

Church Observer

G M Evans

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

VOL. III.—No. 49.

MONTREAL, WEDNESDAY, DECEMBER 14, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

ADVENT, 1870.

AMIDST a thousand voices wild,
Which is the false, and which the true?
Blinded by doubt, by hope beguiled,
We stumble in these pathways new.

Hark to one voice that sweet and clear
Rings out through every age the same—
The Church, that each returning year
Calls by her absent Master's name?

What old and threadbare myths are these?
The world needs doctrines new and fresh—
She calls her children to her knees
With that old tale, the Word made flesh.

"Oh, might some man Divine arise
And free us from our weary load!"
She spreads her Feast of Sacrifice,
And cries, Behold the Lamb of God?

"Oh, for some guide to lead aright
Our footsteps to our Father's home!"
Rejoicing in December's night,
She sings, the Son of God has come!

"When shall the Golden Age be born—
When Justice, Truth, and Love shall reign?"
She marks the first faint streaks of dawn,
And answers, When He comes again.

Thus bears she witness to her Lord,
Though men may heed, or men deride,
Each year her Advent call is heard
Unchanged, unmoved, whate'er betide.

Then rise from sleep, and in the faith
Which we from her dear lips receive,
Let us show forth in life and death
That in her Lord we do believe.

EMILY SNAVER, in Churchman.

Ecclesiastical News.

CANADIAN.

DIocese of Ontario.

The usual meeting of the Mission Board was held in the office of the Clerical Secretary on Wednesday at 10 o'clock.

Present—The Bishop of Ontario. The Venerable Archdeacon Patton in the chair; Dean Lyster, Rev. Dr. Boswell, Richard Lewis, Maitland; J. A. Preston, Carleton Place; F. R. Tane, Brockville; Geo. W. White, Smith's Falls; Rev. Dr. Jones, Ottawa; J. J. Bogart, Napanee; J. W. Burke, Prescott; Dr. Henderson, Hon. James Patton and Mr. James Shannon.

The meeting was opened by the Archdeacon with prayer. The minutes of the previous meeting were read and confirmed.

An application was read from the Rev. K. L. Jones, applying for aid to the missions of Elizabethtown and Yonge. The usual grant of \$200 was made.

An application from the Rev. E. A. M. Baker, applying for aid to the mission of Carleton Place, having been read, a considerable discussion ensued; ultimately the usual grant was made.

The usual grant of \$200 per annum was made to the mission of Stirling for three years.

A grant of \$300 was made to the mission of Finch and Roxboro for three years.

A communication was read from Rev. Wm. Fleming, applying for \$125, which he claimed as arrears of salary. A long discussion ensued, which was terminated by a resolution that the Board had no power to comply with his request without an infraction of its rules.

Much sympathy was expressed for the Rev. Mr. Fleming, and at a later period a notice was given that at the next meeting the matter would be brought forward in another shape.

A communication from the Rev. E. Beaven, of Arnprior, applying for increased aid to his mission. From the discussion which followed it appeared that the mission of Arnprior is supported by a grant from the S. P. G., none of which was available. It was therefore decided that the Board could not entertain his application.

The question of additional aid to the missions of March and Huntley then came up. These missions suffered very greatly by the great fires which occurred in the Ottawa region during the past summer. At the last meeting of the Board it was decided to ask the Bishop to apply to the

members of the church in the diocese for aid in carrying out these missions. This was done on Sunday, and, as was stated by the Secretary, the result was most favourable; the parishes have been heard from up to the present time. These have contributed \$10,87, as against \$220.99 last year. A grant to each of the missions of \$400 for the year was voted, the sum to be payable quarterly.

A special grant of \$400 for three years was voted to the Bishop for missionary operations in the County of Renfrew.

The usual grant of \$100 was ordered to the Rev. Mr. Carey, missionary at March. Rev. H. H. M. Baker reported to the Board that the mission of Hillier was indebted to him in the sum of \$200.

A committee was named to investigate the facts and report.

The financial statement was then read as follows:

Mission Fund.	
Dr.	To Balance Sept. 1, 1870.....\$2060 01
	" Collections received to date... 752 76
	" Grant from the S. P. G..... 444, 81
	3357. 58
Cr.	By paid salaries for quarter.....\$1791, 66
	" Rent of Office..... 7. 50
	" Share of Clerical Secretary Salary..... 30. 00
	1829. 16
	\$1 528. 42

Subscription Fund.	
Dr.	To Balance Sept. 1, 1870.....\$473 69
	" Interest..... 241 37
	" Dividends on Bank Stock..... 44 33
	" Offertory at Celebration..... 32 56
	" Fractional balance of Gore Bank Stock..... 10 00
	801 95
Cr.	By paid to the fund.....\$ 61 31
	" Purchased deposit receipt Bank of Montreal..... 600 00
	661 31
	Balance Dec. 1, 1870.....\$140 64
	The amount invested to date is \$19,293.15
	The meeting was closed with prayer.

DIocese of Fredericton.

CONSECRATION OF THE ROTHESAY PARISH CHURCH.—The Parish Church of Rothesay, situated at Hammond River, was consecrated yesterday by the Bishop of Fredericton, with the usual ceremonies of the Church of England. The Bishop was accompanied by the following clergymen:—Rev. S. B. Kellog, Rector of the Parish, Revds. W. E. Scovill, Wm. Armstrong, George N. Armstrong, of St. John, Rev. Harrison Tilley, of Portland, Rev. Mr. Warnford, Rector of Norton, and Rev. D. J. Wetmore, Curate at Kingston. The ceremony was commenced at a quarter to twelve o'clock by reading of the requisition by the Senior church warden, after which the Bishop and Clergy proceeded to the chancel reading the service. A large congregation was present, and the consecration ceremony was impressively performed. At its conclusion the usual morning service was held, followed by an address delivered by the Bishop, whose text was the 7th and 8th verses of the 132nd Psalm. Holy communion was then administered to over fifty persons, including the clergy. The collection at the offertory amounted to nearly \$20. After the ceremonies and service were over the Bishop and Clergy were entertained by the Messrs. Otty.

Mr. Kellog's field of labour is one of considerable extent, embracing the churches at Rothesay, Hammond River, and Gondola Point.

NOVA SCOTIA.

—"N. S." in the *New York Church Journal* notes among other features of what he calls improvement in the mode of conducting divine service in the churches in Halifax, N. S. the discontinuance of the use of "the Romo-Geneva robe." He adds:—"I am happy to say, however, that the firmness of our Bishop is fast causing a brighter day to dawn in the matter of robes, and one after another the clergy are teaching their people the excessive absurdity of 'processionizing' up and

down the church four or six times instead of twice, for the pleasure of putting off and putting on, investing and divesting. In the country parishes the services are often most hearty, and in the musical department there is much improvement since the gradual disappearance began, of "dulcimers," "vocalists," &c., and the introduction of the S. P. C. K. Hymn Book, and Hymns Ancient and Modern, with their appendices."

GREAT BRITAIN.

—The Archbishop of Canterbury has left for Italy.

—Lord Penrhyn has given £1,000 more (a third donation) towards the restoration of the choir of Bangor cathedral.

—A mission church at Lunbridge dedicated to St. Stephen, and built solely for the use of the working classes, was opened on Tuesday, the 15th November.

—An anonymous donation of the final £1,000 is promised towards the £12,000 required to complete the nave of Bristol cathedral, minus the western tower.

—A small iron church has been opened at Salthill. A permanent chapel is much needed. The Vicar of Farnham Royal supplies the church with an evening service on Sundays.

—The nave of Chester cathedral, after undergoing restoration from the designs of Mr. G. Gilbert Scott, was re-opened on Sunday the 27 ult.

Withington church is about to be re-built. The cost is estimated at about £2,000. The Rev. J. F. Halke, the Vicar, has raised £1,000 for this object.

—St. Mary's church, Reading, is being enlarged. At present only a portion of the plan will be commenced; but it is intended to add a new north aisle.

—The Bishop of Manchester has revised and re-arranged the rural deaneries within the Archdeaconries of Manchester and Lancaster.

—Lord Downshire has granted the site of Corry's monument for a Protestant Hall for Newry. The building will be commenced next spring.

—On the 17th ult., the church of St. Alban's, Tattenhall, near Chester, was consecrated by the Bishop of the diocese after a thorough restoration, on which nearly 3,500l. has been expended.

—It has been decided that the dioceses of Kildare and Glandeloh, heretofore treated as part of Dublin, shall henceforward for synodical purposes be treated as separate dioceses.

—The restoration of the old parish church of St. Asaph is about to be undertaken, and Sir Hugh Williams, of Bodelwyddan, has offered to be at the cost of re-seating it.

—St. Saviour's church, Battersea Park, is approaching completion. It is built of Kentish rag with Bath stone dressing, and consists of chancel, nave, and side aisles. There is a bell cot for two bells over the chancel arch.

—The new Bishop of Orange River Free State, in Africa, is the Rev. Allan B. Webb, of Corpus Christi College, Oxon, Rector of Avon Dassett, near Leamington, and formerly vice-principal (under Bishop Wilberforce) of Cuddesden Theological College.

—The erection of St. Andrew's church, Nottingham, is being proceeded with, though for want of funds (deficiency about £1,500), the plans cannot be fully carried out. The church is to provide for a new district of 5,000 souls, and will contain 800 sittings, 465 being free.

—In his recent letter to the Patriarch of Constantinople, the Primate declared that the Church of England does not sanction prayers for the dead. This dictum has been broadly disputed in certain quarters; and now the York branch of the English Church Union has requested the Council of that Association to forward to

the headquarters of the Greek Church a protest against the Primate's repudiation of the doctrine of purgatory.

—At the Tuam Diocesan Synod, as well as that of Meath, it was determined to claim from the Government, under the Church Act, all the Church buildings of the diocese, without an exception.

—The re-opening of St. Nicholas church, Henley-on-Thames, has taken place. The works consist of an addition of a south aisle, new porch and vestry, the removal of the galleries and of the whole of the interior fittings, which have been re-placed by open sittings, the windows being filled with stained glass.

—The newly-erected church of St. Matthew, Anlaby-road, Hull, has been consecrated by the Archbishop of York. The style of architecture is Gothic of the thirteenth century. The new building comprises clerestoried nave, with north and south aisles, and a chancel terminating with semi-octagonal apse.

—The *John Bull* hears that at a recent royal baptism, at Athens, where a number of Greek Bishops were present, the Bishop of Gibraltar, accompanied by his acting chaplain, the Rev. W. H. Lamphier, was present by invitation in his robes, and took his seat with the Greek Bishops.

—The representative body of the Irish Church have agreed to allow all clergymen who have been three years in holy orders to commute and compound upon the scale which they have laid down, and to consider any applications that may be made on special grounds by clergymen who desire the same privilege, although they may not have been three years in orders.

—The Bishop of Manchester, speaking at an education meeting, at Bolton, said if Englishmen were willing to recognize the power of the policeman over the school attendance of their children, no doubt in the future they might be as well educated as Prussian and Saxon soldiers; otherwise, he looked forward with little faith to what could be done in the way of compulsion.

—The Lords Commissioners of the Admiralty have granted to the Rev. S. Charlesworth, Rector of St. Anne, Limehouse, the ship *Dreadnought*, lately a hospital ship, to be used as a church ship for the poor of the district, and the sailors from the ships in the river. Funds are, however, greatly needed to convert the *Dreadnought*, and make her suitable for her new functions.

—Mr. Skeat is preparing an elaborate edition of the Anglo-Saxon Gospel of St. Mark, from all existing MSS. The work will practically be a continuation of Kemble's A. S. Matthew, and, like it, will give the most important text, in full, in parallel columns, with the readings of the less important MSS. at the foot of each page. Owing to the inaccuracy of former editions, Mr. Skeat finds it necessary to work up all the texts from the MSS. themselves.—*Academy*.

—The *Builder* again calls attention to the disgraceful condition of Old St. Pancras graveyard. Herein are buried some of the oldest, noblest, and most distinguished families of the three kingdoms, and mingling with them are remarkable and noteworthy foreigners or exiles from almost every European state. On the first occasion when we visited this graveyard, says our contemporary, we noticed desecration, demolition, and neglect, and we deplored that it should be so. During these last few days we have again visited St. Pancras, and we were horror-struck at the wanton havoc, and the triplefold increased desecration evidenced.

