fellows after all." With such a hope, we close wishing them and us, in all good humour, "A merry Christmas, and a happy New Year."

RITUALISM.—On Sunday night last the Rev. Mr. Wood, minister of St. John the Evangelist's Church in this city, preached a sermon in favour of the *confessional*. He said the main object of his recent journey to England was to consult others, older than himself, on the propriety of introducing the practice—a question which had been long on his mind, and acting on their advice he had determined to receive confessions from all who desired to make them. No doubt the practice has been abused. It should not consist in improper inquiries of penitents; but properly managed it must be a great ease both to the penitents and the clergy.—*Herald*, 15th Dec.

THE NEW CONFSSIONAL.

In the records of mythological crime, no deed was so atrocious as the stealing of Jupiter's fire by Prometheus. It seems, however, a similar effort has been made by the new father confessor of the Church of England in Canada. The Rev. Edmund Wood, seeing the enormous power wielded by the priests of the Church of Rome through the confessional, and sorely begrudging them the entire use of it, determined, when in England, to bag the coveted thunder, and swear stoutly when he arrived in Canada that it was his own. The Evangelical clergy, poor perhaps, but honest withal, and not wishing to be receivers of stolen goods, repudiate the whole transaction, and beg to present their compliments to the Church of Rome, and say they were not the men who did the deed. That the reverend confessor should wish to obtain possession of so great a prize is natural enough; but that he should be so awfully clumsy as to be caught in the very act of purloining, is very strange. Really, of late, the above-named gentleman seems to be somewhat bewildered. He began, so it is said, by turning to the communion table before preaching, and crossing himself, and now he does nothing of the kind. People got frightened, and he backed down. Only fancy a man about to commence the awful mysteries of the confessional, backing down; it is frightful, but so it is. The suddenness of the transaction startles everybody; and we much doubt whether his own flock is thoroughly educated up to it.

The confessional, we must remark, in the Church of England, is thoroughly out of place. It is a very foreign pigment that will not blend in the least with the classic, modest colours worn by the robes of the poor man confessing to his priest, and the priest to the Bishop, and the Bishop to the Pope. But in the Church of England there are no such arrangements. The idea is wholly opposed to her teaching and practice; and for any one to commence a small retail business on his own account, is alike contemptible and absurd. Instead of getting up before his congregation and uttering a lot of unmitigated twaddle about the propriety of the confessional, and the advice of older heads, if he had shewn them that the confessional was in accordance with the XXXIX Articles—that it was with the sanction of the bishops, and in strict keeping with the doctrine and teaching of such men as Hooper, Ridley and Latimer—he would have merited the respect, if he had not gained the confidence, of those most strenuously opposed to him. That there was the most perfect propriety in Mr. Wood taking the advice of older heads than his own, even we will admit. Indeed, to refuse this point would be to show a party spirit most reprehensible. The only question is, what did he consult the older heads for? Was it about the plain teaching of the Church of England concerning the unbearingly of the conscience? We all admit that it is a good thing for a man sometimes to tell his griefs to a minister or to any other intimate friend; but surely Mr. Wood had not to go to England to consult older heads about this. He professed an enormous amount of respect for the late Bishop; for pity sake, why did he not consult him, and obtain his opinion about a plain duty? No, the Bishop was here, and ready to give his advice when Mr. Wood went to England to consult older heads. What, we ask, is it he wants to do? Is it not to commence the practice of auricular confession with the imposition of penance? We leave this almost inevitable conclusion to be answered by himself. If this be his position, what authority has he for it from the Church of England? None, whatever—only the authority of older heads. And older heads have had caused a mass to be performed for the repose of the soul of the late Archbishop. Older heads have introduced all the mummeries and practices of the Church of Rome into the once pure communion of the Anglican body. And older heads, if they are not stopped, will drag our church down again into the mire and corruption from which she was once delivered. Mr. Wood may, however, proceed as he pleases; but the solemnity of his resolutions will be somewhat disturbed by the rather painful reflection that his practices are illegal, and his voice not authoritative. Whatever comfort, therefore, they bring to the penitent, can only be founded on the ignorance of the recipient, and not on the power of the speaker.

OBITUARY.—With very deep regret we have to announce the death of W. B. CONYERSE, late accountant of the Bank of Montreal, in this city, which took place on Saturday last, after an illness of one short week. The name and kindly disposition of this lamented gentleman will long be remembered by a large circle of sorrowing friends; while the institution he so long and faithfully served will find it difficult to replace him by as excellent an officer.

