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A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH; -ONE LORD; -ONE BAPTISM."

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All contributions intended for insertion in THE CHURCH OBSERVER must be accompanied with the name and address of the contributor. The information thus given will be strictly private, unless otherwise desired. The publication of THE CHURCH OBSERVER

takes place on Wednesday, in time for the mails for England by the Canadian line. 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 Monday mor-

ning must stand over till our next issue.
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OUR PLATFORM.

This term is peculiar and American, but not perhaps the less expressive for both characteristics. "Our platform" simply means a statement of our principles made before the public for the benefit of our friends and those who may see fit to act with us; and last, though not least, for those who, either through ignorance or ill-will, misrepresent our views and sentiments on all matters relating to religion. And we would now, once for all, state as clearly as we can the position which the CHURCH OBSERVER wishes to hold amongst the religious papers of the day.

1st. We claim to be a sound "church" paper. We desire to send into the families which supamuse, but that will aid materially in extending and propagating unmistakeable "church" principles. We claim to belong to a branch of God's divinely-instituted church. We claim for our three-fold order of ministry divine appointment; and we claim, as the right of our children, distinctive teaching on these important matters. We have not the slightest intention of casting stones at those who differ with us on these subjects, while claiming the same privileges for themselves; but we do claim the right of making the clearest distinction between those doctrines of grace, which to a great extent are our common property, and those principles of organization and government on which it is plain we cannot possibly agree. As her as the latter are concerned, we desire our children should be instructed from a Church of England stand-point, and that in tones so clear, conservative and decisive, as to aid in enabling them hereafter to fill (with honor to the church) our places when we are dead and gone.

2nd. We claim to be a sound PROTESTANT paper. We use the word in the plainest sense. Protestant as opposed to Popery and its somewhat deformed child "Ritualism." We desire to extend those views for which our fathers died. and with which we earaestly believe the "truth as it is in Jesus" is so intimately connected, that to allow them to be clouded is to darken that narrow road which leadeth unto life eternal. We do not wish to be personal or needlessly offensive.-neither do we wish to seek out controversy for mere controversy's sake; but we are answer very promptly the questions that all at this time as members of the Church determined to be plain and outspoken against those who, calling themselves Anglican clergymen, who eat of the church's bread and drink of Was her mother sick? Why did she not entered upon-difficult times. Two great the church's pup, yet strive to turn our Anglican churches into Popish mass meetings,-our Protestant laity into enemies of that church in which they were baptized. We make no apology for writing thus plainly, when in our city auricular confession and, priestly absolution are boldly preached, and, we suppose, put in practice. When it comes to that, silence would be a sin, and we will not be silent.

3rd. We claim to be an Evangelical paper. We need not define the term further than by ed, but she did not speak. "Dear Jessie, ing between superstition of a most bebassaying that we will maintain and propagate will you not tell me what it is? What ing kind, and hopeless unfathomable scepthose docrines which present Christ's personal can I do to help to help and comfort you?" ticism. So it has threatened to be in Spain. atonement, once offered as the only source of a At last the answer came: "Miss Green, though we cannot but hope, there, that the sinner's salvation, and faith in that at one ment as I don't think I do much for Jesus." the means whereby the sinner must be saved. We take our stand on the articles of our church she was a Christian. She felt that the the good providence of God, lead to better and foremost among them the 11th, 12th, 17th, Lord Jesus loved her and had forgiven things. When we come to our own coun-

we ask all who can honestly endorse these views Him? If she were a man she could be a questionings—though this danger is not to to aid and assist our effort, either by special minister, and preach about Christ.; or if a be gverlooked—but of a grosser and far donations towards our enterprise, or by subscriptions, or both. We ask our evangelical church clergy in our various dioceses not only to seek to extend the paper in their parishes, but also to aid us with literary contributions, or such items of church news as would prove generally acceptable to church people. We hope to make our paper successful, and a credit and aid to the church with which it is connected. Montreal, 2nd January, 1868.

Loetry.

A spirit came out from the Lor To play on the spirit of mane.

That thrilled like a wind shaken chord
When the hymn of the ages began.

And the spirit at first was a light,
Playing over their souls as a glass,
And the whiteness thereof in their sight Was full of fair colors that pass.