—The "Manual of Short Prayers," which has for some months been a cause of much display of feeling at meetings of Irish Churchmen, was the subject of another discussion at the Synod of the Diocese of Dublin on Thursday 10th, when Mr. Hamilton rose to give notice that on the first opportunity he would present a protest against the Manual, which had been signed

by upwards of 5,500 members of the Church in the united diocese of Dublin, Glandelagh, and Kildare, and would move that it should be placed amongst the records of the Synod. Dr. Longfield and Dr. Battersby concurred in the opinion that it would be illegal to discuss such a notice, on the ground that the document was not a record of the Synod. At this stage Lord James Butler rose and created some confusion by pointing out that there was not a quorum of members present. The requisite number, however, was soon obtained, and then there was a little further conversation, which was ended by Dr. Longfield pointing out the necessity of business being transacted in a regular way.

—We (*Record*) noted in our last that the Plymouth Ritualists are holding a "Ten Days' Mission." Gavazzi, who is staying there, has written on the subject to the *Western Daily Mercury*. After speaking of his experience, as a Romish priest, of these special Missions, he says:—"I denounce the proceedings of the Ten Days' Mission as intolerably Papist. Is there anything in real Protestantism like the *celebration, the matins, the evensong, the crusade for men only, &c. &c.*? No. It is all foul Popery. The very name of *celebration* means the mass.... Why don't they say frankly, "We are about to Romanize you, come and you shall have plenty of Popish nonsense"? Why do they mask themselves as Protestants, playing a Popish trick at the expense of some *bonâ fide* believer? The trick, however, must be stigmatised, and stopped somewhere, otherwise it will be too late when at the gates of the Vatican.... We can hear with pity the apostasy of those who frankly pass from Protestantism into Romanism; but there can be only disgust and contempt for those who are Romanists at heart, and in their doings conceal their shamefulness under a Protestant mask, and try to legitimatise it under the protection of a clerical gown."

—A novelty in church extension has just been set on foot in Islington by a few gentlemen connected with the Church Sunday Schools of the parish, viz., the establishment of a church solely for children—a want which their experience in the religious teaching of children has for a long time shown them to exist. It was thought by those who have inaugurated the movement in Islington that if a service was originated entirely for children, with a short address suitable for their capacities, they might be induced to attend and take part in it with greater interest than in the ordinary services as conducted in the Established Churches. The vicar of Islington, the Rev. Daniel Wilson, was consulted, and warmly entered into the scheme, offering to lend the Boys' Parochial Schoolroom, Little Cross-street, for the purpose, and there for the last month the services have been held with a success far beyond the expectations of those by whom they were originated. The service commences at half-past six o'clock in the evening, the doors being then shut, and no one admitted, afterwards, and concludes at half-past seven. No infants or adults are admitted, and each child on entering is given a copy of selections which have been made from the Church Evening Service, with suitable hymns. There is a good deal of singing, the prayers being read, and an address or sermon of about twenty minutes' duration delivered by readers who are members of the Diocesan Association of Lay Helpers, acting under the authority of the Bishop of London; while the musical portion of the service is led by a youthful choir, and heartily joined in by the congregation.

—The *Rock* pays the following eloquent tribute to the memory of the late Rev. W. B. Mackenzie:—"Alas! that we should have to use the word "late" in connexion with the name of the most gentle, most unostentatious, and most earnest of God's ministers. William B Mackenzie, of St. James's, Holloway, is lost to earth to make heaven the brighter. From a long, weary weight of suffering, in which, notwithstanding its acuteness, he had many hallowed dreams of the "rest beyond the river," he has ascended to the Father's house, where his suffering is forgotten in the light of his Father's smile, and where all tears are for evermore wiped away. For many months a large congregation and a sympathizing neighbourhood may be said to have been the anxious watchers around his dying bed. "How is Mr. Mackenzie?" was the first question you asked on entering church; you heard it asked in the streets by working men at the corner of the street in which

the church stands; in the omnibus or train by which you went to the City, and in shops where you went to make a purchase. The question now can be answered without any anxiety or uncertainty tingeing it. It is well with him. His painful sufferings are at an end. In the very zenith of his power, when he was never working more earnestly, or loving his work more deeply, he has been summoned to a higher sphere of being and action. Our tears fall because of our own great loss; but they may quickly dry in the thought of his infinite gain.

—Mr. Williams, who has for many years been a travelling lecturer of the Liberation Society, having made a visit to Stalybridge, to lecture on the prospects of religious liberty in England, vainly endeavoured for three-quarters of an hour to get a hearing, and then left the platform amidst cheering and yelling. The meeting afterwards with much enthusiasm passed the following resolution:—"That this meeting is of the opinion that the agents and agitators of the Liberation Society are a perfect nuisance to religion and are unworthy of toleration; that they foster a spirit of infidelity and encourage Romanism; and, further that the Nonconformists have always proved themselves most despotic and intolerant to those who differ from them, and we deem them, therefore, unworthy of our confidence." Every sentence in this resolution was received with great cheering. Three cheers for the "Good old English Constitution," and the singing of "God save the Queen" terminated the meeting about an hour from its commencement.

—Grants of money have been made to the society for building and enlarging churches and chapels; towards building churches at Dudleston-heath, Ellesmere, Salop; Fewcot, Stoke Lyne, Oxon; Kenly, Coulsden, Surrey; Middleton St. Lawrence, near Darlington; and Skelmergh, Kendal. Re-building the church at Downham, near Brentwood. Enlarging or otherwise increasing the accommodation in the churches at Bere Ferris, South Devon; Bishop's Itchington, Leamington; Corwen; Crowan, Cornwall; Crewell, Odiham, Hants; Llanishen, Cardiff; Lugwardine, Hereford; Pattishall, Northants; Prittlewell, Southend; Stretford, Leominster; Swanscombe, Kent; Tolland, Somerset; and Warminster Christ Church, Wilts. Under urgent circumstances the grant formerly made towards building the church at Lynmouth, Lynton, near Barnstaple, was increased. The society likewise accepted the trust of sums of money as repair funds for the churches at Low Marple, St. Martin's Cheshire; Rowledge St. James, Hants, and Thurstonland St. Thomas, near Huddersfield.

THE SCOTTISH EPISCOPAL CHURCH.—The question of the representation of the laity in the Church courts has been considered by the Synod of the Scottish Episcopal Church. The Primus reported that the diocesan synods were unanimous in their opinion that the laity should be admitted to additional powers and functions, over and above those which they at present possessed. All agreed in confirming to the laity the power to speak, and in giving them a power to vote in the councils of the Church; but their power of voting on questions affecting doctrine, discipline, or worship was proposed to be limited in all but one synod, and all asked, or implied the request, that a general synod might be convened for the purpose of carrying out the object. A memorial had been received signed by the Earl of Crawford and Balcarres, Lord Clinton, the Earl of Strathmore and Kinghorne, the Earl of Kinnoult, Lord Forbes, and Lord R. C. N. Hamilton, deprecating any organic changes in the Canons, and expressing their satisfaction with the present constitution of the Church and synods. The Bishop of Brechin moved, "That the Bishops are not prepared to call a general synod on the lay question." The Primus moved as an amendment, "That in consideration of the unanimous request on the part of the diocesan synods that the Bishops should convene a general synod, with the view of admitting the faithful laity to additional powers and functions in the councils of the Church, the Bishops do proceed to convene said general synod at as early a period as they may consider it desirable for the interests of the Church." On a division, the motion of the Bishop of Brechin was carried, there voting for it the Bishops of Brechin, Aberdeen, and Glasgow, and for the amendment the Primus and the Bishop of St. Andrew's.

ENGLISH PREFER

Carter, Rev. J. J.; Hon. Canon of Ch. Ch., Oxon.
Campbell-Colquhoun, Rev. J. E.; C. of Southwold, Suffolk.
Dyson, Rev. W. H.; V. of Stillingbourne, Kent.
Egerton, Rev. C.; R. of Weston Longueville, Norfolk.
Fellowes, Rev. S.; P. C. of Fulham St. Mary, Norfolk.
Holland, Rev. S.; V. of St. John's Bury St. Edmund's.
Hookey, Rev. G. S.; V. of John, Burgess Hill, Sussex.
Hoskin, Rev. T. R.; V. of Holy Trinity, Runcorn.
Langhorne, Rev. W. H.; P. C. of St. Luke's, Homerton.
Little, Rev. G. S. L.; V. of Henley, Salop.
Newbolt, Rev. W. C. E.; V. of Dymoke, Tewkesbury.
Patey, Rev. M.; V. Hamworthy, Devon.
Ridgway, Rev. J.; Hon. Canon of Ch. Ch., Oxford.
Richardson, Rev. T.; V. of St. Benet's, Stepney.
Robinson, Rev. C. E. R.; V. of St. John's, Torquay.
Smith, Rev. G. P.; V. of Trinity Milton next Gravesend.
Steward, Rev. A. H.; R. of Ashby Parva, Leicester.
Walrod, Rev. F. F.; V. of Throwley, Kent.
Wright, Rev. H. W.; V. of St. Paul's, Cheltenham.

MARTIN vs. MACKONOCHE.

On Friday 18th ult., Mr. Mackonochie appeared before the council for cross-examination. Dr. Stephens, Mr. Archibald, and Mr. R. Shaw were the counsel. The defendant stated that he had given directions that the monition should be obeyed, and that all his curates had heard the judgment delivered. He had told them not to bend the knee in the consecration prayer. They discussed the Order in Council, and the directions for complying with it. The object was to see how far they could obey the law of the Church without disobeying the law of the State. Mr. Mackonochie added that he elevated the wafer, but not the paten.

In reply to Mr. Archibald's further questions, the defendant said the bell was rung during the saying of the words of consecration; it continued for a minute or so. He had no "fixed level" for elevating the wafer, but there was no occasion to elevate it above the head. The elevation took place before the prayer of consecration was finished. The cup was elevated in the same way, but afterwards. There was no gesture made at the time of elevating, and no bowing; but after the consecration he bowed so that the forehead as nearly as possible touched the table.

Mr. Archibald then addressed the council, contending that although the articles of monition had not been drawn to meet in express terms that act now confessed, Mr. Mackonochie had ventured to trifle with the law, and had done an illegal thing. The several acts admitted to have been done were within the terms of the monition, and rendered the respondent liable to all the consequences of a breach of the monition. It was well established that in attempting to perform an illegal act a man rendered himself liable to penal consequences. So Mr. Mackonochie, in his attempt to raise the cup to the middle of his head, had, in fact, been guilty of elevation. The same considerations applied in the case of the wafer. The witnesses for the appellant stated that they had seen the wafer on some occasions, and the chalice on others, raised considerably above the head of the celebrant, and on one occasion it was a foot above his head. From the position of the celebrant, standing with his back to the people, it was impossible they could see the chalice unless it was raised considerably above his head. All this showed that, in attempting to keep just within the bounds of the monition, those bounds had been distinctly exceeded. Taking the whole of the evidence together, it was plain that the clergy of St. Alban's had committed a breach of the monition. Mr. Mackonochie said he could distinctly swear that after the 17th of June he did not elevate the chalice or wafer above the head; and, in answer to the Archbishop of York, that the raising of the wafer instead of the paten did not arise in consequence of these proceedings. In reply to Lord Chelmsford, Mr. Mackonochie added that the wafer

was introduced before the first judgment. The council took time to consider its judgment.

Lord Chelmsford in delivering judgment in this case, said that in the monition which followed the appeal to this committee Mr. Mackonochie was commanded to abstain from the elevation of the cup and paten during the administration of the Holy Communion. Their lordships expressed a clear opinion upon the matter and a mere literal compliance with the monition in an evasive manner would not suffice, but it was again alleged that Mr. Mackonochie has not complied with the monition, inasmuch as, first, he knowingly and habitually sanctions the elevation of the paten and cup above the head of the officiating clergyman at the prayer of consecration; and secondly, he knowingly and habitually sanctions kneeling or prostration before the elements during the prayer of consecration. Affidavits filed on behalf of the appellant describe the acts done by the officiating clergyman during the administration of the Holy Communion on seven different Sundays; the practice being that upon the officiating clergyman's reading the solemn words of the prayer of consecration he drops his voice, so as to be nearly inaudible; that a bell begins to toll; that he then elevates, not the paten, but a wafer, and places it on the communion-table; that he then bows his head towards the table, and remains in this position for some seconds; that he then elevates the cup, and, replacing it on the holy table, bows down as before, after which the administration of the elements commences.