We are happy to learn that the wife of the Rev. J. P. DUMOULIN, who has for some weeks past been dangerously ill, is now in a fair way of recovery.

CLERICAL.—We understand that the Rev. M. S. BALDWIN has resigned several calls, during the past year, from large and influential congregations—in the United States, the others near home.

MR. HENNEKER'S LETTER.—We have much pleasure in publishing, in another column, the letter of Mr. Henneker, one of the trustees of the University of Bishop's College, Lennoxville, and which has been called forth by our editorial of last week. It will, at least, show that what we said was correct: that there are those among the trustees who are willing to take any and every measure in their power to secure for the institution the confidence of the church. We shall reserve further remarks for another occasion.

A GRACEFUL PRESENTATION.—On Sunday, the 20th instant, Miss Charlotte Fomeret was waited on by the young ladies of her Bible class of Trinity Church, and presented with a very handsome edition of the Church Services, as a grateful expression of their appreciation of her services as their teacher; a position she has held for the last two years, and still continues to hold with much pleasure.

December 21st, 1869.

THE Treasurer of the Sabrevois Mission, begs to acknowledge, with much gratitude, the receipt of fifty dollars from a Friend in Ontario.

December 21st, 1869.

Some of the English clergy, who have learned, too, that the prevailing disease of the most malignant type. We therefore consider it our duty, under the circumstances, to caution all who deem it their duty to visit the sick, not to expose their well friends unnecessarily.

ON THE ELECTION OF BISHOP.

(From the Montreal Gazette of 21st Dec.)

"We have already made some remarks on the unhappy failure of the combined attempt of the House of Bishops and the Diocesan Synod to elect a Metropolitan of Canada and Bishop of Montreal. It is not from a wish to keep attention alive to a discreditable matter, nor from officious intermeddling in other people's business, that we recur to this subject; but because we think it desirable that it should continue to engage the patient thoughts of Canadian churchmen, and because we are jealous for the reputation of the branch of the Dominion. It will be in the recollection of many of our readers that our lamented Metropolitan, in the last address which he delivered to the Synod of his diocese, reminded that assembly that the attention of statesmen and churchmen at home was largely directed towards the working of the Church in Canada; that, whether as an example to follow or to shun, the position of the Canadian Church had been constantly referred to in Parliament, in Convocation, and in the Lambeth Conference. That this attention has not been withdrawn, is evident from the reference which is constantly being made to the subject in current magazines and newspapers when dealing with the ecclesiastical questions of the present day. Now, no part of the working of the organization of the Canadian Church is more carefully watched than that of its method of appointing its bishops. Those who are adverse to the freedom of ecclesiastical self-government are especially adverse to the choice of bishops by the clergy and laity; and consequently they never omit to note and make the most of every discreditable circumstance which may arise in the course of such elections. No allowance is made either for the condition of the church in a comparatively new country, or for the disturbing effect which the strifes and divisions of churchmen at home necessarily exert amongst their brethren in the colonies. We have no desire to deprecate the severity of the judgment; nor are we intending to employ, as we might employ, the easy but undignified *tu quoque* argument. It would not make our offence less, nor lead to its removal, to narrate the scandals which have notoriously attended not a few episcopal appointments made in the Established Church of England and elsewhere, under a system which deprives, except in the way of an unworthy pretence, the clergy and laity of any voice in the selection of their spiritual rulers. It is well, however, that colonial churchmen should remember that it was under the unrestrained secret method of appointment that Dr. Colenso was sent to South Africa, and in still more recent days, Dr. Jenner has been designated to Dunedin, in New Zealand. The simple truth, however, is, that no system worked by men ever has been free from faults. Experience teaches us that, even under the most favourable circumstances, offences must needs come. What we have to aim at, is the adoption of such a system as shall be guarded, as far as may be, against the occurrence of such offences, and shall secure that their correction, when they do happen, shall be both possible and probable. Now, without entering upon the question of the con-

formity of the manner of electing bishops adopted in the Canadian branch of the English Church with ancient ecclesiastical custom, we are persuaded that method is the one best adapted to the circumstances of the church in this country, and in our colonies generally; and we are further persuaded that a general review of the practical working of that method will show that it is not more liable to failures and scandals, or than that which has long existed in those colonial dioceses where synodical action has not been established. But if Canadian churchmen are to prove this persuasion well grounded, they must show themselves willing to recognize evils that may arise, and willing to search and apply the remedy needed for the correction of those evils. Fortunately, the former part of their duty is not difficult. It requires no unkind scrutiny, no patient microscopic search, to discover the evils which have, in too many instances, attended our present system. They are patent and open to all men, and attention has again and again been directed to them alike by friends and foes.

