

ed the zeal of men like Mr. Mackenzie, but still considered their proceedings calculated to alienate many church people, and to do harm rather than good to the cause of the church. (Hear, ear.)

The Rev. C. F. Lowder, although only a missionary priest and not a learned divine, said he knew his Bible well, and therefore was prepared to say, in answer to Mr. Ryle, that the Bible contained a very great deal indeed about Christian ritual. He was quite content to take his stand on that platform as a Ritualist simply on the Scriptural argument. First, the command was given to Moses to do all things after the pattern he had seen on the Mount. (Laughter.) And when the temple was destroyed, the revelation was opened to John which taught us exactly the same story as to the way in which the Lord desired to be worshipped.

The Rev. J. Everard, vicar of St. Mark's, Wolverhampton, said he had neither much time nor inclination for the abstruse questions which had been touched upon that morning; but he felt that antiquity was silver mixed with dross. Spiritual antiquity, however, was chiefly important, because it was silver purified seven times in the fire. One single sentence of Scripture was worth hundreds and thousands of pages of other antiquity. By all means let the priests wear vestments, but let them remember that their vestments were to be the beauty of holiness. The lighted candles on the altar must be Divine truth shining in the heart; the incense must be that of devotion, love, and prayer; and the prostrations must be those of a humble spirit. By all means let them have banners, but let it be that of the Arms of the Oxford University, an open Bible, and the writing upon it, "The Lord is my light and salvation; whom shall I fear?" (Cheers.)

The President said there were so many speakers wishing to be heard that only five minutes could be allotted to each, when there would be the ringing of the fatal bell and then the drop. (Laughter.)

The discussion was continued by the Rev. R. Wilson, the Rev. F. F. Gough of Hull, the Rev. Mayo Mayo, the Rev. W. Churton, who held that religious processions and litanies, which were not merely innocent, but, under due restrictions and at special times, were cheering and edifying, and the Revs. C. Billing, Goldie, Malet, and Thynne continued the discussion with a few observations each. The company then adjourned.

The Congress re-assembled at two p.m., the President (the Lord Bishop of Winchester) in the chair.

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Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, NOV. 23, 1870.

INDEPENDENCE OF THE CANADIAN CHURCH.

We would keep constantly before the mind of our readers the important principle which the late revered Metropolitan maintained, that practically the Church of England in Canada is already independent of the Mother Church. It is not obligatory on us slavishly to adopt all the changes which are found necessary in the latter, or to await its legislation on matters of moment. So far as we find proposed changes applicable and expedient here we may adopt them, and so far as delay may not work to our disadvantage we may wait, but we do either of our own free-will and not from necessity. In view of the em-

barrassments of the church at home and the influences which are at work, it is important for us to realize our position as one of independence so far as legislation and control are concerned. We know not how soon we may be called on to act for ourselves, on momentous questions, and we should learn in time to think for ourselves. At the last meeting of the Synod of this Diocese it was evident that some had not yet realized the position of the Church as defined by Bishop Fulford. A disposition was manifest to adopt without consideration, or time for consideration certain changes proposed to be made in the Lectionary. It seemed to be assumed that ours must be a blind, unreasoning acquiescence. Against this idea we repeat the protest which we have already made again and again. Our Church system is not cast in the mould of that in England; our circumstances are different and necessitate measures which would be as inapplicable to the Mother Church as some of the details of the latter would be to us.

MYSTERIOUS ADVERTISEMENTS

The following advertisement appears in one of our English exchanges:—

TO ANTI-RITUALISTS.

WANTED, the USE of 300l. for a purpose of great importance to the cause of Protestantism.

Address, R. care of Mr. G. Shrimpton, book-seller and publisher, 9, The Turl, Oxford.

We do not like this sort of thing at all. It is too much like the notices which appear in secular papers that fabulous wealth may be instantly secured by addressing a stamp to X. Y. Z. care of A. B. C. Perhaps the applicant in this instance is perfectly sincere, and there is a possibility that those who respond to his appeal will not exactly throw their money away—but we doubt it. It is far more likely that "R" is either a mere adventurer who has faith in himself, or a person who has taken up an impracticable idea which those who know him best hold most in contempt. The simplicity of the notice inclines us to the latter opinion. In this age of prodigious undertakings no one but an enthusiast could hope to save Protestantism at the trifling cost of £300. If the project, about which the advertiser is as reticent as manufacturers are about their trade secrets, be feasible, all that he need do is to place it before the public in the ordinary way; some one who has means will be ready enough to further it. We refer to this matter partly to warn our readers against vague appeals of this kind, and partly to urge them to avow and maintain their Protestantism in an open and legitimate way. There is no need of secrecy. Some men can be as valiant as Luther or Knox if they are allowed to display their valour masked. They can denounce with the energy of Boanerges, if they are permitted to mark their diatribes "private and confidential." This is not the sort of championship which any cause worth maintaining needs.

So far as our own Church is concerned our machinery is not so defective that no provision is made for putting right what is wrong, for adopting what is useful, and for throwing off what is injurious. The humblest member of the church who has either a scheme or a grievance, has ample means of stating his case. An appeal through the press at once brings him into communication with thousands of Churchmen. If the subject is one for legislation rather than discussion he can appeal to the Synod through his representatives. If it is a matter calling for discipline he can make his appeal to the Bishop of his diocese, who must deal with the affair in some way or other. With this ample

provision for preserving the purity and multiplying the appliances of the Church there is no necessity for under-hand work, and the less we have of it the better.