The spirit again was a stream,
Wherein their own faces seem fair;
Till they looked and saw new faces gleam
More beautiful still in the air.

And they faded and left them alone; But they fashioned, and were not forlorn. The ghosts of that I uty in stone, And the word and geed were twin-born

And triumph, and and defeat, And the far-away coho of wrong cho of wrong, and sweet, Were musical, holy For the spirit was inged to a song. ight to the truth, And thereafter they

. And the finding s more than they sought; hanged to a thought. For the world was And the spirit was

The spirit is change sound, Vague, shapeless, ut any speech It is gone forth, bein Blind, aimless, of nite reach.

That the age of our spirits might melt, And the noise of or wer were felt, In the raptures that At the deeds that have never been done,

Of a country, where et bliss And angui-h are st the same, Of whose life we kn hing but this-It is-and it has n

Where the perfume up from the flowers, Where the lustre g from the dew, not is ours, The life which we ki And the spiric's la

For we are what w know, We shall have w not dream And our gladness, and woe Are nothing, wha seem.

And the eyes of the We shall find wh When the spirit is Not a sight, not a song, not a thought.

Are the wings of the spirit broken, For the sound of his flying is still? Is the promise ineffably spoken. For the silence alone to fulfil?

It is darkness and silence again, The shadowy wings are not spread, And we echo their murmur in vain. He is still, he is dumb, and not dead.

Yea, being a spirit, to die Was never the law of his birth, And he would not have needed to fly, Except to come down to the earth.

But he rises himself through the seas Of the fathomless heaven, and sings, Floating back to his Master at ease. With our hearts folded up in his wings

Family Circle

WHAT CAN I DO FOR JESUS?

Jessie was at Sabbath School, where came to her.

closing hymn?

ute and walk along with me?" Miss

Child's Paper.

GOD COUNTS.

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the tea-table and went out. "How nice they look!" said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count," said he. "But perhaps God did," answered the

He soon withdrew from the temptation, and sitting down, seemed to meditate. "You are right," replied he, looking at

The oldest relic of humanity extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect considering its age, which was deposited about eighteen or twenty months ago in the british Museum, and is justly considered the most eum, and is justly considered the most wellable of its archaeological treasures. leathery integuments are now exciting the wonder-gazers in London reigned in Egypt

General Church Rews.

GREAT BRITAIN.

THE ARCHBISHOP OF CANTERBURY ON THE FUTURE OF THE CHURCH OF ENGshe dearly loved to be. Her teacher, Miss LAND .- The following is the text of a Green, was there, and not one of her little speech delivered by the Archbishop of girls was absent. The lesson was about Canterbury to the clergy of the Rural the wonderful love of our dear Saviour, Deanery of West Dartford, at a private and the way in which we ought to show meeting recently held at Addington Park: our gratitude for this love. But Jessie |-His Grace desired, he said, to confer looked unhappy and troubled, and did not with them upon subjects interesting wus of England. No one could fail to see What ailed her? Did her head ache? that we were coming-nay, had already join the other scholars in singing the influences were actively at work, both alien to the progress of true and living As she left the school goom, Miss Green Christianity—the one superstition, the whispered, "Jessie, will you wait a min- other infidelity. Each of these seemed to be more active than at any former period Green took her hand and said gently, in the history of the world. He was not what is the matter, my child? I am speaking of England only, but of Europe. sure something troubles you." Jessie's When we look at the state of Italy, what eves were full of tears, and her face flush- do we see? We see men apparently haltfree circulation of the Holy Scriptures, Ah! that was it. Jessie hoped that hitherto, almost entirely unknown, may, in her sins, and that He had given her many try the danger from infidelity seems to be Such, in a few words is "our platform," and blessings; but what had she ever done for not so much from abstract speculations and school, and visit sick people and poor peo- the masses of our population, knowing nople, and do good in many ways; but what thing, and caring nothing about philosocould she, a poor, sinful little girl, do for phical questions, may become practical in-

please Him. Remember, that He does not expect you to do a man's work, and your work for Christ this week will be the other church or institution in the world newspaper and find whole columns devoted every day work in your own home. When your mother calls you to help about her sewing, that is something to do for Jesus. When she asks you to take care of the head of the sewing and the culture of the advertisements of sale of livings, and to see the tone and language of some of the advertisements themselves. It may be difficult to deal with this, but an at-When she asks you to take care of the baby, that is something to do for Him.