It appears from the cross-examination of Mr. Mackonochie that, after the institution of proceedings against him, he authorized the practice of elevating the wafer and not the paten, and he confessed that his object on every occasion was merely to comply literally with the law. But he assured their lordships, and they accept his statement, that he had in no way desired to shelter himself behind the difference between the use of the wafer and of the paten, but had treated the elevation of the wafer as equivalent to the elevation of the paten. Again, there can be no doubt that any elevation of any part of the cup above the forehead is an elevation of the cup itself. Now the conclusion to be drawn is that Mr. Mackonochie having determined to yield only the most literal obedience to the precise letter of monition, had resolved that neither he nor his curates should elevate the cup above the forehead during the prayer of consecration, but that, in trying to keep to the degree of elevation intended, the officiating clergyman, no doubt unconsciously and unintentionally, elevated the paten and cup to the extent mentioned in the affidavits. Whatever his intention to obey may have been, the act of elevation to the prohibited degree was witnessed; the secret intention could not be known. The remaining charge to be considered against Mr. Mackonochie is his sanctioning kneeling or prostration before the consecrated elements during the prayer of consecration. Their lordships did not regard the reverential bowing as an act of prostration; but the posture assumed for some seconds by Mr. Mackonochie was not mere bowing, but a humble prostration of the body in reverence and adoration. Their lordships, therefore, consider that the charge against Mr. Mackonochie of having sanctioned prostration before the consecrated elements is fully proved, and express their great regret at the course which Mr. Mackonochie thought himself justified in adopting in his supposed submission to the authority of the monition. He carefully scanned the monition and the Order in Council to see how nearly he could observe the prohibited ceremonies, or, as he expressed it, how far he could obey the law of the church or what he considered to be the law of the State. Mr. Mackonochie must be reminded that the right of the church of England to ordain ceremonies is asserted by the 34th Article of Religion, and that none of the ceremonies which he practises are prescribed by the church. In the attempt to satisfy his conscience, and to shelter himself under the narrowest literal obedience to authority, Mr. Mackonochie has been for a second time in fault. Their lordships therefore declare that Mr. Mackonochie has not complied with the monition in respect of the elevation of the paten or wafer, nor as to abstaining from prostrations before the consecrated elements, and they order that he be suspended for the space of three calendar months from the time of the no-

tice of suspension from all discharge of his clerical duties and offices, and the execution thereof, that is to say, from the preaching of the Word of God and the administration of the Sacraments, and the celebration of other clerical duties and offices; and, further, that he pay the costs of this application.

The Lord Chancellor stated that the Archbishop of York was unavoidably absent in consequence of having to perform duties in his diocese, but that he concurred in the judgment.

HIBBERT v. PURCHAS.

The argument of Dr. Stephens, lasted the greatest part of five days. The learned gentleman contended that the reformation took place at the accession of Queen Elizabeth, and that it made illegal pretty nearly everything that had been used in churches before. In enforcing this argument he read almost every scrap of print that bore, however indirectly on any of the questions; and the reporters state that the tables, seats, and floors were covered with books from which extracts were taken literally by hundreds. He insisted either that the effect of the Act of Uniformity was to sweep away the old superstitious vestments altogether, abolishing the service of the mass with all its adjuncts, instruments, and symbols, including the chasuble, the tunicle, and alb; or that if the Act did not by its own force abolish all these vestments, then the Crown must have exercised the power reserved to it by the 25th section of regulating the ornaments of the minister, and have abolished the use of these vestments. The result would be the same in either case. He also urged that there was a difference between the "superstitious" copes of former ages and the "decent" copes prescribed by the canons. And that in the rubric a distinction was to be observed between the use of the word "priest" and the word "minister," one being applied to cases in which the rubric had anything to do with sacrifice, and the other to cases in which it had not. The Lord Chancellor, however, thought this distinction was not tenable; on the contrary, he believed the words were used interchangeably in the Prayer-book. Dr. Stephens said it was plain that if it became illegal to teach the mass orally, it must also have been illegal to teach the mass symbolically by the use of vestments. Under the royal injunctions, Commissioners went about in the reign of Elizabeth, destroying those portions of the furniture of the mass which were regarded as superstitious; and the sacrificial vestments were accordingly abolished, while the others were retained. The Lord Chancellor said that Dr. Stephens had throughout been extremely anxious to distinguish between the superstitious and the non-superstitious copes. But he thought the gentlemen who went about the country with this commission would not have been so careful in drawing distinctions.

Lord Hatherley, interrupting another portion of Dr. Stephens's argument, said there would be little doubt that the bulk of the people received and acted on the *Advertisements* of Queen Elizabeth as if they were of binding authority. But, of course, the question as to their being authoritative remained perfectly distinct. Dr. Stephens would be quite satisfied if the Court would state that they believed the *Advertisements* to have been universally regarded as authorized and binding. He contended that these instruments were lawful. The fact that they were issued and obeyed, in itself raises a presumption that they were lawful, and there is evidence, at least, of *ex post facto* recognition by the Queen. Moreover, the usage of the church has been in strict accordance with this spirit for upwards of three centuries.

On the 18th ult., there were present the Lord Chancellor, the Archbishop of York, the Bishop of London, and Lord Chelmsford.

Dr. Stephens continued his address to the Court, maintaining that the action of the authorities from the time of Elizabeth to the year 1604 was uniform in rejecting sacrificial vestments, and progressively restrictive in the use of the cope. Additional importance, he contended, must be ascribed to the decisions and course pursued by the prelates seeing that under the 1st and 2d Victoria, cap. 6, they exercised judicial power. Counsel reviewed the proceedings in connexion with the Savoy Conference, in 1661, drawing from the subjects which did engage the attention of that assembly the inference that the Church

of England had been at that time very far removed indeed from the use of vestments, the legality of which it was sought in the present day to establish. He would next consider the specific charges against Mr. Purchas. One of these was for "wearing or bearing in his hand, a certain cap covering for the head, called a biretta." The 18th Canon laid down that no man should cover his head during Divine service unless it was necessary that he should do so owing to some infirmity, and then he was to use a nightcap—not a cap worn in bed, but a close-fitting cap.

Lord Chelmsford asked for information as to the form of this biretta, and whether a specimen could be produced.

One was accordingly produced. It was formed of two portions; first, a soft, black silk skull cap; and outside this a stiff, four-sided framework, sloping down from the top towards the forehead and sides of the head, enclosing the skull-cap in a species of case. The technical name of the external framework, as given in the *Directorium Anglicanum*—a work of authority on such matters—is the "zucchetto"—in form "like the lower half of a pyramid, inverted." The "biretta" includes both the skull-cap and zucchetto, within which latter the skull-cap is buttoned.

Lord Chelmsford asked whether the biretta was symbolical of anything.

Dr. Stephens said it was symbolical of the glory of the priesthood and was worn in processions. When the priests walked or sat down, they kept the biretta on their heads, but took it off when they reached the altar. He had seen Cardinal Cullen officiating in such a cap. It was a non-episcopal form of mitre, which had not been worn in the English Church since the time of Elizabeth.

The Lord Chancellor thought it was really a waste of time to introduce a matter of so trivial a character into the argument.

Dr. Stephens said the matter had been taken up and discussed with a good deal of warmth elsewhere.

Lord Chelmsford.—But we are perfectly cool.

The Archbishop of York said he found by the evidence that Mr. Purchas had worn this cap during a procession which had been pronounced illegal by the Court below. Had the cap been used in any ceremonial other than this procession?

Dr. Stephens.—No.

Lord Chelmsford wanted to know whether Dr. Stephens required more than the condemnation of the procession in which the cap was worn.

Dr. Stephens said his difficulty arose from the fact that the Judge of the Court below had held the cap itself to be lawful. Counsel next proceeded to consider the legality of the wafer bread used in the Communion Service, and had not concluded his argument on this point when the Court adjourned.

At the sitting of the Court on the following day—

Dr. Stephens, resumed his argument, contending, with regard to the use of wafer bread in the Holy Communion, that it was no longer permissible; for, although the first Prayer-Book of Edward VI. provided for the use of unleavened bread, and, "for avoiding all matters and occasions of dissension," declared it to be "meet that the bread prepared for the Communion be made through all this realm after one sort of fashion, that is to say, unleavened and round," the rubric in the later Prayer-book provided, "And to take away all occasion of dissension and superstition which any person hath or might have concerning the bread and wine, it shall not suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that may conveniently be gotten." He cited passages from various authorities to show what the practice of bishops had been who themselves assisted in the compilation of the Prayer-book, and said that no visitation article could be produced in which there was any allusion to the use of wafer-bread. Passing to the question of mixing water with the wine, he argued that such mixing being admittedly illegal during the administration of the Holy Communion it was equally illegal if performed beforehand in the vestry, or in the clergyman's own house. It was a new ceremony, not authorized by the rubric. In a visitation charge delivered at Truro in 1866 by the late Bishop of Exeter, his Grace said, "I have been told that there among you those who, in administering the

blessed Sacrament, depart from the custom and ordinances of the Church, and by so doing violate the solemn promise and vow they took at the time of their ordination. They do so by doing that which, while I freely and fully admit it may not be an actual sin, has no high authority or example in its favour. I am told there are those who mix water with the wine which is given in the blessed Sacrament. Now, if it had pleased our Church to continue such an ordinance among us, we should, of course, have all gladly observed it; but what right have any of us to set up our own judgment, our own fancy or opinions, when they are adverse to the institutions of the early Church, and in contradiction to those institutions of our own Church which are entitled to our reverence and thankful obedience? At the time of the Reformation it did not please the Church of England to continue the practice of mixing water with wine; and you are the ministers of that Church, and bound to obey the orders of that Church, and have promised to do so. And let me urge those who are conscious of having disobeyed that Church to be more regular in the future, and to remember that they have promised to perform the ordinances of the Church in the way the Church of England has appointed. I do not wish to know who they are. I readily believe it was not done carelessly; but still I am bound to say that it was not done without some presumptuous disregard to what they must have known to be their duty." The next point taken by Dr. Stephens was as to the use of holy water in Mr. Purchas's church. There was evidence that there was water in the church and that some of the congregation crossed themselves with it, but there was no evidence to show that Mr. Purchas himself blessed or consecrated any water, or that he used it himself, or that he caused it to be used by others. Counsel contended that the receptacle in which the water was placed being in a church under the exclusive control of Mr. Purchas, it was reasonable to suppose that the water was placed there with his consent and authority.

The Archbishop of York.—It is not proved that the water was blessed.

Dr. Stephens.—That would be difficult, for the consecration of holy water rarely takes in the church itself.

Lord Chelmsford.—You might have called "the ceremoniaris" and got the facts from him, although an adverse witness. There is certainly a strong presumption in your favour, but I do not think you can carry it further.

The Lord Chancellor.—The way it strikes us all is that there is not sufficient evidence.

Dr. Stephens said he should not persist after that intimation from the Court. The next point was as to the position of the minister. Mr. Purchas was charged with standing during the whole of the Prayer of Consecration with his back to the people.

Lord Chelmsford.—I think the evidence comes to this, that he stood in such a position that the great mass of the congregation could not see him break the bread.

Dr. Stephens.—The Judge below had assumed that the position of the minister had been settled by the decision of their Lordships in "Martin v. Mackonochie." But in fact, the position of the officiating minister was not considered in that judgment at all; it was the attitude and gesture merely that were dealt with. The question of "the north side of the altar" was one which had been much discussed, and involved a reference to very many authorities. Counsel having referred to several of these.

The Archbishop of York asked whether it was essential to his argument that the "end" of the table was not also to be called a side.

Dr. Stephen said it was.

The Lord Chancellor.—Do you contend that the priest must always stand at the north side of the table, however it may be placed?