"One of these evils is that which has lately been exhibited in the unfortunate conflict which has taken place between the Bishops of this Province and the Synod of this Diocese, and in the still more unfortunate result, which will leave both Province and Diocese without a head for several months. We cannot affect any surprise at what has happened. We always regarded it as a mischievous mistake that the churchmen of the Diocese of Montreal consented to forego the privilege of electing its own bishop in order that it might retain the honour of being the Metropolitan See. In our view it was nothing less than selling its birth-right for a mess of pottage—the acquisition of an accidental dignity at the unrighteous cost of the nature of the arrangement that was entered into between the Province and the Diocese. The former secured to itself, in the person of the House of Bishops, the unchecked right of nominating the candidates for the See of Montreal; the latter contented himself with the limited power of selecting some one or other of these nominees. What was this but to bring into joint but unequal action bodies whose impulses were not likely, in such a practical matter, to be in harmony? The probability assuredly was, that there would be no correction of forces between them, but rather a divergence. The Bishops not only naturally, but wisely and justly, would regard the selection in its bearing upon themselves, and would be chiefly desirous of securing one who should be acceptable to themselves as their Provincial superior; while the members of the Diocesan Synod would no less naturally, and no less wisely and justly, look at the matter from its relation to themselves and their fellow churchmen. But besides this difference of standpoint from which the fitness for the appointment would be estimated, there is in the existing arrangement the vice of that half confidence which almost invariably breeds mutual disagreement. The Bishops were not prepared to confide entirely in the Diocesan Synod to make choice of a ruler over the diocese. The other, and to be seriously watchful lest the reserved rights of either should be unfairly invaded. It might be said, that this is indeed wise after the event. It is of little consequence whether it is or not. But as a simple matter of fact, it is not so. From the first we have been convinced that the arrangement entered into in this matter was inexpedient. But the business was none of ours, and therefore we kept silence. But now, when the actual results of the system are publicly known, and are generally canvassed, we are at liberty to speak. Were those results the consequence of some accidental error in carrying the recent arrangement into practice, then, they would be matter of regret, they might be left for experience to remedy. But when they are the result of a logical growth of inherent defects in that arrangement, some other remedy must be sought. That remedy is a change in the constitution of the Church in this particular. Let either the plan of the American Episcopal Church of appointing the senior Bishop to the office of ecclesiastical superior, be adopted; or, better still, let the Bishops, after the vacancy in the Diocese has been filled up by the unfettered action of the Synod, choose from amongst themselves one who shall be advanced to the dignity of Metropolitan. Either of these plans would work. The fault, and a grievous fault it is, of the present plan is, that it does not work.

But there is another scandal connected with the appointment of bishops in the Canadian Church, which has already called forth much comment. It is that which has arisen from the methods for securing their election, which it is alleged have been adopted by clergymen aspiring to the episcopal office, and by their partisans both amongst clergy and laity. That these allegations have been made is notorious, and they are commonly believed to be founded on fact, is equally well known. Dean Stanley, in an article in the *Edinburgh Review*, was, we believe, the first who called the attention of the English public to these scandals. He denounced with some severity, the eager rivalry, the bitter contests, the unbecoming artifices which have been resorted to in some instances. And in a recent number of *Macmillan's Magazine* it is affirmed that these scandals have been so excessive and persistent that the plan of electing Bishops has been brought into complete disrepute. This it is true, is the view that is taken by men who are avowedly averse to the freedom of a self-governed church, and who aim at bringing all the branches of the Anglican communion in the colonies under the immediate control of the royal supremacy. But there is, it must be allowed, too much cause for these reproaches. It cannot be denied, and it ought not to be concealed, that the election of Bishops, in Canada has, in some instances, been too much akin to an ordinary political election. The aspirants to the episcopate have, directly or indirectly, employed means to secure their appointment which are unfitting to the character of office. With their tacit or avowed consent, committees must be formed, canvasses have been held, suffrage have been solicited, pledges have been taken, party letters and newspapers have been written, witty, or would-be witty, squibs have been circulated; in short, every kind of machinery, too common in political contests, has been set in motion to secure election to the highest and most responsible position in the Church if those scandals are to be continued, if the clergy and laity are content to lend themselves to such proceedings, the consequences cannot be otherwise than disastrous to the interests of religion. And amongst these disastrous consequences will be thus: that the best men will not be appointed