

Church Observer

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

THE CITY OF GOD.

That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.—Rev. xxi: 10, 1.

Beyond the limits of our mortal vision,
Weak human sight,
Arise the splendours of the land Elysian,
Beaming in light.

Its gates of pearl are even now unfolding,
Where angels stand;
The eye of faith is dazzled in beholding
That blessed land.

Its walls of jasper and its trees of healing
Shade waters clear,
While songs of praise, in joyous echoes stealing,
Entrance the ear.

They have no need of sun or moonbeam shining;
No night is there;
They who for heavenly gales were vainly pining,
Palm-branches bear.

From golden-censers, incense sweet ascending,
Is borne on wings,
While round about the throne, the rainbow bend-
ing,
New promise brings.

But ere we reach the blessed land immortal,
Our feet must stray
Through devious paths, and death's dark, chill-
ing portal,
A fearful way.

Our bark must toss upon the raging billows,
The storm-winds high;
Our steps must linger 'neath the shade of wil-
lows,
Where treasures lie.

O'er mountain tops, with fainting hearts, and
weary,
We yet must climb,
Then in the valleys desolate and dreary,
Abide our time.

We know not where or how the way is turning,
Through forests drear,
Or on the desert plains, where sands are burning,
Barren and sere.

It may be soon the veil will be uplifted
Which spans our way;
The darkest cloud may usher in, when rifted,
The blaze of day.

Or we may linger till the night-dews falling,
Our spirits chill;
Weary, perplexed, and on our Father calling,
For guidance still.

We see the end, in all its radiant beauty,
But not the path;
We may be led to brave, in call of duty,
The lightning's scath.

Tried in the furnace, whose hot fires are glowing,
While foes assail;
Or drinking cups with bitterness o'erflowing,
Till spirits quail.

Yet far beyond this maze of endless winding,
Where now we roam,
In blaze of glory that is well-nigh blinding,
We see our home.

And, casting down our crowns in adoration
Before our God,
We shall forget the path of tribulation
Our feet have trod.

Selections.

FOLLOWERS of Jesus, amid the reproach of the cross lift up your eyes to view this glorious prospect. Revive your drooping spirits by looking at the glorious body of Jesus. "When Christ who is our life shall appear then shall we also appear with Him in glory. At His coming the righteous shall shine forth as the sun in the kingdom of their Father." What object in Nature is so glorious as the sun? who can look on the brightness of his beams? who can measure the extent and the distance of his shining? Such shall be your glory, ye servants of the Lord who despise this world, through faith in His word. Look up to that heaven studded with stars, see those bright orbs darting flames. This is but a faint image of your glory. They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.

"Whithersoever you turn yourself, you see God meeting you; nothing excludes his presence; He fills all his works. O immense wisdom that produced the world! Let us for

ever admire the riches and the skill of thy right hand, often viewing with attention thy wonders, and while we view them frequently crying out with the divine Psalmist, 'O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of riches. From everlasting to everlasting thou art God, and besides thee there is no other.' And with Hermes, 'The Father of all, being Himself understanding, life, and brightness, created man like himself, and cherished him as his own son. Thou Creator of universal nature, who hast extended the earth, who poise the heavens, and command the waters to flow from all parts of the sea, we praise thee, who art exalted God, for by thy will all things are perfected.'—*Archbishop Leighton.*

"Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a haven unruffled by a storm; it is the root, the fountain, and the mother of a thousand thousand blessings. It transcends a monarch's power. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which proceeds from a mind outstretched; the child of a contrite spirit; the offspring of a soul converted: this is the prayer which mounteth to the heavens. The power of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I repeat, that I speak not of the prayer engendered by the lips, but of that which ascends from the recesses of the heart."—*St. Chrysostom.*

"Avoid superstition, which is a bridge that leads over to Rome. Superstition is the bringing in any ceremony, fancy, or innovation into God's worship which He never appointed. This is very provoking to God, because it reflects much upon his honour, as if He were not wise enough to appoint the manner of his own worship. God hates all strange fire to be offered in his temple-worship (Leviticus x: 1). A ceremony may in time bring to a crucifix. Such as are for altar-worship, they who will bow to the east may in time bow to the west. Take heed of all occasions of idolatry. Idolatry is devilish worship (Psalm cvi: 37); and, if you search through the whole Bible, there is no sin that God hath more followed with plagues than idolatry. Hell is a place for idolaters—'For without are idolaters.' That we may be preserved from idolatry and image-worship, let us pray that God will preserve pure ordinances and powerful preaching amongst us! Idolatry came in at first by the want of good preaching; then the people began to have golden images when they had wooden priests."—*Old Author.*

"Some understand the word 'beginning' in the first verse of Genesis, not in reference to time, but before time as meaning the chief point, or head, as if one should say in Latin, 'summa operis;' heaven and earth being the sum of all visible things. And visible things seem to bear relation, not only to the fitting up of this world but also to the setting forth of things invisible, and to furnish a sort of argument of the things which are not seen; according to the saying in the Prophet, 'The heavens declare the glory of God, and the firmament showeth his handywork.' After whom the Apostle, in other words, but in the same sentiment, winds up his discourse, saying, 'That the invisible things of him are understood by the things which are made.' For we readily think of Him as the Author of angels, and dominations, and powers, by the moving power of whose Word this world, so beautiful, was caused to be out of nothing, not having before existed."—*St. Ambrose.*

Ecclesiastical News.

—A new school has just been built in Hollington, and opened.

—The memorial stone of new schools has been laid at Tunbridge Wells.

—The first stone of a new National School-room has been laid at Kennington.

—New Church day and Sunday-schools have been opened in the Walmgate district, York.

—The new Free Grammar Schools, recently erected in Rothwell, have been opened.

—The foundation-stone of a new school for girls has been laid at Chesterton, Newcastle-under-Lyne.

—The corner-stone of the new schools near to Blackwood Hall, Lundendem Foot, has been laid.

—The foundation-stone of the Albert Memorial Church Branch Schools, Manchester has been laid.

—The church of St. John the Evangelists, Accrington, has been consecrated by the Bishop of Manchester.

—Eliford Church, Tamworth, has been re-opened, after undergoing alterations and improvements, at a cost of about £3,000.

—The corner-stone of St. George's new school, Hyde, has been laid.—St. Clement's new Boys' school-room, Worcester, has been opened.

—The new building in St. Phillip's Bristol, intended for ragged schools, mission church, and soup kitchen is nearly completed.

—A new school for boys, built at Little Abington, has been opened by the Vicar of Great Abington.

—The Ironmongers' Company have voted the sum of 100 guineas to the fund for the completion of St. Paul's. Nine of the City companies have recently subscribed.

—The church of St. Lawrence, Southampton, which has been closed for a week or two for cleaning and decoration, has now been re-opened for Divine service.

—Professor George Marin de la Vove, for twenty-one years Professor at Addiscombe, has formally renounced the errors of the Roman Catholic Church, in his seventy-seventh year.

—St. Martin's School, Leicester, have recently been much enlarged and extended by taking in the part formerly used as the master's residence, and bringing the front forward to the line of the street.

—The parish church of Frampton has been restored and re-opened after consecration.—The old church of St. John, Hanley, has been re-opened, after having been closed several weeks for alterations and repairs.

—The ancient Irish Bishoprics of Ardagh and Clogher are to be restored, the latter by the munificence of the Rev. G. Porter, Rector of Kilskeery, county Tyrone, himself the son of a former Bishop of Clogher.

—The church of Gayton, near Stafford, has been restored and re-opened. Every ancient stone and every moulding connected with the church has been preserved and re-inserted. The prevailing style is Early English.

—The foundation-stone of the church of St. Ambrose, Prince Edwin-street, Everton, Liverpool, has been laid. The new edifice is intended to meet the wants of the rapidly-increasing population of Everton, and will be an auxiliary to the Church of St. Peter, Sackville-street.

—The newly-appointed Bishop for the United Dioceses of Kilmore, Elphin, and Ardagh (the Right Rev. Dr. Carson), held his second visitation for the dioceses of Ardagh, in the parish church of Templemichael, on Wednesday. After service

the lady delegates, &c., proceeded to the Protestant Hall of the town, when the business of the Diocesan Synod was proceeded with. The Bishop presided. The meeting proceeded to elect a bishop's secretary and a clerical and lay secretary; also a committee of elections, treasurers, and diocese nominators. A resolution was adopted to the effect that the diocese of Ardagh should either alone, or with Elphin, be separated from Kilmore, and form a separate diocese. The Synod, having settled financial matters, then balloted for the election of committees.

—Of late years in all the dioceses in Wales new churches have been built, old ones restored, and rooms licensed for public worship. What the church is doing for education is just stated:—In the four Welsh dioceses the number of children receiving education under her auspices had grown from 17,172, in 1826 to 63,891 in 1846; and from returns recently collected by the National Society, we find that they now amount to 86,211. The grants made in the last twenty years by the National Society for building additional school-rooms were as follows:—St. David's, 102; Landaff, 78, St. Asaph, 51; Bangor, 32. The grammar schools of the Principality have revived, and those of the Cowbridge, Swansea, Llanoverly, Carmarthen, and Brecon may be fairly measured against any similar English institutions. Besides these, St. David's College, at Lampeter, has been lately remodelled, and bids fair to become in time the basis of a Welsh University.

—The Bishop of St. Asaph has started a movement in his diocese for the purpose of establishing a board of education, with a view to the improvement of the system of education in his cathedral city on Tuesday, the Right Rev. Prelate explained the provisions of the Education Act, especially pointing out to the clergy that they were at liberty during certain hours to give religious instruction to all who were willing to receive it. He looked at the present system of Poor-law guardianship, and said it did not lead him to expect a very large amount of efficiency on the part of the new school boards. And he feared that the ratepayers would be more anxious to keep down the rates than to raise the standard of education. He argued that it would be worth the while of all land-owners of any district to do their utmost to guard against the necessity of having a rate-in-aid called into operation. He urged them to do their utmost to render it unnecessary. There were, he added, in his diocese a great many schools that are not at present in a position to give any hope that they would not be forced to fall back upon the rate-in-aid.