Dr. Stephen said that was his argument. The north side was named to insure uniformity of practice.

The Lord Chancellor.—According to your argument it seems to me that should be called upon to twist round the Lord's table in the kingdom.

Dr. Stephens said he assumed for purpose of his argument that the c was standing east and west.

The point was still under consideration when the Court adjourned.

UNITED STATES.

—Rev. Dr. Ewer, rector of Grace Church, N.Y. has returned from Europe.

—The Bishop of Ohio arrived from England on the 1st inst.

—A beautiful church has been erected at Edgewater, Staten Island, through the munificence of Mr. A. Ward.

—The Rev. P. K. Cady, D.D., has declined the Professorship of Systematic Divinity and Dogmatic Theology to which he was elected by the Board of Trustees on Oct. 28th.

—An addition of 35 feet by 75 has been made to the Church of the Heavenly Rest, in New York city, at a cost of \$60,000. The top cornice of the new front is furnished with three life size figures, the central being that of the Redeemer and the side figures angels.

—For the sum of \$6,270 the St. Stephen's Mission to the Poor in Boston has been able to dispense the following charities:—45,588 meals; 320 loaves given to families; 9,287 lodgings; 1,401 parcels of coffee, tea and sugar; 477 parcels of flour and meal; 713 pairs of shoes, socks, shirts, coats, trousers, flannels—not including 350 second-hand garments; 292 weeks' rent; 214 weeks' nursing, and special cases of relief in sickness; 59 parcels of fuel; 604 days' and weeks' work, and jobs done for and by the poor, and paid for; 232 articles made for the poor, and by the poor, and paid for; blankets, sheets, mattresses and cotton covers. Who can tell how much misery and crime this comparatively trifling sum has prevented?

A CHRONIC GRIEVANCE.

A writer in the *Episcopalian* says:—

Church fairs are again the mode. We think we hear the reader say, "Many a homily have you delivered against that way of raising money for religious purposes, but don't you see it does no good; the thing is as popular as ever?" But we happen to know otherwise. "Looker On" has been a good deal among the clergy of late, in order to obtain their views on the subject, and the result of his inquiries is such as to convince him that in almost every instance rectors are persuaded to it against their better judgment, and always with a tacit understanding with vestrymen and congregation "that this will be the last time they would have to resort to it." One or two worthy men, however, defended the "system," as they called it, on principle. Business methods, they contended, should be applied to church matters. The lack of business enterprise was one reason why practical work of the Gospel languished. Nothing could be done without money. God's blessing would not perform miracles. Foolish overstraining to decline to avail expedients which placed at their disposal those usages were with better placed supersede the and women everything, the glory makes us brethren. or bet would to h the to f

indefinitely postponed. What ministers of the Gospel could not effect, for lack of a little firmness, may thus be achieved through the medium simply of public disgust.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, DEC. 14, 1870

A PIONEER LEFT IN THE LURCH.

Nobody seems to think well of Mr. Orby Shipley's last project for Romanizing the Church of England. All our religious contemporaries speak disparagingly of it, even the *Church Times*, which does not strain at gnats, gravely remonstrating with the reverend gentleman on his imprudence. The scheme may find favour with the "Brethren of the Society of the Holy Cross," to whom Mr. Shipley first exhibited his sickly bantling, but until we know more of that "select circle" we shall refrain from estimating the value of their admiration. It is clear, then, that there is a limit to the enterprise of Romish propagandists in the Church. Let us see where that limit is. Mr. Shipley wants to found an "Oratory" in the Metropolis, in which will be concentrated two hundred priests, who shall be occupied in "missionary work," daily services, evensong, vespers, compline, confessions, recitation of "hours, matins, text," hourly masses, additional masses for strangers, etc. These abundant "Church privileges," as Anglicans term them, will, of course, need elaborate "properties,"—"Gospel lights, consecration lights and candles, altar bells, lavabo, complete Eucharistic vestments," and other curiosities in millinery and ironmongery too numerous for mention. Now, taking the items one by one, no moderate ritualist would object to either the services or the utensils. Every one of them is now in use in the Churches where they have their own way. Why then do they object to the aggregate if they approve of the details? They are afraid of startling Protestant England by performing their Romish rites on such a grand scale. The time will come for showing what they think of the profanation of Christian worship. They must for a while be content with a hazy, tentatively, gradually accustoming to the details and so as not to inhibit the whole. Ritualists respect the details, they sagaciously see the train upon it. They must for a while be content with a hazy, tentatively, gradually accustoming to the details and so as not to inhibit the whole. Ritualists respect the details, they sagaciously see the train upon it.

doctrines of the divinity of Christ, His eternal co-equality with the Father, the necessity and validity of the atonement which He made in dying, and every other doctrine accounted orthodox. Is the reason of the quiescence of those who so strongly deprecated Mr. Smith's participation in the Lord's Supper to be found in the fact that Episcopal ordination covers all shortcomings,—that the lack of that and not erroneous belief was the head and front of Mr. Smith's offending? For our own part we see no great difference between a heretic in the Church of England and one out of it; nor can we easily be brought to regard the former as in the line of apostolical succession any more than the latter. Do not St. John's words, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God"—i. e. from God, either by regeneration or ordination—apply equally to both?

Mr. Voysey claims that he has in, no instance, contradicted "the outward letter of the articles, or avowed his intention of infringing them. Such a plea would disgrace the lips of the most unskilful pettifogger. The imperfection of human language makes it simply impossible so to word a compact between two parties, or a statute—which is strictly a compact between the governing and the governed—as to render impossible an infraction of the bargain while the letter of its terms is respected. In the interpretation of such compacts it is a well understood principle that so far as it can be ascertained the spirit is to explain the letter, and that literal compliance is very often insufficient. The work of a legal practitioner would be very simple if it comprised nothing more than a recitation of the terms of an agreement alleged to have been violated.

But Mr. Voysey further maintains that he has not forfeited his ecclesiastical status, because, forsooth, various theologians have, on the one hand, given expression to the views for which he is under trial, and, on the other, stated the doctrines to which he is opposed in terms unsanctioned by the articles and by Holy Scripture. Neither his negative or his positive teaching, he contends on this ground, can involve him in penal consequences. To a certain extent this plea of precedent must be admitted as good. The formal and admitted expositions, by responsible writers, of the articles, must have some weight when the sense of the articles is in dispute. But there is a limit to the admission of the plea. It would be simply preposterous to allow, in every trial for heretical teaching, the defendant to bring into court every scrap of writing bearing the name of a theologian of repute which countenanced or seem to countenance the teaching impugned. Such a course would reduce ecclesiastical litigation to an utter absurdity. It would even be preferable to exclude all authorities but the recognised standards of the Church, and be content with their literal interpretation.

ADVENT THOUGHTS.

At this season of the year the Church lovingly invites her children to "behold the glory" of "the Word made flesh." Such special contemplation of the amazing fact of the Incarnation must prove salutary. If the direction of the mind towards any object of thought can at once humble and elevate, subdue to calm and raise to rapture, correct false notions of God's relations to our race and make true ideas of that relation the spring of holy cheerful activity, it is when the Nativity becomes the theme of meditation. In that event, as much as in the crucifixion we see the persistence of the intensity of Divine love and the seriousness of the Divine mode of acting. What love short of the infinite stoop so low to rescue those who

were so unworthy? And who could save that which none can instruct—such surveys all necessities and all possibilities—could have determined on that needful to man's recovery? Stolid indeed must he be who views unmazed this restoration of the fallen by the stooping of the Restorer to the level of the lost, this identification of the "Captain of Salvation" with the objects of His condescending grace, this "unity of person" in which human sympathy is as real as if there were no deity conjoined, while divine glory is as manifest as if there were no fleshy veil. Unfathomable mystery! Yet a mystery where the stream of salvation flows in unflinching fullness and efficacy to all human kind. Imitating the example of the magi who recognised the Redeemer in the Babe, let us bring our rarest gifts to His feet—our finest gold, our most fragrant frankincense and myrrh,—counting no homage too humble, to offer Him who deemed no condescension too abject for us.

ROMAN CATHOLIC JUDGES.

To get into a rage when inconvenient questions are asked, though not a very dignified is sometimes a very effectual way of disposing of them. In private life, when no public interests are concerned, this is frequently resorted to, but it is not often that a judge on the bench is reduced to such a ludicrous extremity. Even in private life a man will not indulge in this artificial indignation if he can avail himself of any more respectable means of extrication. The judges challenged in the Guibord case have unconsciously shown the stability of the grounds on which they have been recused. Could they have met the challenge in any other way it is not to be supposed that they would have contented themselves with declining it on the ground that it was insulting. Indignation more than a week old is very stale and tame. Judge Drummond's "wrath" must have required careful "nursing to keep it warm" so long. It might take a week for Chief Justice Duval to come to the conclusion that the challenge was only meant for a joke at the expense of the Bench; but so long an interval might have sufficed to modify Judge Drummond's intense emotion and enable him to discuss a purely legal question with the calmness and self-possession becoming an experienced administrator of the law.

We do not profess to be competent to discuss the citations which the latter judge intermingled with his expressions of "great indignation," but we can scarcely see that they establish the inadmissibility of the challenge.

His Honour is reported to have said: "The causes of recusation mentioned by 'the code' [of Civil Procedure of Lower Canada] No. 176 are seven in number. The 7th is as follows:—'If he (the judge) has any interest in favouring either of the parties. The following article (177) explains what is meant by 'the word interest.' 'A judge is disqualified if he is interested in the suit, either personally or on account of his wife, or if his wife, when separated from him as to property, is interested in the suit.'" The Judges recused in this case are not personally interested in the interment or non-interment of the late Mr. Guibord; but they are interested in the suit in so far as their own religious concerns may be affected by the judgment they render. The Church of Rome claims them as subjects, and makes their eternal salvation dependent on their implicit obedience to its dictates; if that is not being "personally interested" we are curious to know what is.

The recusation has been ruled inadmissible partly on the ground that this is not one "of the cases in which a recusation

may be proposed, and partly because it is virtually charging the recused judges with treason and perjury. Even so. But is it utterly beyond the bounds of possibility that a Lower Canada Judge should be disloyal or untruthful? And admitting the possibility of this is there no security for the public except the cumbrous and unsatisfactory process of impeachment? And is it consistent with justice and common sense that other checks (supposed to have been provided for public security should be controlled by those to whom the check is to be applied.

PRAYERS FOR THE DEAD.

The reply of the Archbishop of Canterbury to the "Sacred Synod of the Church of Greece" has given prominence to a doctrine which, though not claiming the slightest "warrant of Holy Scripture" is being surreptitiously introduced into our Church. The Primate, in reciprocating the friendly expressions of the Synod, chanced to say, "The English Church does not sanction prayers for the dead." There was nothing very shocking, one would think, in this remark. If the Greek clergy are as well informed as we believe them generally to be, they would not be startled by the statement. Till very recently at least, the Church of England has not recognized the practice of praying for departed souls. Had she believed in the efficacy of such prayers she would have doubtless made provision for them, whereas, with the exception of a very ambiguous passage in the Communion service, her silence is complete. But though the clergy of the Greek Church have probably received the announcement as matter of fact, and as being an assertion of what they have all along known, the Ritualists profess to be very much astonished at the ignorance and illiberality of His Grace of Canterbury "Not pray for the dead! Whoever heard of such a charge against the Church of England? What will the Greek prelates say? will they not ask in amazement 'How then, can it be Catholic? only Protestants forget their dead!'"

Precisely so; the Church of England is Protestant—Catholic because Protestant—and she therefore repudiates with abhorrence the unscriptural and soul-destroying practice of praying for those whose eternal destiny was fixed this side the grave. In view of the unbroken silence of our church in regard to the possibility of altering in the least the condition of souls after death—in view of the unanimous denunciation by our divines of the Romish doctrine and practice, we pronounce the surprise which Ritualistic writers profess to feel a childish and most contemptible piece of affectation. If it is anything else than affectation, let them produce their authorities—if they can.

With all our heart we thank the Primate for his emphatic repudiation of this destructive error. Probably he made it almost unconsciously—without the least idea that it could give offence to any who professed to be members and ministers of the Church of England; but it is not any the less valuable on that account. Would that all our bishops were on all occasions as fully in accord with the spirit and traditions of the church over which the Holy Ghost has made them overseers!