THE MUTINY AT QUEBEC

There is no profession the rewards of which are to such an extent sentimental rather than substantial as the military profession. No sensible man enters the British army from pecuniary motives, for the soldier in any and every grade is shamefully underpaid. The income of an officer of high rank is, with the most rigid economy, barely sufficient to meet his ordinary expenses, while an unskilled labourer would think his lot one of peculiar hardship if he did not earn more than a private soldier receives. The popular cry for administrative economy, moreover, precludes the hope of any improvement in the unjustly low scale of remuneration, for the ambition of every Chancellor of the Exchequer is to show a deduction from previous demands upon the public purse. Still the evil consequences of this economy occasionally obtrude themselves upon our notice and make us suspicious of the wisdom of universal curtailing. The mutiny which broke out last week among the men of the 69th Regiment has forced some unpleasant reflections upon us. The insubordination is said to have been confined to the men who have married without permission while the Regiment has been in Canada, and that it arose from the refusal of the military authorities to convey the wives and children of these men to the new station. It is a very sad affair for the men concerned, who have plunged into a hopeless struggle with a power which knows no compassion. Military discipline is necessarily stern and unbending. Those who have hastened to condemn the authorities for the refusal which resulted in the outbreak at Quebec have been inconsiderate and therefore unjust. Every recruit who enters the army knows, or has an opportunity of knowing, that provision is made for only a limited number of marriages in each company, and that if he chooses to marry without permission he does so at his own risk. This condition may be very harsh or very reasonable and salutary, but at any rate the men know that it exists and that it is invariably enforced. We cannot see that any blame attaches to the authorities for carrying out the terms of the contract into which the men voluntarily entered. If there is blame at all it rests with the men themselves, and with those who should have dissuaded them from a step which was sure to result in suffering and mischief. Col. Bagot, with some show of reason, finds fault with the clergy who performed the rite of marriage when they knew that the persons whom they joined together had no adequate means of support. This conduct seems more inexcusable when it is considered that every clergyman received due notice of the restrictions which were in force, and was virtually appealed to, to act in the interest of the men themselves. Thoughtlessness often amounts to cruelty, and it seems to do so when a minister knowing how wretchedly small is the pay of a private soldier celebrates—if we may use the word in such a case—the marriage rite. It is to be hoped that the outbreak in the 69th will have the effect of making the clergy more cautious in this respect.

THE POLICY OF SILENCE.

A correspondent writes to the Church Journal deprecating its frequent allusions to Ritualistic errors and fripperies. The writer evidently has no sympathy with what the Journal condemns but he is fearful of the effect which may be produced on the minds of the uninstructed by repeated

reference to the subject. The editor of the Journal wisely points out that the exposure of the evils in question is absolutely necessary, and that the responsibility for any pernicious effects which the exposure may incidentally produce rests with those who make it so. We occasionally receive letters from correspondents who while fully endorsing all we have to say on this subject, and expressing their approval of the tone of our criticisms, share the apprehensions expressed by the writer to the Journal. We take this opportunity of assuring our friends that nothing would afford us more pleasure than to bring out the Observer week after week without a line of unfavourable criticism, could we conscientiously do so. But until every element of discord has been removed from the church and she has become one in fact as she is one in name we do not hope to enjoy such felicity. The proposal to abstain from adverse criticism because a few sincere but inconsiderate people may draw false conclusions would apply to many things to which our esteemed advisers would not think of applying them. Such a way of acting would ensure immortality to tyranny, impurity and every social abuse.

LINES OF DEMARCATION.

We insert this week a letter from "An Enquirer" who asks us for an exact definition of the party names which have sprung up in the church within the past few years. He does not go a hair's breadth too far in admitting "that the question is a comprehensive one." One more comprehensive it has seldom been our lot to have propounded to us. It is impossible for any one to draw a sharp dividing line between "Evangelicals, Low Churchmen, Moderate Low Churchmen, Moderate Churchmen, Broad Churchmen, High Churchmen and Ritualists," for many of these designations overlap each other. They are names descriptive of schools of opinion not of visible corporations, and the world of thought cannot be mapped out like the surface of the globe. All these schools have or profess to have something in common, and a disciple of any one of them may accept very much of what is distinctive of another. For instance one who calls himself a Broad Churchman may approve of much which is characterized as ritualism; a Low Churchman may incline somewhat to Broad Church views, and a High Churchman may be to some extent under the influence of Low Church opinion. If we were asked for a concise statement of the extreme tenets of the several schools compliance would not be difficult, and in the hope of to some extent satisfying the curiosity of our correspondent we shall prepare such a statement for our next number.

SACRAMENTARIANISM.

The following specimen of juvenile divinity is worth preserving. It is an extract from a sermon by one of the students of the General Theological Seminary of the Protestant Episcopal Church. "And then He (Christ) deigns, He humbles himself to be upon our altars, and to be handled by sinful man. As when in helpless infancy He submitted to be wrapped in swaddling cloths, and to be treated of men as they would, whether with respect or disrespect, so now in the Blessed Sacrament, wrapped in the fine linen of the church or her vesture of wrought gold, He puts Himself in the power of men, they do with Him whatever they list, they raise Him in their hands, the same sinful hands that raised Him in childhood when men tended the holy child Jesus; again they lay Him down as they laid Him down in the manger. Well may we cry with St. Chrysostom, O Marvel! O love of God for man! He who sitteth aloft with the Father is at that hour held in the hands of all, and giveth Himself to