—Attention is called to unfortunate condition of a parish in the East Riding of Yorkshire. The village of Wilberfoes is situated eight miles from York, on the high road between York and Beverley. In the *York Diocesan Calendar* the population of the place is reckoned at 635, the income of the living at 671. The patronage is in the hands of Lord Leconfield and other trustees, who present jointly. The last Incumbent of Wilberfoes was buried on the 12th of February, 1869, and he had been confined to his house, if not to his bed, for at least a year before his death. The patrons could not agree about the presentation, and the living lapsed to the Archbishop. An appointment was then made, but possession was never taken, owing to the death of the clergyman who was chosen. The appointment reverted to the patrons, who again were unable to agree, and now it has lapsed a second time to the Archbishop, and so week after week passes by, and there is no resident clergyman. The Sunday afternoon service (this has been the rule in the parish for years) is undertaken by a clergyman from Pocklington, who is also responsible for what are called the occasional services.

—From the report of the Ecclesiastical Commissioners for England it appears that

upwards of £350,000 have been expended during the past year in carrying out the provisions of the several Acts. Benefices have been augmented, new parishes endowed, and leasehold interests purchased. Arrangements have also been made for the preservation of the Lollards' and Morton's Towers at Lambeth Palace, and the books and manuscripts in the library belonging thereto. But perhaps the most important act of the Commissioners has been the passing of the schemes by which the Deans and Chapters of Norwich, Westminster, and Ely have in consideration of money payments, transferred their respective properties to the Commissioners. The effect of this transfer is that the members of these capitular bodies are now the stipendiaries of the State, and receive a fixed annual income in lieu of one liable to constant fluctuation from the unjust system of fines. This branch of the Commissioners' work has been so uniformly successful that we regret that the transfers have not been made (now that the measure is no longer tentative) in all cases compulsory. A large proportion of the Cathedral Chapters still have control over the capitular property, and it is a question which suffers most, the Church or the State, by their wasteful mismanagement. — *Pall Mall Gazette.*

CANADIAN.

DIocese OF ONTARIO.

CONVERSATION.—The Rev. Septimus Jones, being about to leave Belleville for Toronto, it felt by the various religious bodies in town that some occasion should be afforded of showing the respect in which he was held. Accordingly a Conversazione was held last Friday evening, in the Masonic Music Hall. F. McAnnany, Esq., presided, and in opening the proceedings observed that Mr. Jones would be missed as a clergyman; and as an energetic local superintendent of education, his loss would be deeply felt, and by none more than himself.

Rev. Jas. C. Smith, said it was pleasant to see such unity of Christian brotherhood as was brought out on this occasion. He believed we were all branches of the one Christian church, and that with ourselves we were identified with them. Before he came to Belleville, he had heard of the kindly feeling existing between the different churches, and was pleased to find it so cordial. He congratulated Mr. Jones on the success which had attended his labors. In his new work he would but be in a different post in the same field. The prayers and wishes of the people would follow him.

Rev. Jos. Wild said he was grieved that Mr. Jones was leaving Belleville. He had always admired the English church, and Mr. Jones had set the church in Canada a bright example. Toronto might thank Belleville for such a minister. He wished him success in his new field of labour.

Rev. Arthur Baldwin thought Mr. Jones had done a great work in Christ Church, commencing with bare of hopes of success and building up a large and influential congregation from all comers. He believed Mr. Jones had made a mistake in leaving Belleville, and if he could recant he hoped he would do so.

Mr. Tannahill then presented an address in the name of the Workingman's Temperance Association, to which Mr. Jones briefly replied wishing the association continued success.

Rev. Mr. Roke had not known Mr. Jones so well as the other brethren, but his short acquaintance had already won his regard. The speaker related two amusing anecdotes to illustrate a clergyman's early difficulties, Christ Church was an evidence of Mr. Jones' industry.

Mr. W. M. Johnson, on behalf of the Young Men's Christian Association also presented an address, to which Mr. Jones replied, thanking them for the address.

The Chairman then called Mr. Jones to address the assembly. The Rev. gentleman said it could not but be a source of pleasure to see all the denominations joining in this meeting; but it was also painful to part with them. He spoke feelingly of the kindness he had experienced at the hands of his many friends here, and deeply regretted the unavoidable absence of the Hon. L. Wallbridge who had consented to take the chair, but he would take advantage of his absence, to say that although the Honourable gentleman from his public position, and other causes was

necessarily the foremost man in Christ Church, yet he always shrunk from being put forward, and that no member of the congregation was less disposed to dictate, or more ready to adopt the plans of his minister, and to heartily co-operate with in every good work. He could not have had a letter substitute, however than his old loved and valued friend, Mr. McAnnany. In connecting Christ Church with the free seat system, its success had been generally considered doubtful, but he could say as far as he was concerned, his salary was never delayed; he had ever been treated cordially and handsomely by his congregation. Mr Baldwin's remark was that he should remain. Although he did not like to part with them he felt it is duty to go. A Roman Emperor had wished his subjects had one neck for all, to behead them at a single stroke, but he could wish his friends had all one hand and one heart to part with. He would carry with him a pleasant remembrance of the crowning, and unmerited tribute of this meeting.

Rev. J. C. Smith then closed with the benediction.

Missions.

ARABIA.—In a letter written on the 11th of June, the Bishop of Colombo, Ceylon, says: "I arrived at Galle on the 30th of May, after a very tolerable passage. I found my clergy, and laity too, very kind in their welcome, and hope very soon to get to work again. Already I hear of one new mission church nearly ready for consecration; and the new church at Galle is progressing very fairly. It was most gratifying to see the joy with which my dear native clergy received me back again. I paid a short but interesting visit to Aden, as we passed. The Rev. Charles Kirk, formerly Missionary of the American Society in the diocese of Bombay, is now chaplain at Aden. Mr. Kirk wrote, on July 2nd, that he was endeavouring to please both European and native. The climate is healthy, and there are no endemic diseases. On the natural aspect, the field is most fertile. It is the only outpost of the Christian religion in Arabia. It is probable that a second clergyman may shortly be required at this important post."

INDIA.—Rev. Mr. Lenport, C.M.S., Benares, says: "Not long ago I had a visit from a Moulvie. He told me that during the Afghan war he had received a New Testament. He read it carefully, and doubts soon entered in his mind regarding Mohammed. He then left Ghezir and went to Peshawur. On meeting and conversing with Christians there his doubts increased. His friends advised him to go on a pilgrimage to Mecca, and drink of the celebrated well there; and all his doubts and fears would be removed. 'I followed the advice,' he said; 'I took 600 rupees and set out for Mecca. I spent several months in Arabia; drank for some time daily of the well, saw a great many people, conversed with them freely. 'And your doubts, I asked, 'has the celebrated well removed them?' 'Yes was the reply; 'they are gone; doubts and fears about Mohammedanism are gone; I am fully persuaded; there is no doubt left upon my mind that Mohammed was an impostor, and Mohammedanism is a lie.'"

CEYLON.—A correspondent of *Mission Life* says: "The most widely known of the Mission Stations of Ceylon is the untiring institution of Buona Vista, which, after having been for many years carried on as an Orphan School for Singhalese children, by the munificence and unremitting energy of an excellent English lady, Mrs. Gibson, was, at her death, taken up as a mission station by the society for the propagation of the Gospel. The Orphanage, in which the Singhalese girls are clothed, maintained, and trained as Christian schoolmistresses and servants, is now the nucleus of a large and populous mission district, and is under the constant superintendence of a resident missionary and his wife. The institution is supported partly by an Endowment Fund, and partly by the work of the children, and by voluntary subscriptions. The situation of Buona Vista (justly named), is one of the loveliest in Ceylon. The high wooded headland on which it stands, forms one shore of the busy harbour of Point de Galle, which has of late years become one of the great centres of the world's traffic,

and is a resting place for travellers to the far East, to China, Australia, and Malayau Archipelago. Surrounded by a shady grove of cocoa-nut trees, with a view from its lofty cliff, of rocky islands and green headlands, the crowded harbour and quaint old Dutch fort on one side, the sparkle of the sapphire-blue white-fringed waves on the other, the fine mountain chain far inland—the position of Buona Vista is one of unusual beauty. It is well suited, too, for a mission station, the quiet work of which may be pursued without interruption on its secluded hill, although surrounded by a teeming population on all sides, except the South, on which the ceaseless surge of the Indian Ocean breaks against the cliff. Many a Christian girl has gone out from the Buona Vista School in past years; and we have every reason to believe that the establishment of the mission in connexion with it will increase its usefulness tenfold, and be a source of blessing to the whole neighbourhood, which is at present almost entirely Buddhist.

CENTRAL AMERICA.—Mr. Lundburg, a Moravian missionary, writes from the Mosquito Coast, that one morning he was surprised by a visit from three of the Indian brethren from Ephrata. They brought with them the very unwelcome intelligence that a boat had anchored near Ephrata, and in it a trader, who announced to them "that the coast in future would belong to Nicaragua," [as an independent State for some years past it has enjoyed the protection of the British Crown]; and further, that a functionary from Nicaragua was on board, who inquired from the Indians bringing provisions to the shih, "who their magistrate (village authority) was?" As they pronounced the name of the Indian chief, he commissioned them to say to the same, that next month he would return and levy the taxes. Further he asked whether they had a minister, and from whence he came, and said: "Very shortly him will I remove, and give you one of our priests, for he whom you have does not teach you the truth." "What I fear most," writes Mr. Lundburg, "is that the Indians will help themselves as they say, 'The land belongs to us and our forefathers, and we will not be driven from it. I considered it my duty to inform the English Consul at Nicaragua, and he has appealed to the President of Nicaragua for it has no right to interfere with a free State. But we must place the matter in the Lords hands.'"