We lately published a letter from an esteemed correspondent, who had an opportunity of attending service in All Saints Church Edinburgh. The preacher in enforcing the duty of constant prayer told his hearers that they should pray for the dead! We wish our correspondent had put himself in communication with the reverend gentleman with a view to ascertaining why the dead should be prayed for. We are sometimes required to do things

the reason for which is temporarily withheld from us, but this is not the case with duties universally obligatory. Unless we accept the doctrine of purgatory in all its length and breadth we do not see that much good can be expected to result from praying for the dead. We hope we shall be as earnest in this "duty" as Roman Catholics to say nothing of Anglicans as soon as we are satisfied of the existence of purgatory. Till then the living will monopolize our intercessions.

MODERN EVANGELISTS.

The three representatives of the "Brotherhood of the Mission of St. John the Evangelist" who recently arrived in Boston from England have been decidedly snubbed. Bishop Eastburn would have nothing to do with them, and Bishop Potter showed equal want of appreciation. If these "Evangelist Fathers," as they term themselves, strictly follow the example of the first Evangelists, their mission will consist chiefly in shaking from their sandals the dust of unthankful American cities. Meanwhile their situation is almost as ludicrous and mortifying as that of the members of the Irish Ambulance brigade on their arrival at Havre, or that of the famous commander who performed the grand exploit of marching his troops "up the hill" and then marching them down again. If the troubles of the sea have not constrained the Fathers to add to their many vows one not to re-cross the Atlantic, the wisest thing they can do is to go home at once. If they are too "High" for New York, they must be far too high for any part of this hemisphere. Even the *Church Weekly*, while affected almost to weeping by the rebuff to which "these English gentlemen" of ascetic habits have been subjected, does not see how they could have been treated with more respect. The *Weekly* heartily welcomes them, but hints not obscurely that it was exceedingly stupid of them to come. Such a conflict between truth and politeness is rare and touching.

THE GREEK CHURCH.

As if to counteract the agitation for union between the Reformed Episcopal communions and the Greek Church, the latter has recently opened a mission in New York. The Christian public have thus a good opportunity of seeing how utterly untrustworthy are the representations of those who persist in saying that there is "a great gulf" between the Eastern and Roman Churches, and only a thin partition between the former and the Anglican communion. It is astonishing how ignorant well informed people generally are respecting the doctrines and ceremonies of the Greek Church. We have seen it stated in periodicals of the highest repute that that church has no mass, does not adore the Virgin or saints, eschews pictures, etc., and that its ritual is almost as bare as that of any dissenting body. How far such representations are true our readers may learn for themselves by perusing an extract which we make from a late number of the *Episcopalian*, and which we give in another column.

CHURCH REFORM.

(No. 3)

THE LAITY.

So radical a reformer as Mr. Ryle could not be expected to refrain from condemning the present exclusion of the laity from their rightful position in the Church of England. Those of our readers who have not had opportunity of observing the working of the mother church can have no idea how complete that exclusion is; and such in reading Mr. Ryle's paper on the subject may have thought some of the reverend gentleman's statements unwarrantably strong. After a careful re- perusal of the paper we are convinced that

he has not all overstated the case. The interests of the laity are scarcely more ignored in the British Church, whose priests look down upon their flocks from a superhuman elevation, than they are in the Protestant Church of England. The laity have no place in the Convocations, the ruri-decanal synods, or any other recognized assembly. The clergyman in his cure, the bishop in his see, and the archbishop in his Province are equally independent of lay counsel and control. So far as the parish is concerned, the only laymen who officially cooperate with the clergymen are the churchwardens, whose duties are very limited, and whose influence is correspondingly small. As regards the dioceses, the Synods about which so much has been said of late have not hitherto been so constituted as fairly to represent the laity, they meet by invitation, have no responsibility, and can only deliberate. They in no sense correspond to our diocesan Synods or the conventions of the Protestant Episcopal Church of the United States, both of which are recognized parts of the ecclesiastical machinery. We have little faith in these Synods or Congresses, except as preparing the way for reforms which are sorely needed.

There are, however, many people who view the existing state of things with a measure of satisfaction. The defects in the working of most voluntary bodies are so many, so obvious, and so ruinous that many churchmen who have no extravagant sacerdotal views prefer the present system of lay exclusion. Such will recoil with horror from the changes which Mr. Ryle thinks should be made, and which are certainly startling in their magnitude. He proposes (1) That no conclave or synod of Anglican bishops be held without the presence and assistance of the laity; (2) that no English Convocation be sanctioned without an equal representation of the laity; (3) that no Diocese be governed by a Bishop alone, without the aid of a lay Privy Council; (4) that no ruri-decanal Synod be held without the presence of the laity; (5) that no parochial clergyman attempt the management of his parish or congregation without constantly consulting the laity; (6) that no appointment to a living or cure be made without allowing the laity a voice in the matter; and, lastly, that no system of ecclesiastical discipline be sanctioned which does not give a principal place to the laity.

We do not see any urgent necessity for introducing laymen into every episcopal "conclave or Synod." It would diminish the feeling of weighty responsibility of which the chief pastors of the Church must now be sensible, without ensuring any compensating gain. We have already expressed our opinion of the expediency of constituting a lay Council in each diocese to assist the bishop. Such Councils might be serviceable to some extent so long as the dioceses are of their present dimensions, for the multifarious business which now oppresses an English bishop is enough to drive the wisest and coolest man to distraction, and may account for the alleged timidity of some prelates and the rashness of others. But a wholesale partition of dioceses is included in Mr. Ryle's scheme of reform, and if such division and subdivision as he proposes takes place the duties devolving on each incumbent of a see will be proportionately lightened. Diocesan synods, such as we have, would, we think, be in every way preferable to the "privy council" which Mr. Ryle wishes to see constituted.

If Convocation is not to be a sham and an encumbrance to the Church it can only do so by the admission of the lay element. As it is, Convocation is not regarded with confidence, with respect or even with inter-

rest. We fully agree with what Mr. Ryle has to say in its dispraise.

His suggestions with regard to a clergyman's relation to his flock are rather vague. If he proposes no more than that the former shall consult the wishes of his people, and try to ascertain their views on parochial matters by personal converse, we believe that the majority of clergymen in England do that as it is. If the difficulty of determining who would be entitled to vote were solved, the chief objection to elected parochial councils would be removed. Such councils would be disposed to think be an invaluable aid to clergymen, and efficient safeguards of the rights of parishioners.

On the vexed question of patronage we have little to say. Our experience in Canada has satisfactorily proved that, with the restrictions which are necessary under an episcopal form of Church government, it is safe and advisable to allow congregations the right of choice. How far the adoption of a plan, which so far as it has been applied here has hitherto worked satisfactorily, may be possible in the mother Church is another question, and one beset with innumerable difficulties. That the present system in England, if it may be called a system, is bad cannot be denied by the most obstinate stickler for things as they are.

TESTS.

Too great care cannot be exercised in the selection of men for the Holy Ministry. The appointment of individuals morally or mentally unfit must prove a curse to any church, however orthodox its standards, scriptural its organization, and ample its means. At the present time, when every denomination is complaining of the paucity of candidates for its pastorate, there is a strong inducement to apply less rigorous tests to those who present themselves. This inducement is seconded by the efforts of those who denounce the most reasonable tests as inquisitorial, and who would leave every man free to say and do whatsoever is right in his own eyes. Our American contemporaries have, of late, been taken up with a discussion on the questions propounded by the Evangelical Education Society to candidates for assistance from its funds. The questions to our mind seem reasonable enough, and necessary to a right administration of the fund which the society collects for a specific object. We cannot say as much for some questions to which, according to a correspondent of the *Church Witness*, applicants to the Increase of the Ministry Society are required to give a categorical answer. Imagine a modest young man attempting to frame a reply to the query, "Have you not at least ordinary talents?" The very fact of his presenting himself at all might satisfy his examiners on that point. So with the interrogatory, "Have you not pious dispositions?" Do the managers ever expect to receive a negative reply? If not why ask the question? Such questions might be proposed in a manual for self-examination prepared for the use of young men aspiring to Holy Orders, but to inflict them on actual candidates, whose interests in part depend on their reply, savours about equally of ignorance and cruelty.

LETTER FROM THE METROPOLITAN.

We are glad to learn that the Bishop has addressed the following letter to the Churchwardens of his diocese.

GENTLEMEN,—Feeling that the parochial clergy of the diocese are often sorely straitened to meet the many claims which are made upon their small incomes, I venture to suggest to you the observance of the ancient custom of devoting your offerings once in the year to their benefit.

I would therefore suggest to you the idea of setting apart your offertory on *Christmas Day* to this purpose; and to affix a notice

to this effect on the door of your church on the previous Sunday, (December 18th.)

I am very sure that it will be in accordance with your own feelings to have this opportunity of shewing to him who labours among you "in the Word and Doctrine," that you appreciate his services, and sympathize with him in his trials.

I shall be glad if the suggestion which I have taken the liberty of making, and which prevails in the neighbouring Dioceses, should commend itself to you and to your fellow parishioners. Believe me, Gentlemen, yours faithfully and sincerely,

A. MONTREAL.

Montreal, 1st December, 1870.

QUEBEC CATHEDRAL DIFFICULTY.

We have been requested to publish the following correspondence on the Quebec Cathedral difficulty—the result of an unsuccessful effort made by Mr. John Jones of that city, who, on behalf of a number of prominent members of the congregation, waited on the Rector for the purpose of inducing him if possible to take such steps as would restore peace to his divided flock. These letters followed the interview, and as no reply has been given to Mr. Jones' letter, it is thought advisable to lay the matter before the members of the congregation:—

(Letter No. 1.)

THE RECTORY, Quebec, Nov. 15, 1870.

DEAR SIR,—Allow me to express the satisfaction I derived from your visit this morning, as I entertain the sincere hope that it may lead to that unity of practice in the cathedral, which in one portion of the service is not now observable.

Your visit, you led me to understand, was not of a private character. I am glad I can regard it in this light. This being the case, I think it advisable to state in writing, what I expressed to you in words, and what I am anxious should be conveyed to those who deputed you to call upon me. I wish it to be generally known, that I exceedingly regret the want of uniformity in practice which now exists when the offertory sentences are being read, and that I gladly coincide with those who desire a settlement of the point in question. Fortunately the remedy is a very simple one, and enjoined by our church under our present circumstances; and since I have pointed it out to you, I look for the happiest results. I shall feel obliged by your drawing the attention of the dissatisfied members of the congregation to that clause in the Preface to the Prayer Book, "Concerning the Services of the Church," which I pointed out to you this morning; and my wish is that it should be acted upon in the present difficulty. Had you not promised that this should be done, I should more urgently press its adoption for the resolution of all doubts. As I mentioned to you, it will be necessary for all those who are disaffected either to sign the document asking the Bishop's opinion, or to acquiesce in it, resolving at the same time to adopt whatever course his Lordship may see fit to recommend. God grant that there may soon be that unity amongst us which is a characteristic of Christ's Church, that unity which we should all strive to maintain, and the establishment of which our Saviour Himself sought by prayer.—Believe me, Dear Sir, Yours very faithfully,

GEORGE V. HOUSMAN.

To John Jones, Esq., Quebec.

(Letter No. 2.)

QUEBEC, November 23rd, 1870.

REV. AND DEAR SIR:—I beg to acknowledge the receipt of your letter of 15th, respecting the unhappy difference which has for some time disturbed the Cathedral congregation.

I am glad that you have looked upon my visit, and on our conversation, as not of a private character; and I have accordingly submitted your communication to a number of gentlemen with whose concurrence I waited on you, and whose views and opinions respecting it I shall now state to you.

With reference to your proposal that the question at issue should be submitted to the Bishop for his decision, I beg to promise that you are in error in assuming that I concurred in it, though I said if you could suggest no remedy, some such recourse might be necessary; indeed I stated that I did not think the Bishop's name should be mixed up in the matter.