When you are diligent and faithful, that wants and feelings of the educated classes.

Will please your Saviour. Learn your lessons carefully, because Jesus has given lessons carefully, because Jesus has given them you to learn. Keep from cross and to be menacing the framework of society tion three years ago with reference to the fretful words, because Jesus wants His and the souls of men, but they have not the other clergy. It is not unlikely that a children to be like Himself, meek and same vantage-ground for meeting the danlowly in heart. Be kind and patient, even if others treat you unkindly. Do all you can to make others happy."

same valtage ground for incesting the data similar measure will be proposed to a similar measure will be propos And now they had come to the gate of There can be no question that this latter means of gaining it. The desirability or Miss Green's house, and before opening it position is likely to be invaded. Probably non-desirability of a service for children is Miss Green's house, and before opening it she waited to say one thing more. "Don't forget, my child, to ask Jesus to help you to do something for Him, and He will accept the smallest thing you do for His sake, even if it is only to give a cup of cold water to one of His disciples."—

One of the smallest thing you do for His sake, even if it is only to give a cup of cold water to one of His disciples."—

One of the smallest thing you do for His sake, even if it is only to give a cup of cold water to one of His disciples."—

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One of the smallest thing you do for His disciples."—

One of the smallest thing you do for His disciples."—

One of the smallest thing you do for His disciples."—

One of the smallest thing you do for His doubt on this point. But, taking well to form an opinion. The abolition of church-rates has led to one difficulty not anticipated. The payment of fees by churchwardens can now be more legally demanded than formerly; but the church-rates has led to one difficulty not an attack upon the Establishment is not to apprehended at present, though some persons doubt on this point. But, taking well to form an opinion. The abolition of church-rates has led to one difficulty not an attack upon the Establishment is not to apprehended at present, though some persons doubt on this point. But, taking well to form an opinion. The abolition of church-rates has led to one difficulty not an attack upon the Establishment is not to a matter upon which the clergy will do well to form an opinion. The abolition of church-rates has led to one difficulty not an attack upon the Establishment is not to apprehended at present, tho a hope is but a poor hope. It is a very wardens themselves have no guarantee that poor thing to limit one's energies to the they will be repaid. Might not this lead defence of a position which is hardly to parishioners refusing the office? Some worth defending, to postpone its downfall information as to whether this had merely until our day is ended. Rather it actually occurred was desirable. -The Globe says in reference to the after our work has passed to other hands. approaching Irish Synod "some valuable And to do this we must prove to the suggestions have been made as to the first world that our position is a righteous one, duties of the general synod, which, it is that our church is doing God's work. If now possible, may assemble before the end

ures. Though adapted to the educated it is hard- upon all congregations to sapply at their The lid of the coffin which contained the finummy was inscribed with the name of its occupant, Pharaoh Mykerinus, who succeeded the heir of the builder of the Great Pyramid, about ten centuries before Christ.

Though adapted to the educated it is hardly so to the poor, and does not seem to commend itself to the lower middle classes. The Ritual Commission, in considering the question of the rubrics, has always most carefully kept in view that matters of doctors appointment to benefices and the exercise appointment to benefices and the exercise of discipline, will, it is said occupy the trine are not within its scope. The one object which it has set before itself is to examine whether the rubrics can be altered and the 'Constitution' of the Irish Church before Solomon was born, and only about eleven centuries or so after Mizraim, the grandson of father Noah, and the first of the grandson of father Noah, and the gr the Pharaohs, had been gathered to his fathers. The tidemark of the deluge could scarcely have been obliterated when this man of the early world lived, moved, and his being —Christian Advocate.