WORCESTER CATHEDRAL.—In the necessary excavations now being made in the Lady Chapel, in Worcester Cathedral, for the purpose of laying down a new pavement, it became necessary to remove three slabs lying on the floor at the extreme east end. Beneath one of these slabs was discovered a stone coffin containing the skeleton of a man partly enveloped in the fragments of a dress in which he had been buried. When the Archaeological Association visited Worcester some years ago the effigy on this slab was assigned by Mr. Bloxham to Bishop William de Bois, who died in 1236, and who laid the foundation of this part of the cathedral. The Rev. C. Boutell, who, with the Dean and the members of the Chapter, examined the remains on disinterment, expresses his conviction that the body was interred as represented on the coffin lid, in eucharistic vestments, of which the remains are recognizable. The following figures worked in gold and silver, thread on a very rich silk have been recognized:—1, PAVLV (the S wanting). The figure has in its hands a book and a drawn sword held erect. 2, IHOAN; 3, ANDRE; 4, IACOBVS; 5, BARTOLOMEVS; 6, DANIEL. Two pieces of rich gold fringes correspond in width with the compartments occupied by these figures. There are two other figures under canopies and on pieces of silk expanding in width to 4½ in. at the base. These are ADELBERTVS, crowned, with a sceptre, and NICOLAVS, with mitre and pastoral staff, his right hand in benediction. There is also a perfect *Agnus Dei*, worked with gold thread, in a circle 1½ in. in diameter. The other fragments contain portions of a beautiful border—probably the border of the chasuble—of a design resembling scallop shells. The coffin had evidently been previously opened, when, besides disturbing the remains, the episcopal ring, staff, and valuable parts of the mitre, chalice, and paten, unquestionably buried with the Bishop's remains, were removed.

THE TWELVE DAYS' MISSION.

There was a numerous gathering of clergy at Sion College, to receive a Report relative to the proposed renewal of this Mission.

The chair was taken by Canon Gregory, who was supported the Rev. Messrs. Kempe, Dalton, Simpson, Fremantle, Compton, LeGeyt, Collett, Nihill, Furze, Dr. Littledale, &c.

The Chairman, having introduced the subject in a short speech in which he urged men of all shades and schools of religious opinion to sink minor points of difference in order to join in a common crusade against vice and sin, under the sanction of their Bishops, the Report was read. It stated that the Committee, having placed themselves in communication with the Bishops of London, Winchester, and Rochester, had received from them a reply, which appeared in this column some weeks since.

The Report went on to state that, encouraged by this episcopal reply, the Committee had proceeded to consider the question of holding a similar mission in 1871, and that they were unanimous in agreeing that such a special mission should be held. But, in consideration of the difficulty of obtaining a sufficient number of preachers for the simultaneous conduct of mission services in all the parishes which may be expected to join in mission, the committee recommended that instead of its being held simultaneously for the whole metropolis, the metropolitan district should be divided into four or more sections, and that the mission should thus be distributed over some portion of 13 weeks between the first Sunday after Epiphany and the fifth Sunday in Lent.

The *Times* state that the reception of the report was followed by a long and somewhat desultory debate. The extreme High Church party in some cases protested against the restrictions apparently imposed by the Bishops, which they regarded as an infringement of their rights as priests, and others of the Low Church party deprecated the introduction of confession at all. There was a general feeling, too, expressed against the processions with lighted candles with which the mission last year had been brought to a close in one or two churches of the "advanced" Ritualistic type; and the meeting was by no means agreed in considering that the season recommended for the Mission was happily or conveniently chosen. Ultimately, however, a resolution was carried in favour of holding the mission, the question of the time and the plan of spreading it over several weeks being referred back to the committee for further consideration. The committee were re-appointed, "with power to add to their number," and it was understood that they would call the clergy again together on an early day in order to make a final report. It was agreed also to refer to the Bishops for a further explanation of the limits within which hymns, extempore prayers, and other devotions, "compiled" from, though actually contained in, the Prayer-book would be allowed or sanctioned by their Lordships.

The meeting concluded with a vote of thanks to the chairman, who pronounced the Benediction, all kneeling.

ARCHBISHOP OF ARMAGH ON RITUAL.

The Lord Primate in his last charge said in reference to the reason alleged for haste in making alterations in our liturgy that we shall be able to exclude ritualism from our church:—

The danger I look upon as very distant and problematical, the proposed remedy as questionable and highly hazardous. For more than thirty years the doctrines and practices of Ritualism have been growing and extending themselves to a certain extent in England, but they have made no sensible progress in our church. With this experience of the past it seems unreasonable to apprehend their advance in the future, when full and ample power to keep all things in order can be easily vested in the executive of our church. We could devise no changes in our liturgy or formularies which would suffice to arrest the adoption or progress of ritualism in individuals or congregations, but they might be used as an argument in their favour. The very fact of our abandoning the language or forms which have prevailed for three centuries would be represented as strong evidence that the church for that

long period had sanctioned ritualistic principles and practices, and that these, by our acknowledgment, were embodied in our services—services, be it remembered, which we had freely used and assented to so long as it enabled us to have our church subsidized by the State. I do not think it would serve us were we to give grounds for such a reproach. Besides this, we have an example, in a distant branch of our church as it exists in the United States of America, of how little avail such a measure as is proposed would be as a safeguard against the supposed danger. There our liturgy has been altered, and many of those changes adopted which it is now asserted will suffice to shut out ritualism; but they have had no such effect, for we learn that the Episcopal Church in America is making rapid progress, with the full consent of the laity, towards a very strongly-developed ritualistic system. If these changes have failed to exclude ritualism from the Transatlantic Churches, why should we conclude that they would do so here? If we were to change our liturgy with every wind of doctrine that wafted error into the church, we should soon find the remedy to be as fatal as the disease.

BISHOP TEMPLE ON CHURCH REFORM.

The Bishop of Exeter has addressed to the clergy of his diocese an important letter on the subject of proposed reforms in the Church. The matters discussed are divided under the three heads of Lay Assistants, Lay Co-operation, and Home and Foreign Missions. The value of the principle of lay assistance is assumed, and his lordship divides into three classes the assistants whom he thinks might be employed. The first-class would consist of candidates for orders; the second of men who are willing to make their duties as lay assistants their professional work, and to aim at nothing else; and the third, men who are engaged in ordinary occupations—gentlemen, farmers, shopkeepers, artisans, or the like, but who are willing to devote a little time every day, and perhaps a good deal on Sundays, to parochial work under the clergyman. It appears to his lordship that to candidates for orders the good arising from this plan would be mutual, as practice in such work as the clergyman might engage them in would often be an excellent apprenticeship for the duties which they would have to discharge when ordained. And he hints that at some future time it might be well to make it a general rule that none should be ordained without having served such an apprenticeship for six months. As to the duties to be assigned to the lay assistants, the Bishop defines them thus:—To take a leading part in the Sunday-school and in the night school; to visit the sick, and keep the clergyman thoroughly informed of their state; to hold services in schoolrooms, cottages, or any other building not consecrated for public worship; to read written or printed sermons, of which the clergyman had approved; and to explain passages of Scripture selected or approved by the clergyman. The condition upon which a lay assistant may be admitted to office are that he shall be a communicant, and, when not prevented by duty, a regular attendant at church; that he shall be either selected or approved by the Incumbent before receiving any sanction from the Bishop; that his precise duties shall be defined by the Incumbent; that, if he is to be licensed to explain the Scriptures, the Bishop shall be satisfied that he possesses sufficient knowledge; that no license shall be given except after an interview with the Bishop, and that he shall in all cases act under the Incumbent's direction. Upon these conditions his lordship announces that he is prepared to grant licences to lay assistants. With respect to the second portion of his letter, Bishop Temple says it is impossible not to see that there is a very general feeling among the laity that the clergy have too absolute a discretion in the matter of church management, and he instances the large support which Lord Sandon's Bill received from both parties in the House of Commons as an indication of the widely-spread character of this feeling. He warns the clergy that before long some distinct control over the services in the church will be given, either to the parishioners as a body, or to some council that shall represent them, and advises them to use the interval in endeavouring to give a beneficial character either to the measure which may ultimately pass, or to its practical working. What is wanted is to surround the clergyman with a trustworthy council, with whom he may confer on all

parish matters of importance, and his lordship suggests that something of the sort may be obtained by forming a parochial association for church work. In the third division of his letter, Bishop Temple proposes that there shall be collections each half-year for home and foreign missions alternately, his lordship promising to aid the movement by writing each half-year a pastoral letter, addressed to the congregations in the churches, urging them to contribute freely to the societies selected for support.

THE FUTURE OF THE IRISH CHURCH.

The Dublin correspondent of the *Standard* writes upon this as follows, under the date the 14th inst:—The approaching meeting of the General Convention of the Irish Church is looked forward to with anxious interest by its friends. Questions of considerable difficulty are cropping up, and it will need all the patience and wisdom which can be exercised to prevent disorder and dissension in the assembly. In anticipation of the meeting the Representative Body have issued a circular setting forth the grounds upon which they recommend their clergy to commute, and the scale they recommend in cases where any may desire to compound. Great diversity of opinion exists with respect to the two subjects. The clergy are not easily convinced as to the propriety of commuting, and still less of compounding. They love their Church, it is true, and hope the laity will make generous sacrifices to sustain her in her day of trial; but the "flesh pots" are savoury, and in the opinion of many ministers it would be very unwise to exchange the security of the Government for that of the Church Body, lest the supply of "loaves and fishes" should one day fail. Some have frankly declared that they have no notion of running such a risk, but the great majority of the clergy maintains cautious reserve. Those of the diocese of Cork, on the other hand, have expressed their willingness to commute, and the diocese of Down and Connor has shown a disposition to follow their example. It would, of course, be quite unreasonable to expect the clergy to run the risk of losing their annuities. The circular of the Representative Body is intended to prove that they have nothing whatever to fear. It enters into calculations which are supported by tables drawn out by the most competent actuaries, to prove that if the five millions which would be realized by general commutation were invested at 4 per cent., there would be a surplus left after paying all annuities. As regards compounding, they defend the scale which they have laid down, but will have great difficulty in reconciling the clergy to it, many of them denouncing its illiberality in strong terms, and none as yet manifesting any inclination to accept it. While these questions are undecided, the collection of the funds for the future support of the Church proceeds very slowly—a circumstance which does not tend to inspire more confidence in the minds of the clergy, and make them more willing to relinquish the security of the State for the payment of their annuities. This arises not from any want of generosity—at least, such is the impression—but the laity are withholding their contributions until they obtain some guarantees for the suppression of Ritualistic teaching in the future Church. The very small section of Churchmen who call themselves Anglicans, and repudiate the name of Protestants, have assumed a bolder attitude, and obtained some footing of late years. The result is, their opponents are more on the alert to check their progress. One of the subjects of controversy which will be pressed upon the attention of the Convention when it meets next Tuesday will be the revision of the Prayer-book, and this will bring the various sections comprising the assembly into collision. Some will firmly oppose any change, and try to exclude the question; others will insist upon a trenchant revision; and a third party will endeavour to have the matter referred to a committee, with instructions to report to the General Synod, which alone has power of dealing with it. An Irish correspondent of our own says on this subject:—"It is expected that commutation will be very general, as the Church Body has announced their readiness to deal with all propositions that may be made to them. It is probable that there will be a strong Protestant expression of opinion as to the meaning of the Prayer-book; and that the

subject will be referred to a committee. The Synod of Meath meets November 8th that of Dublin November 15th."