As to the proposal that those gentlemen whom you are pleased neither correctly nor courteously to style "the disaffected," should

sign a document asking the Bishop's opinion, or to acquiesce in it, resolving at the same time to adopt whatever course his Lordship may see fit to recommend," I am advised to say it is not considered that the question of standing or sitting during the reading of the offertory sentences is one that calls for such a reference; there being no order or rubric on the subject, and concerning the correct interpretation of which it would not be proper to ask the Bishop's decision. The question ought to be settled by the clergyman and the congregation. As our conversation was not private, I as a further objection to the reference, beg to remind you that you informed me you had ascertained that the Bishop's opinion on the subject was in accordance with your own—a circumstance which, however great the respect entertained for His Lordship, would render a reference to him for a decision already arrived at, with an engagement to abide by it, out of the question.

It is however considered that if he has expressed such an opinion, it is more than probable that all the circumstances of the case were not laid before him, it having been admitted at the Easter meeting that His Lordship had declined to recommend from the pulpit the change of posture you desired, and that in consequence of the unfortunate and improper suppression in the printed minutes of a resolution adopted by an overwhelming majority at the Easter meeting, disapproving of the change which had been advocated by you, His Lordship has had no opportunity of knowing the opinion of the congregation on the practice of sitting during the reading of the offertory sentences—a custom which has prevailed for the half century during which the late Bishop of Quebec officiated in the diocese—and which has been observed all over Canada, as well as in England, with the exception in the latter country of a few congregations in which extreme views prevail. The practice of standing at that part of the service was introduced into Canada a few years since by a single family from England of high social position, and has made little or no progress.

Although the proposed change of position involves no principle, and may not be considered important, yet a large portion of the congregation refused to comply, having in view the constant attempts at innovation which disturb the peace and unity of the church in these days; and being also aware that you had been advised by several members of the select vestry, including the people's churchwarden at the close of a meeting when you mentioned your intention of recommending the change, not to do so, on the ground that it would create difficulty. The position taken by those who resisted, was supported at the Easter meeting—the change being condemned by nearly all present—only six voting against the motion. This decision was unfortunately not communicated to the congregation; if it had been, those who complied with your request to stand, might have yielded for the sake of peace to the opinion of the majority. It is considered more consistent with the respect entertained for the Bishop, to avoid unnecessarily troubling him with a mere parochial difference. I may add that an admission of asking a Bishop's decision in cases not governed by rubric or rule, and therefore best settled by the minister and congregation, would involve the principle that if a clergyman sees fit to disturb long settled customs, or to introduce novelties distasteful to the people—as for instance turning to the east during the reading of the Creed, bowing at the name of Jesus, not in the creed only as customary but at every mention of it during the service or in the hymns, bowing at the Gloria Patri, &c., solitary instances of which practices are beginning to appear amongst ourselves—and can induce his Bishop to support him, the congregation would have to submit. The danger and impropriety of innovations, more especially in the present excited and naturally suspicious temper of the laity in England and here, is well pointed out under the head of "Ceremonies" in the Prayer-book in the following forcible language:—"Let all things be done among you as saith St. Paul in a seemly and due order, the appointment of which order pertaineth not to private men, therefore no man ought to take in hand nor presume to appoint, or alter any public or common order in Christ's church except he be lawfully called and authorized thereunto."

Surely the sudden and uncalled for alterations of a "common order" which had prevailed in the Cathedral, and all over Canada, since the childhood of the oldest churchman, might without any straining be held to come under the prohibition set forth in the foregoing passage.

In conclusion it only remains for me to express my deep regret at the failure of the

mission I undertook in calling upon you to invite that portion of the congregation who had complied with your request by standing to oblige you, in consideration of the heart burning and dissension to which it had unfortunately given rise, to resume the posture which had formerly prevailed, for the sake of peace; and to ask you to anticipate its presentation by a voluntary compliance with the request. The memorial alluded to will of course, after your letters, be abandoned; and as it is quite improbable that those members of your flock who have felt bound to decline compliance with your request will now abandon their position, I fear the responsibility of the present state of things must rest with yourself. Those persons are at a loss to understand how it can be irreverent to present their alms in the usual posture at the Morning Service, and unobjectionable to do so at Evening Prayers, as is still the universal custom of the Cathedral congregation. Meanwhile the injury done to the best interests of the church by this unhappy affair, can hardly be over-rated. The congregation has been divided into two parties—members of the same family, and even husbands and wives being arrayed against each other; the energies of the congregation paralyzed; the cause of missions injured by the increased difficulty of collecting money for that purpose; while some are prevented by the feeling created from approaching the table of the Lord. In view of this unhappy state of things, which cannot be unknown to you, Reverend Sir, it was hoped you would have seen no difficulty, while retaining to the full extent your own opinions on the subject, and being therefore free from any suspicion of inconsistency, in asking the people generally to unite in the practice which has so long prevailed. It will be a source of comfort to the gentlemen who contemplated the memorial, and to myself, that they have made an earnest effort to restore the harmony which formerly prevailed, and that the responsibility of its failure does not rest with them.

As our conversation and this correspondence has, with your own concurrence, ceased to be private, I shall subject it to the approval of the gentlemen with whom I have acted, and reserve the right of making such public use of it as may be considered expedient.—I am, Rev. and Dear Sir, Yours faithfully,

JOHN JONES.

To Rev. G. V. HOUSMAN,
Rector, St. Paul's Cathedral Quebec.

Correspondence.

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

We cannot undertake to return rejected manuscripts.

PROTESTANT WORSHIP.

To the Editor of the Church Observer.

Sir,—We use the obsolete, vulgar word Protestant, because we will not surrender a good term for a good thing, on account of its unpopularity. By it we mean Christian worship. Protestantism is but another name for Christianity: it is Christian zeal earnestly contending for the faith once delivered to the saints; it is not a mere effusion of human passion, but the result of the infusion of human reason with divine authority. Protestant in this connection, is often a misnomer. What is sometimes mis-named Christian worship, might pass very respectably for semi-Judaism. The terms Christian worship, these times, are a mere indefinite hieroglyph, a bold metonymy, a conventional trope, significant of anything but the spiritual service of those who were first called Christians at Antioch. Protestants take their principles, not from a school or a period, but from the infallible volume of inspired truth. Are the extravagant goings on now in vogue in many Protestant churches, in which the astonished people are exhorted to adopt the anti-christian practice of praying for the dead, are they characteristic of pure Christian worship? Are they not rather a burlesque imitation, a melodramatic medley of Paganism, Judaism and Christianity, half orthodox, half heterodox, making one whole religious, paradox? Christianity is a system, not of material and symbolical, but of spiritual worship. The idea that men form of God's character, must necessarily give a form and character to their worship. One would suppose, from the developments of these last times, men had forgotten that the Christian's God is a Spirit, and that they who worship Him, must worship Him in spirit and in truth.

The public worship of God may be said to consist of three parts—preaching, prayer and praise.

The divine ordinance of preaching is now held in low estimation by the amateur per-

formers in our high church theatres, which appeal to the senses rather than to the faith of the auditory. It would seem as if the Edinburgh preacher referred to by "E. B." in a late *Observer*, who intoned his sermon, did not believe in the efficacy of the glorious Gospel of the blessed God, or assumed that his refined hearers in the modern Athens were ignorantly worshipping an unknown God, as he spoke in an unknown tongue. No wonder, then, that these successors of the apostles quote the authority of the church for this miserable whining, instead of the book that, in the following prophetic words, rebukes this intoning as a burlesque upon Christian instruction:—"In the church I had rather speak five words with my understanding, than by my voice I might teach others, than ten thousand words in an unknown tongue." A preached gospel is the divinely appointed instrument for the conversion of sinners, and the edification and sanctification of believers. "Sanctify them through thy truth, thy word is truth." An apostle who preached with a tongue of fire, in season and out of season, and on one occasion till midnight, tells us that "faith cometh by hearing, and hearing by the word of God." That the grace of faith is wrought by the Holy Spirit in the act of hearing the preached word, is further confirmed by the same inspired writer, where he thanks God that he baptized none of his Corinthian converts but Crispus, Gaius and one household, "for Christ sent me not to baptize, but to preach the gospel," adding—"yet have ye not many fathers, for in Christ Jesus I have begotten you through"—what—baptism? no—"through the gospel." Now, if Paul believed in the Romish dogma of baptismal regeneration, his teaching here is exceptional, for he presents a preached Christ as the means by which this glorious transformation is effected. This apostle's comparative estimate of the importance of baptizing and preaching exhibits a striking contrast to the teaching of our Anglo-Catholic fathers who make baptism the efficient instrument for bringing the dead soul into life. Had God's spiritual children been invariably begotten through baptism, and not through the hearing of faith generally, it could hardly have been to him matter of thankfulness that he had baptized so few.

Real, spiritual sanctification of soul can then only follow the new birth through faith, which the Spirit imparts. Hence all true children of God are described as "created anew in Christ Jesus: begotten again by the word of God. Whosoever believeth that Jesus is the Christ is born of God." By the instrumentality of Paul's preaching, the Lord converted Lydia, after which she was baptized as the sign and seal of her regeneration.

The divers washings and symbolical ritual of the Mosaic economy are abolished and replaced by the two ordinances, simple yet expressive, of baptism and the Lord's Supper. Under the gospel dispensation, truth known and felt, sanctifying and elevating the heart to God, disposes the soul to offer spiritual sacrifice and service acceptable through the offering of the body of Jesus Christ once for all. Our sacrifices now are prayer and praise; now, there is no priest but Jesus; the victim is no longer consumed on the altar—the smoke of the incense no more perfumes the air—nothing more is included in the public worship of Protestant Christians; with them, Christ is the Alpha and Omega; the source of all spiritual life, the quickening spirit of all ordinances, and the supreme head of the church, which is the mystical body of God's elect knit together in one communion and fellowship. Christ, not a wooden table, is their altar; Christ, not a consecrated wafer, their sacrifice; Christ, not a fellow sinner, their priest; Christ, not a material building, their temple. Herein Christianity and Popery are entirely at variance. The one encourages us to press forward, looking unto Jesus the author and finisher of our faith: the other exhibits a retrograde movement, directing to the priest and the church, a return to the beggarly elements of an abrogated dispensation.

Prayer and praise may be said to consist of essence and accidents; the latter, although not essential to spiritual, are essential to public united worship. Because the sweet Psalmist of Israel speaks of stringed instruments as accidents of praise, some make instrumental music essential to praise. "Praise him with timbrel and dance." Are not these expressions to be taken as symbolical of joyous, spiritual worship? Miriam danced as a religious exercise; so that, literally speaking, there might be found scriptural sanction for dancing in public worship, as well as for musical instruments. As sacred music and song may be called the poetry of religious sound, sacred dance may be as well termed the poetry of religious motion. Custom is said to be second nature; but is it always productive of spiritual natures and

affections? To some minds, custom and early association have made music essentially necessary to devotion; to other minds, it is disagreeable and obstructive of devotion. Some consider the sanctuary gold and comfortless without a full choral service and a pealing anthem to swell the notes of praise; others consider the sanctuary more cold and comfortless without Christ crucified, and a full gospel in the pulpit.

Under a gospel dispensation, the only instrumentality essential to praise is the harmonious utterances of regenerated hearts, the full chord of renewed souls sounding forth the praises of their covenant God for the blood-bought mercies of redemption. Doubtless, a full choral service has a powerful influence on the natural feelings; but are the emotions excited by such an appeal to the senses, in exact harmony with the devotional feelings which enter into an act of Christian spiritual worship? To a congregation uninitiated, unaccustomed to such a sensuous exhibition and heartless pageant, would not the emotions thus excited be the opposite to spirituality? would not the spiritual aspirations be rather dissipated, or subordinated to the emotions of sense? Such sensuous appeals to the spiritual sympathies are more in accordance with Popish than Protestant worship. If, by such means, any worship God in Spirit and in truth, it is not on account of the theatrical auxiliaries, but in spite of them. Prayer and praise, in their relation to intoning and musical accompaniment, are now regarded as a part of worship done for us, and not by us; as if the whole service was a transaction between the priest, the choir, and God; in which the congregation individually have neither part nor lot; as if it was not so much their concern to understand the words, as to know what is done—done for them by others, instead of by them; as though the whole were an operatic performance to be heard and seen, and not felt. Now, candid reader, is it not so? And don't you agree with me that, so far from intoning or singing prayers being conducive to devotion, it is the opposite? is it not a device of the great adversary to devotion, the devil, to divert the attention of the spiritual worshipper from the meaning of the prayers, and the real object of the preached word that makes wise unto salvation?