In the suggested that a control of the state likely to be proposed; it will enable the clergy to consider them, and weigh them, before they are definitively laid open. But first let one point be made to get an Act passed changing the period for the commencement of commutations from January, 1871, to May, 1870; to change the rate of circulation in section. clear. Great alarm is expressed on one tion 51 from £3 10s. to £3 5s. per cent, side lest the Imperial Legislature should so as to render commutation money converact without Convocation; on the other, tible into Government annuities without lest Convocation should interfere with the loss to the Church body; and to alter secprerogative of Par iament. Now, really tion 29, so as to cause all claims upon the both dangers are somewhat visionary. We £500,000 for private endowments to be may depend upon it the greatest difficulty substantiated before the commissioners, will be to get Parliament to legislate at and thus relieve the Church Body of the all; there is a tendency and a desire to expense and litigation connected with that ignore the whole matter; and if Parlia- fund." ment does not legislate, it will be in consequence of the expressed and unmistaka-ble desire of the whole church, whether expressed through convocation or by any the A. P. U. C., the Rev. C. C. Grafton, other method. Now, it lies, therefore upon the clergy to consider well what the weak points of our present are, and if they find it wanting, insufficient for the needs delivered himself after the following reof the time, then to let it be known that markable fashion:—Those of us, at least they desire modifications in their system. The Ritual Commission has been sitting long, and the changes which it thinks desirable have now been drawn up and are at present being circulated among the Divinity Professors of the Universities and other dignitaries of the church. They may be summed up as follows :- 1. A new lectionary. Many chapters have been added, as suited to edification; some have been omitted. A greater elasticity has been given to the lectionary. The principal changes are in the daily lessons. 2. Alterations in the ordinary daily service. Evidently, to men busily engaged the service as it stands does not commend itself. Even the city churches which have a daily service are but thinly attended. A shorten service, therefore, will be proposed—shotter, forms of spiritual energy which were never but strictly based upon the existing materials. 3. Every facility for dividing life, for example, was never found, woman she could teach in the Sabbath more threating kind. The danger is that services and using different services at different times, according to the exigencies of different congregations. 4. In the were our saints, the answer was easy— Burial Service some solution of a difficulty saints were hidden. Moreover, the Church could she, a poor, sinful little girl, do for the Lord Jesus?

What did Miss Green tell her? "Jessie, you can love Him; you are old enough gether out of their thoughts the world unfor that, and Jesus wants you to love him. Seen. Against these two dangers—super- be anticipated. The character of the Pray- expect within the compass of our com- And you can show your love by trying to stition on the one hand, and infidelity on er-book will be preserved intact. Other paratively small communion as many per-

there are weak points, now is the time to of October. One of the first of those strengthen them; if there are blots, now is duties manifestly will be to redistributethe time to wipe them out. Only let this the existing parishes into parochial disbe remembered before all things, that an tricts of dimensions suitable to the new alteration of mechanism is not the principal thing to be looked to; that is good tial that each such parochial district should and desirable in its place, but far more be represented by an equal number of her with a cheerful, yet serious air; "God does count, for the Bible says the hairs of our head are all numbered."

OLDEST RELIC OF HUMANITY was The head and self-decided by an equal number of needful is it that the clergy show by their energy and love, that they are doing God's work, that they are doing God's work, that they long for the salvation of the souls of sions on the Church Bill as the Protestant. OLDEST RELIC OF HUMANITY. men. The heart that is fed with love from Defence Association, who wish to have a the Spirit of God, has begun rightly. preponderance of the laity, and this party. And having so begun it will feel that it is are sure to make a push to carry their bound to look well to the appliances and point. The general synod should likewise plans which change of circumstances and decide at an early moment upon the num-

> ANGLICAN MIRACLES.—WHAT NEXT? -In his sermon at St. Mary's, Padding ton, on occasion of the recent festival of one of the Evangelist Fathers of Cowley, who were pricsts knew the wonderful power of the Sacraments. With us they wrought the same effects as were rightly pointed out by our Eastern and our Western brethren. Visions of angels had been seen around our altars; and the sick had instantaneously recovered at the touch of our Blessed Lord. Persons who had long suffered from illness and who had been given up as apparently at the point of death, had after confession and first communion been restored to health, God had also given awful marks of His displeasure. and had brought death upon those who had profuned His Sacrameuts. It was most true that God's grace flowed in other than the ordinary channels which He had appointed for it, but there were higher at least in its fulness, where the Sacraments were not. If we were asked where