EVANGELICAL ANNIVERSARIES

These meetings were held at the church of the Holy Trinity, in New York, last week, and were attended by a large number of clergymen and distinguished laymen, representing the evangelical portion of our church, from all sections of the country. The three days' service were commenced on Tuesday, the 18th, 10 A. M., by a devotional meeting, at which the Rev. Dr. Tyng presided, and in which the keynote was struck of all the succeeding exercises, in the clear and full recognition of a present, all-sufficient, and unchanging Saviour as the only source of power in the ministry, and prosperity to the church.

The annual meeting of the Evangelical Knowledge Society was then held, Bishop Eastburn, of Massachusetts, presiding. The Board of Managers in their report made a good exhibit of work accomplished for the year in the publication of valuable works and periodicals. An interesting discussion followed the motion to accept and print the report. Many testimonials were given by members from various parts of the country, showing the high esteem in which the publications of the Society are held, especially the *Parish Visitor*. The Secretary and General Agent, the Rev. Dr. Dyer, pleaded however, for a still more general co-operation in the work of the Society; and it was the prevailing expression and feeling that it should have a deeper hold upon the sympathies of its friends and draw forth more liberal contributions to its treasury and a more systematic zeal in disseminating its publications.

In the evening the anniversary exercises were held, and a sermon preached by the Rt. Rev. George D. Cummins, D. D., assistant bishop of Kentucky. It was a full and able refutation of the error so extensively held, and a recently re-affirmed by the decision of the Court of Arches in England, of the objective presence of our Lord's body under the form of bread and wine in the Eucharist, and the consequent lawfulness of adoration addressed to elements on the Holy Table. It was a very timely and masterly production, and the great danger of this doctrine as the prolific source of all ritualistic and Romanizing error, and as clearly contradicting both the Scriptures and the standards of our church. If published, as we hope it may be, it will prove in the best sense a tract for the times.

On Wednesday, the American Church Missionary Society held its anniversary.

The Holy Communion was administered at 10½ A. M. and deeply impressive addresses were given by Bishop Eastburn and Bishop Lee of Delaware.

At 12 o'clock the annual meeting was convened, the President, Hon. Judge Conyngham, in the chair. The annual report was read, giving much ground for encouragement, but showing that the friends of evangelical truth in our church have need to rouse themselves to far greater zeal, and liberality than they have yet shown, if the views which they hold dear, and which they believe most truly represent our church and glorify our Saviour, are to prevail. This society aims to send forth men who in these days of error on the right hand and the left, will know nothing but Jesus Christ and Him crucified. It was strongly asserted that, while not in antagonism with other existing organizations in our church as such, it was designed to be in express contradistinction from and opposition to the system which, without discrimination, sends forth men of every shade of opinion. Much was said calculated to call out fresh zeal on the part of all who love the truth as held by the evangelical portion of our church, and very much calculated to dissipate the prejudice and the fears that this Society is disloyal to the church.

On Thursday the Evangelical Educational Society held its anniversary. There was a devotional meeting at 10 A. M., followed by the business meeting. The Secretary, Rev. Mr. Matlack, read the annual report of the Board of Managers, which gave a very encouraging view of the condition of the society, from the liberality and zeal with which the indebtedness of the last year was removed. Mention was made of a series of questions addressed by the managers to the students under their care, and the necessity for such discrimination was very clearly and fully presented. The policy had been severely criticised

in some of the church papers, and it gave rise to a very animated debate. The ground was taken, on the one hand, that such a course was calculated to embarrass men of independent thought and turn out only men of narrow views; and on the other hand, it was maintained that there was a call in these times for searching discriminations, and that young men at the beginning of their course were not unfitted to meet it. As the society was formed and supported especially to educate men of evangelical views, it was maintained that fidelity to their trust must constrain the managers, by some such process, to see that the young men whom they assist are of this character. In some respects it was admitted that the questions might be modified with advantage, and it was stated that they would be, but the policy was approved by a very decided vote. So admirable were the statements of evangelical truth in the report, and so clear and strong the reasons given for fidelity in its maintenance, that it was resolved, on motion of bishop Cummins, that those portions be printed separately and circulated as a tract.

In the evening the anniversary services were held. An able and appropriate address was delivered by the Rev. Dr. Butler, of the Philadelphia Divinity School; the Rev. Mr. Currie, of Western Virginia; the Rev. Dr. Newton, of Philadelphia, and the Rev. Dr. Andrews, of Virginia. The meeting continued until a late hour, but with unflagging interest. After a few encouraging words in parting, from Bishop Lee, the anniversaries closed with singing the 27th hymn, and the benediction. All felt that it had been good to be there. The whole occasion has left an impression which must tell very favorably upon the interests of these important societies, and upon the great cause which they are designed to promote. The time intervening between the public services was improved this year, as for several years past, in meetings of earnest conference, on the part of many thus brought together, respecting the present crisis in the church. Great interest was manifested, and there was a free expression of difficulties felt by some minds, and the proposal of remedies more important and more varied than the prevailing expressions were those of entire loyalty and devotion to the church of our love, and deprecation of any thought but that of valiantly contending for the truth in her communion. There was a greater unanimity in counsel, and a calmer and more solemn waiting upon God for light and direction, than have marked these assemblies in former years.

A venerable clergyman of the church of England, the Rev. Mr. Hoare, of Tunbridge Wells, was present, who gave a statement respecting the present difficulties and encouragement of the evangelical portion of Church of England, which was highly interesting and instructive. It was received with expressions of warmest appreciation. Notwithstanding the different circumstances which affect the two churches, the similarity in their trials, and in the course which many of their wisest men think it most judicious to pursue, is very striking.

Great kindness was shown in the hospitalities extended to the visiting clergy and laity; and there were several occasions of social re-union which were very pleasant and refreshing. Brethren separated felling stronger from thus seeing each other face to face and from the frequent opportunities afforded for united counsel and prayer. These anniversaries, if rightly used, may become a rich source of blessing to our church.—*Christian Witness.*

—The *Church Times* professes to be the organ of a section of the English Church. Nevertheless it says:—

"None desire more than we do to see the Pope installed in his due and proper position as the Patriarch of the Western Church—nay, as the Primate of Christendom, if that will please our Roman brethren better.

WHAT THE REFORMATION HAS DONE.—It would be unreasonable to expect the above mentioned paper to regard the Reformation with unqualified approval. That it does not will be evident from the following extract:—

"As for the work of the Reformers, viz., the degradation of national morals, and the alienation of the people from the truth, we are glad to hear of any means which promises to contract it in the slightest degree."

MONEY RECEIVED.

Subscriptions for the year ending 31st December, 1870, have been received from the following parties since the last published list:—

Rev. E. Grasset, J. G. Williams, N. Ford, Simcoe; A. Wyatt, Cannington; G. Crane, Southampton; W. Headly, Halifax; D. Lindsay, Waterloo; R. Benson, J. Gillespie, St. Catharines; T. Coppinger, Hanover; Dr. MacCartay, R. Rothwell, Walkerton; A. Campbell, J. Hope, W. C. Evans, C. Stevens, J. Shannon, N. McLeod, Kingston; Bishop of Huron, Jas. Irwin, W. McMillan, J. Greendale, St. Athanasie; W. Martin, St. Thomas; R. Calvert, Telfer; Mrs. Plenderleath, H. S. Scott, H. W. Walsh, J. B. Armstrong, Quebec; Rev. A. Stewart, Orillia; Dr. Farrell, Rev. R. Bailey, H. Hanson, London; L. Hayward, Stratford; W. Hessian, S. McCurdy, Wingham; M. Sheppard, Lauzon; Rev. C. P. Reid, Sherbrooke; J. B. Racey, A. Brown, Clinton; W. Pearce, Chatsworth; J. Blain, Galt; H. Crotty, Ingersoll; J. Way, R. Morgan, Hamilton; Rev. S. Belcher, Thamesford; J. Backhouse, St. Williams; G. M. Pettengill, J. Carleton, New York; Mrs. Hutchinson, Collingwood; W. Quigley, Dobington; Cutting & Fox, Coaticook; Dr. Kennedy, Bath; C. Roy, Sabrevois; W. Woodard, Barrie; J. C. Eager, Waterdown; H. Aylmer, Melbourne; Gen. Hanwell, Belleville; Rev. Dr. Caulfield, J. Rapelge, Judge Hughes, St. Thomas; C. Goodeve, G. Fensome, Allan Park; Rev. E. Smith, Sattou; M. Kirkpatrick, Port Perry; L. Burwell, Port Burwell; J. Rayner, Three Rivers; Rev. S. Kellog, St. John; S. Smith, Cobourg; S. Fowle, Boston; G. Garth, Oshawa; A. Farrell, G. Cotter, Cayuga.

Montreal amounts do not appear.