Christian reader, ever bear in mind that the blessing attending all religious exercises depends on the Spirit being given, and that a worshipper may expect to derive grace, strength and comfort in proportion to the earnestness and sincerity with which they are sought. We all need more spirituality of mind, a capacity for things purely spiritual, that we may worship in the beauty of holiness, and make melody in our hearts to the Lord.

Therefore, when you next enter your place of worship, ask the Healer and Answerer of prayer to vouchsafe the Spirit to yourself, your minister, and your fellow worshippers.

H. B. W.

Stoney Creek, Dec. 6, 1870.

THE GREEK CHURCH IN NEW YORK.

The Greek Church, the only Christian denomination unrepresented here by a church edifice of some kind, will soon have a chapel in this city dedicated to their worship. This chapel, now almost ready for use, is on the parlour floor of the residence of the pastor, Father Bjerring, No. 951 Second Avenue, where it will remain until the erection of the Greek church on Lexington Avenue. The parlour is divided by a black walnut railing with doors in the centre. Seven chairs for ladies constitute the whole furniture of the auditorium, seats being exceptional in churches of this denomination, as the custom is to stand, or recline against supports prepared for the purpose.

Within the sanctuary, and attached to the dividing railing by staffs of cedar, are two banners, one on each side of the entrance, gilt, fringed, and curiously wrought in crimson and gold. These banners are divided at the middle into three parts, typical of the Trinity. A goldenassel depends from each part, and from each end of the cross-bars of the staffs. Surmounting the staffs are golden crosses over globes. On one banner is a picture of the "Baptism of Christ," with the "Mother of God the Divine Child," on the reverse.

On one side of the other banner is the "Ascension," and on the reverse is a portrait of "St. Nicholas," the patron saint of Russia. Near each banner is a choir-stand covered with thick golden cloth, worked with flowers in different shades of gold, silver, and coloured threads. At the side of each stand, on the floor, is a massive silver-plated candelabra, about four feet high.

The sanctuary is divided by the holy doors, beyond which no one is permitted to pass except the priests. Whenever repairs are to be made therein by the profane, the sacred vessels are removed. On the left is a full-length picture of the Virgin Mary, bearing the infant Jesus with out-stretched arms; above are the portraits of Vladimir, Helena, and Constantine. On the right hand side is a portrait of our Saviour holding a globe surmounted by a cross; above are portraits of Joachim, Simon, and Anna.

The holy doors are beautifully gilt,

surmounted by a cross, containing pictures of the Mother of God, an angel and the four evangelists. Above these doors is a fine copy of Leonardo Da Vinci's "Last Supper," which sustains a large cross of gold and red. Within this holiest sanctuary of all is the altar, about four feet square, with three coverings, one of linen and two of exquisitely embroidered gold cloth. On the altar is what is known in the Roman church as the Host, but in the Greek church as the *Ciborium*. This is made of silver, and contains the holy sacrament of communion. The *Ciborium* is open, square and capped by a cupola and cross. In the centre is a tomb, and above the tomb a sarcophagus containing the sacrament, guarded by two figures of angels. Behind the altar is a round pedestal of polished black walnut, sustaining a candelabra with seven branches, typical of the seven sacraments. Behind this, and upon a tapering triangular pedestal, also of black walnut, is a Mosaic cross of silver. This is very ornate, the front of it representing the crucifixion, and the reverse side the principal sufferings of our Saviour. Beyond this and at one side of the offertory, at which the Sacrament is prepared, differing in this particular from the Roman church, where the offertory and altar are one. The offertory is covered like the altar, and over it is a copy of Correggio's "Christmas Night." On the right of the sanctuary is a representation of the tomb of Christ, containing a full-length portrait of him as he lay in the sepulchre. This portrait is covered with white satin, fringed with gold, the inside having a golden cross. In the back-ground of all is the "Appearance of the angles to Abraham," and before it are two of the chandeliers above-mentioned.

All the pictures, vestments, cloths, and chandeliers have been forwarded from Russia by the Synod, and are very costly and elegant. The chapel has been fitted up under the supervision of the pastor, Father Bjerring, and of the Greek Consul, D. U. Botassi. The Rev. Mr. Bjerring is a native of Denmark, and ex-student of several European Universities, and has been a resident of the United States for the past six years, four of which were spent in Baltimore. A year and a half ago he went to Russia and was ordained a priest of the Eastern Orthodox Church, and appointed to the New York parish of the Holy Trinity, as this chapel is named. He will be assisted by a young Russian priest named Sminoff, a graduate of the Ecclesiastical Academy at St. Petersburg. No intention of proselyting is expressed by them. Father Bjerring is now engaged in translating into English the liturgy of his church and several prayer-books and catechisms.

PRAYERS FOR THE DEAD

The assertion of the Archbishop of Canterbury that the Church of England does not sanction prayers for the dead, has produced not a little feeling in High Church and Ritualistic circles. The *Church Times* says that Dr. Tait has absolutely "proctorized" the Greek Bishops, and that the letter involves "the disagreeable necessity of offering new explanations, the very basis of which must be that the primate of all England is literally ignorant of his primer." The allusions in the quotation is to the fact that at the beginning of Queen Elizabeth's reign the bishops of the English Church put forth an edition of private prayers, called the "Primer," revised, we are told, with much care from former editions. This appeared the same year with the present "Book of Common Prayer." Three of the prayers, as given in the Primer, are subjoined:—

"Almighty and eternal God, to Whom there never is any prayer made without hope of mercy, be merciful to the souls of Thy servants being departed from this world in the confession of Thy Name, that they may be associate to the company of Thy saints, through Christ our Lord. Amen."

"O Lord, bow Thine ear unto our prayers, wherein we devoutly call upon Thy mercy; that Thou wilt bestow the souls of Thy servants, which Thou has commanded to depart from this world, in the country peace and rest, and cause them to be made partners with Thy holy servants; through Christ our Lord. Amen."

"O Lord Jesus Christ, Son of the Living God, set Thine holy Passion, Cross, and Death, between Thy Judgment and our souls, both now and in the hour of death. And vouchsafe, we beseech Thee, to grant unto the living mercy and grace, to the dead pardon and rest, to Thy holy church peace and concord, and to us miserable sinners life and joy everlasting; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

One among several correspondents of the *Church Times* writes that "It may not be generally known that, on the tablet erected in Furneaux Pelham Church, Herts, in memory of that sound old Anglican divine and ritual authority, Charles Wheatly (the famous commentator on the Book of Common Prayer, and for many years vicar of Brent and Furneaux Pelham), is inscribed: "Reader! vouchsafe him the ejaculation of St. Paul, 'The Lord grant

unto him that he may find mercy of the Lord in that day.'" Another correspondent suggests that a protest upon this subject is signed both influentially and numerous. "Let it only be drawn up cautiously, and in guarded and moderate language and then nearly every High Churchman, and not a few Broad Churchmen also would find themselves able to sign it."

CHEERING WORDS FROM CHINA.

Bishop Eastburn has communicated to the *Christian Witness* the following interesting letter received from the Rev. Dr. Nehemiah Adams:—

Hongkong, China, Oct. 10, 1870

My dear Bishop Eastburn:—I shall not soon forget that the first letter which met my eye on reaching San Francisco after a voyage of 114 days was in your handwriting. I have since then been so pleasantly minded of you through a good man's influence here in China, that I must tell you of it. Being on a visit to Shanghai, I was invited to attend worship in a Chinese Chapel five miles from the city. We went through the fields in chairs borne by Coolies, till we came to the villages where we were plying all its arts and handicraft its implements, unconscious of the Sabbath. A small church bell notified us that we were near the chapel, and soon we emerged from heathenish sounds and sights into a Christian temple, neat and orderly in all its appointments. There were about one hundred and fifty Chinese assembled for worship, which was conducted by a very good-looking Chinaman, tall and of pleasing address. Though ignorant of every word he said, my attention was riveted by his agreeable action and manner, evidently becoming a preacher of the Gospel, and, withal, truly eloquent, if his whole appearance and the attention of the people were true indications. I could see that the services were liturgical, from the responses, and from the Chinese books used by the people, the little girls around me keeping my attention directed to the place in the service; though very little good did this do me except that it helped me to keep my book right side up. The service ended with singing "There is a happy land," the tune so familiarly known in our Sabbath-schools. The preacher came to speak with me before service, with his welcome, in very good English; and after service he came again and gave me much information. He has been Rector there sixteen years, the chapel being built and he being sustained there by the magnificence, said he, "of a Mr. William Appleton, of Boston." * * * * * As we came out of chapel we were saluted with some musical instruments from a house where people were making a tumult over a dead person. Little knew they of that "happy land, far, far away," which the people of Appleton Chapel had just been celebrating * * * * * Truly enviable is that rich Christian who can employ wealth to do good for him when he is with Christ. The Appleton Chapel at Shanghai seemed to me a cup of cold water, the donor of which is not losing his reward, From the steamboat landing at Shanghai, looking across the river you see a comely church of fair proportions, surrounded in part with banyan and bamboo trees, affording it a perpetually verdant appearance. In is a stone chapel for seamen, built through the efforts of A. A. Hayes, Jr., Esq., of the firm of Olyphant & Co., and son of Dr. A. A. Hayes of Boston. It is under the care of the Rev. M. Syle, Presbyterian, a devoted and most useful man. A large churchyard has there received the remains of seamen of all nations. It is within the same inclosure with the church, ornamented with plants and trees, and is nearly filled with the dead. It has been opened fourteen years, and there are fourteen hundred interments. The graves are in close and even rows, for economy of room, so that this large collection of the dead looks like a buried battalion who have laid down by platoons * * * * * Surely these ranks of the dead will not rise by roll-call, though they lay down in such good order. They made me think of some lines of an uncle of Sir Walter Scott, a sea-captain, on a sunken man-of-war, all her crew on board:—

"In death's dark road at anchor fast they stay,
Till heaven's loud signal shall in thunder roar;
Then, starting up, all hands shall quick obey,
Sheet home the top-sail, and with speed unmoor."

N. ADAMS.

HUXLEY TESTING REVELATION.

The New York *Tribune* is justly severe on the anxiety which those who ought to have more faith in God's Word display as to the result of the experiments of scientific and pseudo-scientific men:—

"Not only Christianity, but all revealed religion, according to some of the English secular papers, has been on trial lately in Liverpool. Prof. Huxley has had a bit of beef in an air-pump, testing the theories of spontaneous or non-spontaneous generation. The trial is over. The reporters who have been standing on tiptoe over the beef, solemnly announce that 'the result is satisfactory, and the Professor is at one with the prevalent and united force of traditional orthodoxy.' The maggots did not make their appearance without eggs. Ergo, life is not spontaneous. Ergo, there is a God. The world now draws its breath freely, and, by leave of the Professor and the beef, goes back to its Bible again. It is rather dispiriting, however, to be obliged to keep our faith ready at a call to be weighed in the balances of every new experimenter with maggots or otherwise. One does not like to hold immortality on the chances of an egg too many in a bit of beef. Prof. Huxley, who is a man of sense and a philosopher, does not ask it of us, nor does the better class of scientific men. It is, oddly enough, the secular journals who so constantly report 'Christianity on trial,' and found their theological creed on the last revelation of the blow-pipe, or rap from geologists' hammers. We recommend to the Liverpool savans, who have fortunately found God behind the beef, the counsel of Allatius to the Yogis: 'Press thy beard upon thy breast, deliver over thy eyes and thy thoughts to the contemplation of the point of thy nose, and thou shalt know uninterrupted spiritual joys, and thy soul be reunited with the Supreme.'"

PETER'S PENCE.

Punch has something to say on the Pope's claim to the Quirinal Palace as personal property:—

Cardinal Antonelli has published a protest against the appropriation, by the Italian Government, of the Quirinal Palace. This palace he maintains to be not State property, but the Pope's own, being one of a certain number of palaces which, with their contents, belong to the Roman Pontiffs personally, having been constructed, furnished, decorated, and kept up by successive Popes, at expences defrayed out of their privy purses. The Popes have been men of property. The successors of St. Peter have succeeded to rather more than St. Peter left behind him. Apostolic poverty is no heirloom to the Apostolic see.