NOTE—We trust those of our subscribers who have not yet remitted the amount of their current year's subscriptions (in response to the call we made in August last) will pardon our directing their attention once more to this subject. We announced, on that occasion, that we had mailed (post-paid) all accounts for subscriptions then due. A considerable number enclosed remittances to our address during the ensuing fortnight; but a large number remain still to be heard from. We respectfully beg to remind those, that the terms of payment for the *Observer* are "in advance"; and we trust they will not consider it unreasonable in us to expect a remittance in this the eleventh month of the year, especially as we do not, like most other journals, exact any extra charge for the indulgence of credit granted.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY

DOLLAR WORSHIP.

If commercial associations be chargeable with sins there is at least one of which the City Passenger Railway Co. cannot be convicted, viz., hypocrisy. It says in terms which are as clear as noon-day that it can see nothing beyond the rim of a dollar—that it values the Sabbath very highly because it brings a considerable number of dollars, and that weighing the claims of this old-fashioned institution—as old as creation itself—to be regarded as holy, against the ringing, shining dollar, as the chief end of man, the result is most decidedly in favour of the latter. In a sense we admire this candid way of dealing with matters of this kind. It is infinitely better than a shuffling apology or a plea of "extenuating circumstances." The matter is at once brought to an issue, and there is nothing to interfere with free and full discussion. The President of the City Passenger Railway Co., speaking on behalf of the Board of Directors has taken this manly stand. He scorns to discuss the question whether the Sabbath, the observance of which was enjoined under the Jewish dispensation, is a Christian institution or not. He does not trouble himself with the vexed question whether the cars ought to run for the benefit of those who if they were stopped could not attend Divine Service. He can scarcely stoop to consider such trivial questions as whether horses need rest or men have souls. These are matters with which as President of the City P. R. Company he has no concern. He can see nothing but the dollar, or rather sees everything human or divine in its relation to the dollar. Will the observance of the Sabbath involve a diminution of the dividend is the only thing which he, as the representative of the Company, deems deserving of a moment's thought. The *Herald* in a

report of the annual meeting of the Company, represents, we believe correctly, the President as saying:—

"With regard to the general question—i.e. of running the cars on Sunday—it had to be considered from two points. The first was as to the pecuniary interest of the Company. Well, on that head the figures showed that to dispense with Sunday running would be to reduce the dividend by five per cent. Perhaps that was not the way in which men who had conscientious scruples should look at the matter; but then came this second consideration. The Company acted under a charter granted on behalf of a community, the overwhelming majority of whom not only had no scruples about running on Sunday, but desired that the cars should run on that day in preference to all others since it was only on that day that they could use them for the purposes of pleasure which they regarded as innocent. Could the Company, which aspired to set up a great public convenience, and which could be nothing if it were not that, run in the face of the wants and wishes of the great majority of those whom it was created to serve?"

The "first question" he frankly admitted was the pecuniary interest of the Company. We suppose it would have no weight with Mr. Ryan to say that some people have the idea that moral questions are of greater importance than any matters of a pecuniary character. He cannot see so far as Sinai, and evidently does not believe in the claims of conscience as overtopping every other principle of human action. He pooh-poohs the idea that a man's first duty is to serve God. If a company has to be served—if its pecuniary interests are affected, everything else is trivial and must give way. Still he is frank enough to allow that this is scarcely the light in which the subject should be viewed by men who have conscientious scruples. But he views the matter in this light; we leave him and the public to draw the inference. He further

states that the Company has been formed in the name of the public. It has, therefore, no right to act for itself in a matter of this kind. *Vox populi*—of Montreal—*vox Dei*. The overwhelming majority of the inhabitants have such free and easy notions of the sanctity of the Sabbath, that they must have the cars to convey them to places of amusement. Will the Company presume to say a word in behalf of the fourth commandment when the public of Montreal practically clamours for its repeal. The President, for one, is not so Quixotic, and he is anxious that the Company which he represents should be free from the odium of paying any regard save to the feelings and dictates of the sovereign people. "Why talk of the Decalogue?"—he asks; "here is the charter of the Company, duly signed and sealed." That is an ample answer to any frivolous appeals to such an effete and obsolete document as the Ten Commandments. Of course the logic of Mr. Ryan's speech is sound enough, certain things being assumed—such as, that public opinion settles questions of right and wrong, or that those who form the Company were brought together by an irresistible divine influence, and can do no otherwise than as the public dictate. We must do Mr. Ryan the justice to state that he thinks it might be well so to arrange the running of the cars as to give the *employes* a chance of occasionally seeing the inside of a church, and he once went so far as to submit a motion to that effect to the Board. We have seen in what light he regards the Sabbath; what must we think of his statement that among his co-Directors he could not find one to second his motion? If he has a particle of respect for "conscientious scruples" they cannot have much more. We regard with profound sorrow the failure of the attempt made by some shareholders at the annual meeting to put a stop to this flagrant breach of God's holy law. It is not for us to stoop

to argue the question of the claims of the Sabbath on the platform of Mr. Ryan and his colleagues. We assume that the Christian Sabbath is a divine institution, and we have no doubt that in our views of it and of the policy of the Company we are at one with the overwhelming majority of christian people in this city. We regret the failure of the motion of Mr. McGibbon and Mr. Gault, to request the Directors to put a stop to Sunday running, but we are confident that the grounds on which it was rejected will result in an agitation which will do the Company little pecuniary good. In the meantime, however, the apparent advantage is with Mr. Ryan and his friends, who have been sustained in their Sabbath-breaking policy and are pocketing a very respectable dividend.

YOUNG MEN'S ASSOCIATIONS.

The formation of Young Men's Christian Associations in connection with places of worship must be regarded with unqualified pleasure by all who hold that the Church should bring its influence to bear fully and directly on all within its reach. It is surprising that the origin of this most wise and salutary movement is so recent. Who can tell the progress which the Church might have made in her conquest of the world for Christ had some far-seeing Reformer started a movement like this three centuries ago? Still it is absurd to complain of the order in which events occur and institutions come into being; we may more reasonably express our gratitude that this, though modern, has passed its experimental stage and that it is already recognized as one of the forms of church life and activity.

If wisely organized and properly managed the unsectarian Associations which exist in all our cities and larger towns are very serviceable to the cause of religion—in some respects even more so than similar societies connected with particular congregations. The members of a general Association, have their minds gradually disabused of the idea that their respective congregations or communions are the church; they are led to see the comprehensiveness of Christianity in contrast with the unhappy exclusiveness of Christians; and they can venture on religious undertakings of such magnitude as few congregational societies can attempt. We have a very high opinion of some of these Associations whose working we have had opportunity of observing. Our readers therefore must not suppose from the remarks we make on the congregational Associations that we wish to put them in contrast with those which are Christian but undenominational. Both are valuable tributaries to, or rather parts of, the Church Catholic, and are supplementary to each other.

We wish however to urge on our clergy the necessity of forming such societies in connection with their congregations, as an essential and recognized department of church work; on our leading laymen the duty of fostering and aiding them as far as they can; and on our young men the advantages which are to be derived from a connection with them.

Clergymen not unfrequently express their surprise and regret that so small a proportion of those who have been reared in the Sabbath-school when they come to maturity identify themselves with the church. The regret is reasonable enough, but we cannot say as much for the astonishment when no attempt is made to lay down a stepping-stone between the Sabbath school and actual Church membership. It is difficult to retain our Sunday-schoolers after they reach say the age of fifteen; they think—wrongly of course—that they are too old to receive instruction in that way, and they accordingly withdraw. The

clergyman's means of coming into contact with these young people are necessarily rare, and they gradually grow more and more indifferent to spiritual things. The existence of a Young Men's or Young Women's Society which we think equally necessary meet the clergyman's difficulty exactly, enabling him to acquaint himself with the character of the youthful portion of his charge, and draw them into closer connection with the church.

Our leading laymen can render good service to the church by countenancing and assisting such societies. We scarcely understand the outcry about the non-recognition of the laity while this important field of labour is so neglected. Let the laity show their energy and the dependence of the church upon them, and they will be recognized as fully as they can reasonably desire. We close this homily with a word of advice to our younger readers. If they attend a church in connection with which there is an Association such as we have described, we recommend them by all means to become connected with it, and to devote themselves most energetically to the advancement of its interests. The friendships in many cases formed in consequence of belonging to such societies are invaluable, and there are many other advantages which we cannot specify but which we wish them all to enjoy.

THE DANGEROUS CLASSES.

We are apt not to see the full significance of many set phrases which we constantly hear and use. They are such convenient signs for aggregates of disagreeable details, we are so familiar with them, and, in using them, we are so well understood that we seldom think of all they really imply. The designation, "the dangerous classes," which was constantly used in connection with the preparations for the defence of Paris, and which has been more or less in use for years, is one of those convenient phrases which are pregnant with meaning, but seldom reflected upon. That any civilized community should have "dangerous classes" as recognized elements of it, is a startling fact; still more, that the existence of such classes in every city and town within the bounds of Christendom is recognized and reasoned about as a matter of course.

What do we mean when we speak of the dangerous classes of Paris, London, New York, or Montreal? We mean, at the very least, that of the population there is a *per-centage* which does nothing for the well-being of the rest; that if a plague were to sweep this per-centage away, society would have reason to rejoice; that there is an element of discord and destruction which the most stringent laws and the most generous influences cannot cast out; that Christianity, as understood and applied, has a fixed boundary to its operations as the regenerator of society. Certainly Christianity did not call into existence these dangerous classes, and as certainly it has, in every instance, failed to exterminate them. Why? This is a question which every believer in social science, based on Christian principles, is bound to consider. How is it that a certain proportion in every community is dangerous,—that of every thousand men so many may be expected to take an active part in every riot, that of every thousand women so many are prostitutes, and that of every thousand children so many regularly appear at the Police Court at intervals of a few weeks? The proportion in each case is almost invariable from year to year; in Montreal, Toronto and Hamilton it is probably the same within a fraction of what it was half a century ago. Is the existence of these "dangerous classes" pre-ordained, inevitable? Is the failure to

reduce them owing to any inherent defect in Christianity?

Our readers will doubtless anticipate our reply. We do not believe that the existence of these classes is inevitable; we do not believe that Christianity, as a social regenerator, is defective. But we do believe that the present appliances of Christianity are defective, and that till they are improved, or others substituted for them, the dangerous classes will continue to exist in the same proportion to the non-dangerous as now. What are we doing to reduce these classes? Our clergy have enough to do to prepare sermons for the congregations over which they preside, to visit those of their people who are sick and in distress,—the pastoral work which they have to perform is enough to tax the energies of the most hard-working of them. Clearly they can do little or nothing for the dangerous classes. Can our city missionaries do much? In every large city in the Dominion there are two or three at work. True, but is this enough? We believe that our city missionaries are well-meaning and hard-tolling men, but it is folly to expect them to do much towards the regeneration of the lost classes of the community. Let the most energetic of these faithful men spend a morning in the police court of this city, or of any other city, and he will see scores of new faces wan with poverty, distorted with dissipation, or branded with crime. Forsaking his appointed district, and never entering the wretched abodes which he has been appointed to visit, he might station himself at the door of the police office, and find more persons of the class that he is supposed to minister to than he has ever seen or can possibly attend to. If the meagre salary of the solitary city missionary represents all that the Christian society of a city can do for the redemption of the outcast and "dangerous," we have not much hope. The lonely hampered missionary may give away a few bundles of tracts, force an entrance into a few hovels, in which he prays at the risk of suffocation, utter a few words of warning, which, to be effectual, must be reiterated, but which he utters once for all. This is what he can do—all we can expect him to do. Is it any wonder, then, that, after he has done his all, the thousands who were unholy and filthy are unholy and filthy still?

Is Christianity restricted to an agency like this? Because this fails has it failed? Are we and those who come after us doomed to view this "dangerous" element as essential or ineradicable? We think not. There is a great deal said about the recognition of the laity. The clergy are blamed for assuming the direction of ecclesiastical affairs. For this the laity are greatly to blame. As churches are now constituted, the clergy cannot reach the masses; they have enough to do in their congregations; in many cases everything is left to them. Let the laity do what the clergy cannot; let them act in concert, each one taking his definite share of work among the masses, and we shall hear no more of the exclusion of the laity. No church, however hierarchial, has been its form of government, will be able to exclude them even from its highest deliberations.

HYMN-BOOKS.

With a staunch fidelity to the past the average Scottish Presbyterian clings to his uncouth version of the Psalms, challenging all the world to show that it is imperfect in sense rhyme or metre. In regard to all other human composition his taste may be most fastidious, and his demands most exacting; still he can see nothing faulty in a verse like this:—

"God's chariots twenty thousand are
Thousands of angels strong;
In 's holy place God is, as in
Mount Sinai, them among!

So strong is this attachment to the old,

and, in some respects, noble version of the Scottish Kirk, that it is a surprise to us to find that a hymn-book has been compiled to supplement the deficiencies of the old Psalter, and that it has been sanctioned by the General Assembly of the Established Church of Scotland, and by the Synod of the Presbyterian Church of Canada. The selection does great credit to the compilers, who have drawn freely from the best sources. We should much like to know what progress has been made by the Committee appointed by our Provincial Synod to consider and report on the expediency of having one authorized hymn-book for the Diocese if not for the whole Province.

TRINITY CHURCH.—At the meeting of the Young Men's Association of this Church held on Monday evening, the 7th inst., the following officers were elected:—President, the Rev. Canon Bancroft, D.D. LL.D.; 1st Lay Vice-president, William Notman; 2nd do, Walter Drake; Secretary, Donald Murray; Treasurer, W. J. Henderson. Executive Committee: The President, Vice-Presidents, Secretary and Treasurer, *ex officio*, and Dr. Chipman, Messrs. J. E. d'Avignon, H. A. Perry, H. Macartney, and W. Agnew.

Correspondence.

We are not responsible for any opinions expressed by our Correspondents. We cannot undertake to return rejected manuscripts.

CONFERENCE OF CLERGY AND LAITY.
To the Editor of the Church Observer.

SIR,—It was gratifying to me to read the account, copied in your issue of the 2nd inst., of the proceedings of the conference held recently at South Collingham, England; and while admiring the conclusions arrived at by the conference on all the subjects discussed, I was particularly struck with No. 5:—

"What measures may be adopted for the restoration and recovery of our Wesleyan brethren to the unity of the church? Would it be advisable to invite any of their principal leaders, and those of other religious denominations which are separated from our communion, to a conference on the fundamental principles of Christian doctrine and discipline, with a view to common and united efforts together with them, against ignorance and vice, especially intemperance, unbelief, secularism and superstition?"

The conclusion of conference on this subject merits more than a mere concurrence,—indeed, too much can hardly be said or done to promote such a desirable end. It cannot be denied that it would be premature to attempt any direct measures for inviting nonconformists into union with the national church; but if the church did her work in a *zealous and loving spirit*, the union might be hopefully anticipated in the next generation. It was, however, urgently insisted at the conference, that the church must heal her own divisions before she could expect to bring those now alienated from her into union with her. I fully endorse this view, and believe that all sound churchmen should combine in their endeavours to promote this healing.

To my mind, it is quite clear that the ritualistic party in the Church of England can never accomplish a union with our nonconformist fellow-Christians. Their efforts rather tend to bring about a union with the Greek or Roman churches; while the anti-ritualistic party in the church always have shown a strong desire to effect a union with nonconformists,—a union which would certainly impart strength to the cause of the reformed church—a cause which, after all, is the true and only consistent one to be cherished by a church claiming apostolic succession.

A desire for uniformity of service does not necessarily imply a doing away with any portion of the prayer-book, but merely a correction in the rubrics, which are admittedly inconsistent in their interpretation. I remember hearing the late venerated Bishop Fulford declare in public that the rubrics were inconsistent with the views and practices of our church; and I will venture to say that, by carefully comparing them, any reasonable person will decide that they not only contradict each other, but that they are at variance with the spirit of the XXXIX. Articles.

Should the boon of uniformity ever be obtained in our church service, I believe that all cause of division would be removed, harmony would prevail, while the principles laid down in the 6th and the 20th Articles of religion

would break down the barriers which at present keep back our nonconformist brethren from uniting with us.

It will be a happy day for our church when she imitates the practices of the early centuries, and when disagreements arise, instead of appealing to the doubtful authorities of the middle or dark ages, or to the equally doubtful opinions of mortal judges of the present day, she will appeal to the authority of the New Testament. I say the New Testament, because are peculiarly under the new dispensation of our blessed Lord and Saviour.

I trust this subject may be freely enlarged upon by some of your talented contributors, as I think the time is quite opportune for an unmistakable effort, for an absolute CHRISTIAN UNION. Yours, &c.

Montreal, Nov. 7, 1870. EPISCOPALIAN.

THE CHURCH CONGRESS.

The *Church Witness and Christian Advocate* gives the following excellent summary of the proceedings at the Easter meetings of the Southampton Church Congress:

The church congress opened on the 11th ult., with sermons by the bishops of Salisbury and Oxford. The bishop of Salisbury took for his text, Ezek. 20: 9, 14, 22, making his topic the Historical Evidence of Christianity. He took a survey of this line of proof, from the time of the Jewish Church to the present day. "If it be true that christian evidence was essentially historical, it was plain that history must be well known before the real intellectual bases of proof could be mastered. To a man entirely ignorant of history, they had no access in christian argument except through his personal consciousness and sense of sin, although this latter was altogether essential to christianity with the most intellectual knowledge."

The sermon by the bishop of Oxford was preached from the text, Eph. 4: 3.—"Endeavoring to keep the unity of the spirit in the bond of peace." It was a strong appeal in favor, not of absolute unity, which he considered to be unattainable on earth, but of more earnest efforts to approach more nearly to the divine ideal. The bishop's position may be seen from one passage in his sermon, which was to the effect that no man rightly understood the meaning of the Gospel, or the power of the cross, until he had possessed of a hearty desire for the attainment of the end of everything which he desired, and forbade its attainment. He lamented over the divisions in the English Church, and regarded them as the source of the danger which threatened it.

The congress assembled at 2 o'clock in the afternoon to hear the inaugural address of the bishop of Winchester. Without defending the existence of the congress, the success of which was its best justification, he would make it his object to show how to avoid the dangers and secure the advantages of such a gathering. The object for which it met was not the discovery of new truth, nor was it, as in the gatherings of the men of science, to promulgate, scrutinize, and register the discoveries which have been made. The distinctive object might be defined to be, the increase of the practical efficiency of our branch of the Church universal. 1. By gaining a fuller understanding, the greater readiness in the use of the various parts of our existing spiritual and moral machinery. 2. By increasing, as the result of mutual consultation, the number of our instruments of service. 3. And above all, by gaining, as the result of a free personal intercourse, a larger, a more trusting and so a more loving co-operation amongst ourselves, clergymen and laymen, in their various use.

With reference to the first of these points, the Bishop urged the need of adapting the church to the wants of the age:—

"We eminently need readiness in comprehending what the present time requires, and readiness in selecting and in using the proper instruments for meeting those requirements. The citadel may be taken, though its armory is full of weapons of defence, and though strong men are leagued together to protect it, if its defenders have never learned by practice a dexterous readiness in handling those arms which are provided for them. A general activity of the intellectual faculties does, I think, unquestionably mark our day. Men may differ widely as to the intellectual depth of the present when compared with earlier ages; but they can scarcely doubt that what used to be narrow streams are now

wide, though they may be shallow inundations, or deny that a busy intellectual movement now pervades all classes. Every thing around us seems to speak of the days when "many shall run to and fro and knowledge shall be increased." Such a general awakening may be a great gain. Whatever raises the intellectual life above the merely sensual is simply a blessing to a man or to a people; but all awakenings, especially if they are somewhat sudden, have their peculiar dangers. Lethargy, indeed, is akin to death. Awakening is full of life; but its first throb may be too strong for the vessel or the brain; men have ere now cast themselves down headlong to death in the first mighty spasm with which returning consciousness has rushed in upon them. And when the awakening intellect first looks back upon the dull, lifeless, irreciprocative torpor in which it has hitherto lain entranced, the revulsion of a natural indignation against the past is not without its perils. Instead of receiving—if that which is a little better than passivity can be called receiving—with an impassive, unproductive listlessness everything presented to it, by tradition, or assertion, or authority, it now doubts and questions everything. At such a crisis, unless there be some guide capable of leading for the time the half-recovered consciousness which discerns dimly the relations between itself and the object around it, "seeing men as trees walking," it is but too probable that it will fall into some strange and, it may be, fatal confusions. This leading by the hand is the church's true office; but then it must be ready to give at once, and with all friendly comprehension of his need, to the groping wanderer the help he wants. More especially is this needed if there are many round him who would signally mislead him."