The above will at once remind Mrs. Browning's admirers of one or two stanzas from her "View across the Roman Campagna":—

"Peter, Peter! if such be thy name
Now leave the ship for another to steer,
And proving thy faith evermore the same,
Come forth, tread out through the dark and drear,
Since he who walks on the sea is here.

"Peter, Peter! He does not speak;
He is not as rash in old Galilee:
Safer a ship though it toss and leak,
Than a peeling foot on a rolling sea!
And he's got to be round in the girth, thinks he.

"Peter, Peter! He does not stir:
His nets are heavy with silver fish.
He reckons his gains and is keen to infer
—The broil on the shore, if the Lord should wish:
But the sturgeon goes to Cæsar's dish."

"Peter, Peter! thou fisher of men,
Fisher of fish would'st thou live instead?
Faggling for pence with the other Ten,
Cheating the market at so much a head
Gripping the bag of the traitor Dead."

SLAVISH TEACHING.

—A conversation between a precocious scholar and a master appointed by the *Secular*-clericals:—

Boy: Oh! please teacher, in the History of England it says that people submitted to be burned rather than deny their religion. Do you think that's true?

Teacher: Yes. It expressly says so, doesn't it?

Boy: But why should they? What did it matter? How did they learn their religion, and what made them so much in earnest about it, as actually to go to prison or to the stake for the sake of it?

Teacher: Don't ask questions about religion.

Boy: Why not? I must ask questions or how am I to learn? The history of England and other histories, too, seem to have lots about religion, and even the newspapers, they talk about it, and say this is a free country, and that religion is free, and all that. Do you think religion of any use?

Teacher: Go and learn your multiplication table.

Boy: Is reading the Bible being religious? because if it is we don't read the Bible here.

Teacher: No. Reading the Bible does not necessarily make people religious.

Boy: Then what does?

Teacher: I mustn't really talk about these things, do go and learn your multiplication table.

Boy: But that won't answer my question. Do you think religion a good thing?

Teacher (hesitating): Yes. I think it is of the utmost importance.

Boy: And yet you mustn't tell me anything about it?

Teacher: I am not permitted. The School Board don't allow it.

Boy: Why not?

Teacher: They think it isn't proper for their teacher to allude to it.

Boy: What, not to a subject of "the utmost importance?"

Teacher: No.

Boy: Why?

Teacher: Because they are parsons, or the followers of parsons and "ministers" with *secular* notions, and say that all religion should be left to be taught by the *Church*, by which they mean the *clergy*.

Boy: Why, that's just what the History of England says the priests wanted, and that that was one of the causes of the Reformation. Besides, which clergy am I go to for an answer?

Teacher: I must insist that you go at once and learn the multiplication table, or I shall be turned out of my situation.

Boy: I'm so sorry, sir. I didn't know that they'd make you a martyr. It says in the History of England that there's an end now of religious persecution, but I find that's not true. It's only altered. Instead of being persecuted for having different opinions on the subject of religion, men are to be punished now if they are religious at all.

Teacher: Go and do ten sums in compound subtraction, and repeat the multiplication table to me after school. (To himself.) And this is the wretched degradation of a teacher under clerical secularism, yet I am supposed to have a conscience. —Rock.

GENERALLY, those who most exceed in heavenly contemplation are most oppressed with temptation and the workings of indwelling sin. By the first, the soul is lifted up to God; by the second, it is pressed down into itself. By this temperature, the saint can neither rise too high nor sink too low.

EDUCATION.

TO PARENTS AND GUARDIANS.

A GENTLEMAN who has been for several years engaged in public and private tuition, is making arrangements to receive six resident pupils next spring.

The services of two assistant masters—graduates in honours—have been secured.

The course of instruction will comprise:—
Greek, Latin, French and German.
Mathematics.
Ancient and Modern History, and Geography.
Mental Philosophy, Logic, Rhetoric.
History of English Language and Literature.
Chemistry, Botany and Geology.
Book-keeping.

The highest regard will be paid to moral and physical culture.

The domestic arrangements will be superintended by a thoroughly competent and experienced lady.

Parents wishing to place their sons where they may enjoy a thorough education, with all the comforts of a well regulated home, will please communicate with "Preceptor," Drawer 473 P. O., Montreal.

JUST PUBLISHED:

THE LORD'S SUPPER.

THE EAST IN PRAYER,

By B. HOMER DIXON.

Published by

COPP, CLARKE & CO.

Price, 10c.

FOR SALE BY

DAWSON BROS.

The following are the Statements made to the Government of Canada, by the different Life Insurance Companies, for 1869:

Table with columns: COMPANY, No. of Policies, Amounts Paid, Total Assets, etc. Lists companies like Canada Life, Scottish Provincial, etc.

WM. NOTMAN, PHOTOGRAPHER TO THE QUEEN, 17 BLEURY STREET, MONTREAL.

Medals Awarded at London 1862, Paris 1867.

The Reception Rooms are open to visitors, who are at all times welcome, whether on business, or merely to spend an hour looking over the very large collection of pictures...

Portraits of the Most Rev. A. OXENDEN, the present Bishop of Montreal, and Metropolitan, just received from England, on view, and for sale by MR. NOTMAN, at his Studio, 71 Bleury Street

LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY.

INCORPORATED BY ACT OF PARLIAMENT. CANADA HEAD OFFICE, - MONTREAL.

DIRECTORS: HUGH TAYLOR, Esq., Advocate. Hon. CHAS. WILSON, M.L.C. WILLIAM SACHE, Esq., Banker. JACKSON RAE, Esq., Banker.

SECRETARY, - A. DAVIDSON PARKER.

LIFE DEPARTMENT. Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

SPECIAL "HALF PREMIUM" RATES. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium.

(Established 1856.)

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.)

REAL ESTATE & INVESTMENT AGENT No. 61 Great St. James Street, Montreal. No Commission charged to tenants taking houses at this Agency.

SCOTTISH IMPERIAL INSURANCE COMPANY. Head Office for the Dominion: No. 96, St. Francois-Xavier Street, MONTREAL.

CAPITAL - £1,000,000 STERLING.

BOARD OF DIRECTORS: ALEXANDER WALKER, Esq., Merchant. M. P. RYAN, Esq., M.P.P. G. A. DRUMMOND, Esq., (Messrs. JOHN REDPATH & SONS, Sugar Refiners.)

WILLIAM P. JOHNSTON, MANUFACTURER OF BOOTS AND SHOES IN EVERY STYLE (FOR GENTLEMEN ONLY) 147 GT. ST. JAMES STREET, MONTREAL.



EXCHANGE BUILDINGS, 13 ST. SACRAMENT STREET.

CANADA BOARD OF DIRECTORS: Chairman—WILLIAM MOLSON, Esq. HENRY THOMAS, Esq. | DAVID TORRANCE, Esq. Hon. JAMES FERRIER, SENATOR.

CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 1847.

Assets (brought down to a strict valuation) as at 30th April, 1870 \$1,090,098.50 Total Liabilities, including Capital, Stock, and Reserve required to meet all outstanding Policies 897,206.97

Divisible Profit Surplus.. \$192,891.53 Amount of Assurances in force....\$6,404,438 Amount of Claims paid up to April 30, 1870 683,328

SPECIAL FEATURES. Home Management and Home Investments. RETAINING ALL ITS MONIES IN THE COUNTRY. ECONOMY IN RATES. Giving for the same money a larger Policy than other Companies.

H. GRANT, WATCHMAKER, MANUFACTURER OF GOLD AND SILVER JEWELLERY MASONIC REGALIA, &c., 303 NOTRE DAME STREET, MONTREAL.

ARE YOU INSURED? THE TRAVELERS INSURANCE COMPANY (OF HARTFORD, CONN.), INSURES AGAINST ACCIDENTS.

LIFE INSURANCE At Lowest Rates for Cash. Cash Assets, - - \$1,250,000

LIFE AND ENDOWMENT POLICIES in this Company combine ample security and cheapness of cost under a definite contract, embracing all that is desirable in Life Insurance.

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary. CHAS. E. WILSON, Assist. Secy.

T. E. FOSTER, General Agent. A. B. CHAFFEE, Agent. OFFICE: 145 ST. JAMES STREET, MONTREAL.

LANCASHIRE INSURANCE COMPANY. Capital, - Ten Million Dollars

Risks taken at moderate Rates. No. 4 PLACE D'ARMES, MONTREAL.

WILLIAM HOBBS, Agent.

RADWAY'S READY RELIEF

THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE—THE TRUE CURE, BY SIMPLE MEANS.

Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," "a fatal malady," "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment.

TREATMENT AND CURE.

In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table-spoonful every two or three hours.

DOSE.

On some persons 2 pills will act more freely than 4 on others: and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system.

Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 139 St. Paul Street, Montreal.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1.

Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5.

Sold by druggists and general storekeepers.

DR. RADWAY & CO., Dominion Office, 439 St. Paul St. Montreal.

THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORIZED CAPITAL.....\$2,000,000. SUBSCRIBED CAPITAL..... 1,000,000.

DIRECTORS: HUGH ALLAN, President. EDWIN ATWATER, | C. J. BRYDGES, GEORGE STEPHEN, | H. LYMAN, ADOLPHE ROY., | N. B. COORSE.

LIFE AND GUARANTEE DEPARTMENT: OFFICE...71 GREAT ST. JAMES STREET

This Company is now prepared to transact every description of LIFE ASSURANCE, also to grant Bonds of FIDELITY GUARANTEE for employes in positions of trust.

THE CANADIAN RUBBER COY MONTREAL, MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c.

INDIA RUBBER OVER-SHOES AND BOOTS FELT BOOTS in great variety. All orders executed with despatch.

OFFICE AND WORKS: 272 St. Mary Street. F. SCHOLLES, Manager.

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY.

CANADA BOARD OF DIRECTORS: T. B. ANDERSON, Esq., Chairman; The Hon. HENRY STARNES, Deputy Chairman, (Manager Ontario Bank); E. H. KING, Esq., President Bank of Montreal; HENRY CHAPMAN, Esq., Merchant; THOMAS CRAMP, Esq., Merchant.

G. F. C. SMITH, Resident Secretary; DUNCAN C. MACCALLUM, Esq., M. D., Medical Referee.

LIFE: Premium Income, - \$1,328,205. Reserve Fund, - - 10,406,021.

FIRE: Premium Income, - \$4,336,870. Reserve Fund, - - 4,857,045.

Tl. Prem. Revenue, \$5,665,075. Total Assets, - - 17,690,390.

This Company continues to transact a general Insurance business, at moderate rates. Churches, Parsonages, and Farm Property insured at lowest rates.

All losses promptly and liberally settled. G. F. C. SMITH, Resident Secretary, Montreal.

T. D. HOOD, FIRST PRIZE PIANO FORTE MANUFACTURER, No. 79 GREAT ST JAMES STREET, MONTREAL.

Constantly on hand a large assortment of Square and Cottage Pianos.

Second-hand Pianos taken in exchange. Repairing and Tuning promptly attended to.

PHENIX FIRE INSURANCE COMPANY OF LONDON, Established in 1782.

THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY of POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.

JAMES DAVISON, Manager. GILLESPIE, MOFFATT & CO., Agents for Canada

The Church Observer IS PUBLISHED EVERY WEDNESDAY.

TERMS OF SUBSCRIPTION: \$2.00 per an. in advance—Clubs of ten \$1.50 Single copies, 5 cents each.

ADVERTISING RATES. Ten lines and under, one week..... \$2.00 " " " month..... 5 00 " " " three months.... 12.00 " " " six "..... 20.00

Professional Cards of five lines, per an.... 10.00 One Square of 22 lines per an. 25.00 Quarter column..... 40.00 Half-Column..... 60.00 Column..... 100.00

To insure safety, all remittances should be ENREGISTERED and addressed:— To THE PROPRIETOR CHURCH OBSERVER, MONTREAL, Q.

MONTREAL: Printed and published for the Proprietors, at the Montreal Gazette Office, 171 St. James Street.