With regard to the effect of the increased cultivation of physical science and other research on biblical criticism and belief, the Bishop thought that "he must be a very poor student of Christianity who thinks that the church has any quarrel with science or literature, which, if not the twin offspring of her womb, the creation of her own prolific life, certainly owe to her their growth and advancement. But experience shows us that there have been literary and scientific men who have been misled as to dream of Christianity as the foe of their craft, and so to endeavor, in order to clear out of their way her fancied opposition, to assault her teaching and her rule. Against such assaults it must be of moment that we should all be ready to use the instruments of reason and of knowledge, which have never, when used faithfully, failed to achieve the victory. Therefore, another object of our gathering which I have named is the multiplication and the improvement of our instruments of service. This is even pre-eminently the work of a congress. For through its discussions we may break through the ancient trammels with which dulness ever clogs improvement, and profit by the inventive genius which has been given to others and denied to ourselves. Through these discussions we may find our empty hands furnished with weapons which others have had the skill to forge; whilst we correct our individual fancies by other men's experience, and find our own torpor stimulated by their successes."

The want of greater elasticity in the church's system was one of its greatest needs. Its ancient and traditional institutions, and its laws which had been framed in time of past necessity, act like ancient bandages, to cramp what they once strengthened. It was only by an increase of the implements of service that the necessary elasticity could be gained.

After speaking of the comprehensiveness of the church, and the differences, which among christians are inevitable, owing to the varied constitution of the human mind and the natural bias of one mind to objective, and that of another to subjective views of the one revelation, he urged that it is by combining all aspects, and not by rigidly enforcing one, that the whole truth is best embodied and conveyed. "The tendency of all to whom the truth is dear, and who mix little with others, is to grow to identify their mode of stating truth with the truth itself, and so to become narrow and intolerant. We, clergymen, are especially exposed to this danger; first, from its being our direct duty to teach the truth, and so from our being tempted to form the habit of laying down the law for others; and next, from the peculiar position of the parochial clergy, their independence

action within their own parishes, and their being so often (if they are men of any strength of will), surrounded by a band of followers. Against these temptations to narrowness, free intercourse with those who see a side of the common truth different from our favorite view, is our chiefest guard." The increase of charity was the greatest good to be got from the church congresses. The words of Christ were still true and living, "By this shall all men know that ye are my disciples, that ye love one another."

The address closed with calling attention to one of the incidental results to be gained from such an assemblage. In an age like the present, of shaken and unsettled opinions, a large body of men of strong and cultivated intellects, met to discuss with full conviction the subjects to be presented, would have a most wholesome tendency. "It may show to wavering and distracted minds that the earnest and undoubting believers in the truth of God are neither few in number nor impotent in reason; that the enemies of revelation, exaggerated as their number seems by the restlessness of their movement and the repetition of their cries, are yet indeed few compared with the great hosts of the faithful, augmented as they are in number by the fiery squadrons who fill unseen the mountain side with their protecting presence."

One of the topics discussed by the Congress was the "Evidence of Christian Antiquity as to Church Ritual." As was to have been expected, some very extreme, not to say extraordinary views were presented. Arch-deacon Freeman thought the Ritual was of Divine institution, and was as necessary to salvation as holding sound doctrine, or the practise of holiness. Among other things, he was inclined to claim St. Paul as a Ritualist. He thought the early church used alb, stole and chasuble, though he admitted that the first mention of them was lost in the obscurity of the ages. The opposition which these remarks created was so great that the President was obliged to urge mutual forbearance.

The next speaker showed the complete freedom of the church from sacerdotal Ritualism, for five hundred years. This he inferred from the shape of the early churches, which did not have the modern chancel and in which the communion table stood in the centre of the church. This shape of the buildings used for public worship continued up to the ninth century. To accommodate the doctrine of transubstantiation, the chancels were changed from their original use, and lengthened and screened to make a mock "Holy of Holies." Dr. Littledale thought that Ritualism could be traced back definitely to the Council of Ephesus, in 431, when the heretical churches were condemned, and these heretical churches in their liturgies showed an agreement with some of the points of Ritualism.

The Rev. J. C. Ryle made a characteristic speech, of which the points as registered by the *Record* were as follows:—

"After remarking upon the want of harmony in the views of the Royal Commission on Ritual, and their judicious silence on the ornaments and rubric, he said that there were five points on which they ought to be very careful how they dealt with this subject. 1. The evidence of antiquity was extremely scanty. Christians then had to assemble in caves and dens, and had no time to frame liturgies. They had no wooden sacramental vessels then; but now-a-days he feared that where the splendid gold and silver vessels were there were oftentimes to be found very wooden ministers. (Cheers and disapprobation.) 2. The evidence must be received with great caution, for they read in Holy Scripture that the mystery of iniquity was at work in the apostle's days, and that there were many Antichrists when St. John wrote. Bishop Jewell complained that the multiplicity of ceremonies in his time overlaid the truth and led to an immense amount of error. 3. This evidence ought never to be pressed so as to override the greater antiquity of the Word of God; and in the New Testament he could really find nothing about altars, crucifixes, lights, or priestly garments. ('Oh! Oh!' and applause.) 4. They should never forget the teaching of experience, which showed that the more ornate the service the less useful was the church, and the more superstition crept in. (Cheers.) And lastly, that whatever the evidences of antiquity might be, ritual was distasteful to the

great bulk of the people of England. The people had not forgot what Rome did three hundred years ago, and remembered well the fires of Oxford and Smithfield. (Cheers.) He respected the zeal of such men as Mr. Mackonochie, and could admire the determination with which they stuck to their views; but he believed that their proceedings did much harm, and were detrimental to the welfare of the Church of England." (Cheers.)

Rev. Mr. Lowder made a statement to the effect that what we call Ritualism was given to Moses in the Mount, and was described by St. John as the worship of Heaven, which was certainly an extreme statement and needs a careful investigation of authorities.

The last speaker quoted the preface to the English Prayer Book; to the effect that church ceremonies were of human institution, devised by man, and therefore, however ancient, men were at liberty to abolish them. The evidence of Christian antiquity went to show that Ritualism was the effect of and kept pace with the corruption of doctrine. The only directions that were binding were these: "Let all things be done to edify" and "Let all things be done decently and in order."

THE CHURCH CONGRESS.

Viewed from many points, the Church Congress of 1870 must be pronounced a decided success, and in some respects considerably in advance of any of its predecessors. The town was a most pleasant one in which to hold the Congress, and the arrangements of sub-committees and other friends of the undertaking seem to have been carried out to the very letter of their kind intention. If happy faces and cordial hand-shakings are indicative of a happy state of mind, then there was not an unhappy spirit among the large gathering, that for nine hours a-day, on the average, discussed the important questions which are of such moment at the present time. There was, as might have been expected, a little sharp by-play between men of different opinions, but they differed from each other in so manly a spirit and with such mutual respect for each other, that their stoutest differences failed to breed a spirit of discord.

The attendance was more than usually strong during the four days. Of the subjects which attracted a larger audience than others, as for instance, "The Revival of Spiritual Life," and "The Evidence of Antiquity upon Ritual." The meeting on the first of these topics is not likely soon to be forgotten. The fervour of some of the speeches was overpowering. Each speaker seemed to be filled with the idea that this was the most important question, and that if the Church was once roused to the height of her great argument here, a vital force would be possessed, under whose influence many differences might become weaker, if not altogether disappear.

The desire for union, from first to last, was one of the most marked features of the gathering. The Bishop of Winchester, the President, struck a happy key-note, the clear ring of which was heard distinctly throughout all the proceedings. Also, by his genial courtesy and his extreme anxiety that there should be mutual moderation on the question which gave rise to the strongest difference of opinion, he did great service in maintaining a most kindly feeling among all speakers. When we say that Mr. Ryle and Mr. Mackonochie met together, and that Mr. Beresford-Hope and the Nonconformists, if they did not embrace each other, it seemed to be no fault of the former, we cannot better illustrate the feeling which seemed everywhere to prevail than that the Church of England should not present to the world the spectacle of a house divided against itself.

What practical result will flow from this free interchange of opinion remains to be seen. There was no compromise on either side. Our evangelical friends appeared in larger force than at any preceding Congress. They were respectfully and cordially received, and it seemed to be the general opinion that had they attended on former occasions, they might have contributed to the interest and value of the proceedings, and that it was certainly their own fault that they had been absentees. The value of a Church Congress will appear in the reflections and resolutions that do not belong to the excited atmosphere of debate, but to the quiet of the study and of daily parish work. In this quieter scene opinions

will perhaps be modified, if not altogether renounced, as the result of the discussions which have taken place. And thus it is foolish, as Archbishop Longley once remarked, to say that the beginning and end of a Congress is a discussion. True it is a discussion; but one which leaves bread upon the waters which will be found after many days.—*Rock.*

NECESSARY CHANGES.

A correspondent of the *Church Journal* makes the following suggestions, most of which we heartily approve of:—

The Commission on Rubrical Uniformity, we understand, is soon to be assembled. We trust that in some material points its declarations will be strong and decided, and some practices unsparingly condemned. It is said by Bishop Cummins that the High Churchmen, as they are termed, possess the power of checking these. If so, let them justify their position in the Church by their efforts to remove the abuses, and thus strengthen their power to resist the aggressions of another class of extremists on the Prayer Book and Orders.

[I.] We submit that the following practices should be declared to be contrary to the law and order of the Church, and conducive to error or falsehood in doctrine, and to corruption of Faith:—

(1) The elevation, or lifting up from the Table, of the Bread and Wine during the Prayer of Consecration in the Order for the Holy Communion, or at any time during such Office, except for the purpose of administration.

(2) The kneeling, prostration, or bowing of the celebrant at any time during the Office, except during the Confession, the Prayer of Access, and on receiving the Communion himself; at which times he is to kneel.

(3) The bowing to the Altar, or Holy Table, on coming into the chancel or place where it stands, or on leaving it, during or at the close of the service.

(4) The minister's crossing himself or any utensil at any time.

(5) The allowing a crucifix in any part of the church.

(6) The celebration of the Holy Communion without at least three persons to communicate with the minister.

(7) The use of any vestment other than the surplice during the Office, or of any addition to the surplice.

(8) The introduction of any persons at the beginning or during the administration of the Communion, except ministers, and churchwardens for their office in the Offerory.

[II.] That the following practices or acts are contrary to the law and order of this Church, and do not tend to edification:—

(1) The use of lighted candles, or the allowing of candlesticks without lights upon the Holy Table during the administration.

(2) The use of incense at any time.

(3) The mixing of water with the wine at any time during the Office.

(4) A cross attached to the Communion Table, or standing on it, during the service.

[III.] That the following are lawful practices and ceremonies:—

(1) The use of a credence table or shelf within the chancel upon which the elements may be placed, until removed by the minister, to be placed upon the Holy Table as directed in the rubric.

(2) The standing before the Table during the Consecration, Oblation, and Invocation.

(3) The use of the ordinary black gown or the surplice in preaching, except when the Holy Communion is to be administered, when the surplice should be used.

All these practices are established by authority, reasoning, and usage, so clear and decided that refutation is impossible. If fully enunciated by our General Convention, we shall have uniformity in great points, or a welcome secession.

Few cathedrals in Europe are better known to the general run of men than that of Strasburg, and just at the present moment every one must feel a certain amount of anxiety on account of the danger with which this magnificent temple is surrounded. We may any day hear that this church, which is one of the wonders of Europe, has been reduced to a heap of ruins. Let us hope, however, that it will be spared so sad a fate, and that, whether the French retain possession of it or it is handed over to its original builders, the Germans, it may still remain uninjured for future generations.

The nave is a most glorious example of the earlier portion of the fourteenth century or end of the thirteenth; it is, in fact, one of the noblest Gothic naves in existence, of grand dimensions, nearly 50 ft. in the clear, and over 100 ft. high. The clerestory is pierced by superb four-light windows, filled with magnificent stained glass co-eval with the building. Below these is a triforium consisting of four two-light openings, with glazed windows at the back also filled with stained glass. The main arches supporting the triforium and clerestory are of noble proportions, richly moulded, and supported upon clustered columns of great beauty. The aisles are also lighted by four-light windows, every full of stained glass, as, in fact, is every window in the building. Opening out of the aisles are two very large third pointed chapels. The church contains some fine furniture; a stone pulpit, of most complicated design and elaborate execution, in a fine state of preservation, and adorned with much delicate and beautiful sculpture. A font of equal beauty, both in design and execution, stands in the north transept beneath a deep Romanesque arch. The organ is also a very valuable example of ecclesiastical furniture. It is bracketed out from the third arch of the nave from the west end, and is a good example of flamboyant woodwork, richly decorated with colour. We must also notice the well-known remarkable clock, standing in the south transept. The report that the organ and clock here described have been destroyed seems to us unlikely from their position in the church. That they may have been injured is possible, but we hope to find out that the news is entirely devoid of foundation. Not only is the architecture magnificent, but the colour is equally superb. Every window glows with the richest stained glass, and the walls are built of a dark crimson stone, which has received a magnificent tint from time.—*Builder.*

AN ANXIOUS ENQUIRER.—The *Church Times*, which is a repository of good things of the kind, contains the following extraordinary letter from an Oxford correspondent. It is dated "The Feast of St. Michael and All Angels:—Sir,—I had occasion to stay a few days in London a short time ago, and was anxious to attend as many functions as possible, but as I did not know London well, or the churches at which functions might be going on, I lost, as I afterwards discovered, a function I should have much liked to have attended. Might not this difficulty be obviated by the publication in London of some weekly periodical like the *Semaine Religieuse*, published in nearly every diocese in France, in which all the functions which are to take place in the week, with the names and situations of the churches, are noted? I think that the publication of some such periodical would be invaluable to Catholics visiting in London, and would also have the effect of drawing Catholics together. The plan of the *Semaine Religieuse* is generally as follows:—1. A description of any function of the past week. 2. A life of any one of the saints of the week. 3. A meditation for the Gospel of the Sunday. 4. Notice of any functions, perpetual adorations, &c., in any church in the diocese, time and place being noted. 5. A calendar of the week. The price of the periodical in France is 15 cents, but in England might be 1d.

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JNO. MACDONALD, President.
THOS. J. WILKIE, Secretary.

Birth.

On the 6th November, at Woodstock, Ontario, the wife of the Rev. C. Baneroff, Jr., M.D. of a daughter.

Died.

At Niagara, on the 15th of October last, the Rev. William Cottingham, aged 70 years.

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HELLMUTH COLLEGE
Board and Tuition per annum, \$226.
HELLMUTH LADIES' COLLEGE,
(Inaugurated by H.R.H. Prince Arthur).
Board and Tuition per annum, - - - \$236.
President:
The Very Rev. I. HELMUTH, D.D., Dean of Huron.
For particulars apply to Major Evans, London, Canada West.

COMMERCIAL UNION INSURANCE COMPANY.
CHIEF OFFICES:
19 & 20 CORNHILL, LONDON, ENGLAND; and
385 & 387 ST. PAUL STREET, MONTREAL, CANADA.
CAPITAL,—\$2,500,000 Sterling.
FIRE DEPARTMENT.
PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds.
MODERATE RATES of Premium on an equitable system of assessment.
PROMPT SETTLEMENT OF CLAIMS.—The Directors and General Agents, being gentlemen largely engaged in commerce, will take a liberal and business-like view of all questions coming before them.
LIFE DEPARTMENT.
THE LIFE FUNDS are entirely separate, and are in the names of special Trustees.
ECONOMY OF MANAGEMENT guaranteed by a clause in the Deed of Association.
EIGHTY PER CENT. OF PROFITS divided among participating Policy-holders.
BONUS declared to 1867 averaged £2 2s. per cent., equalling a cash return of about every third year's Premium.
MORLAND, WATSON & CO.,
General Agents for Canada.
FRED. COLE, Secretary.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1870. *Summer Arrangements.* 1870.
Trains now leave Bonaventure Station as follows:—
GOING WEST.
Day Express for Ogdensburgh, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at..... 8.30 A.M.
Night do do..... 7.30 P.M.
Accommodation Train for Cornwall and Intermediate Stations, at..... 4.00 P.M.
Accommodation Train for Kingston and Intermediate Stations, at.... 7.30 A.M.
Trains for Lachine at 6.00 A.M., 7.00 A.M., 9.15 A.M., 12.00 noon, 1.30 P.M., 4.00 P.M., 5.30 P.M., and 6.30 P.M.
The 1.30 P.M. Train runs through to Province Line.

GOING SOUTH AND EAST.
Accommodation Train for Island Pond and Intermediate Stations, at..... 7.00 A.M.
Express for Boston at..... 8.40 A.M.
Express for New York and Boston, via Vermont Central, at..... 3.45 P.M.
Express for New York and Boston, via Plattsburgh, Lake Champlain, Burlington and Rutland, at..... 6.00 A.M.
Do do do do..... 4.00 P.M.
Express for Island Pond, at..... 2.00 P.M.
Night Express for Quebec, Island Pond, Gorham and Portland, stopping between Montreal and Island Pond at St. Hilaire, St. Hyacinthe, Acton, Richmond, Sherbrooke, Waterville & Coaticook only, at 10.10 P.M.
Sleeping Cars on all Night Trains. Baggage checked through.
The Steamers "Chase" and "Carlotta" leave Portland every Wednesday and Saturday afternoon, for Halifax, N. S., respectively at 4.00 P.M.
The International Company's steamers, running in connection with the Grand Trunk Railway, leave Portland every Monday and Thursday, at 6.00 P.M., for St. Johns N.B., &c., &c.
Tickets issued through at the Company's principal stations.
For further information, and time of arrival and departure of all trains at terminal and way stations, apply at the Ticket Offices.
C. J. BRYDGES,
Managing Director
Montreal, 9th May, 1870.

THE OTTAWA RIVER NAVIGATION COMPANY.

MAIL STEAMERS, 1870.

MONTREAL TO OTTAWA CITY DAILY, Sundays excepted, stopping at
ST. ANNS, OKA, OMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GRENVILLE, BOURGIGNON, MAJORS, PAPINEAUVILLE, BROWNS, THURSO, and BUCKINGHAM.

The splendid fast sailing Steamers
PRINCE OF WALES,
CAPT. H. W. SHEPHERD.
QUEEN VICTORIA,
CAPT. A. BOWIE.
A Train leaves the Bonaventure Street Depot every morning (Sundays excepted) at SEVEN o'clock, to connect at Lachine with the Steamer PRINCE OF WALES (breakfast for Carillon, passing through Lake St. Louis, St. Ann's Rapids, and Lake of Two Mountains, from Carillon by Railroad to Grenville, join the Steamer QUEEN VICTORIA (dinner for Ottawa City).
DOWNWARD—The Steamer QUEEN VICTORIA leaves Ottawa City at SEVEN a.m., passengers arriving at Montreal at 5.30 p.m.
The comfort and economy of this line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists.
Parties desirous of a pleasant trip can obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares. Passengers to the celebrated Caledonia Springs will be landed at L'Original.
PARCEL EXPRESS daily from the Office to Ottawa and intermediate landings. Single, Return and Excursion Tickets to Ottawa and intermediate landings may be obtained at the Office, 10 Bonaventure Street, or on board the Steamer. Single and Return Tickets to Ottawa can also be obtained at the Bonaventure Depot.
Market Steamer DAGMAR Captain MCGOWAN, Upwards—leaves Canal Basin on Wednesdays and Saturdays, at SIX a.m. Downwards—leaves Carillon Mondays and Thursdays at SIX a.m.
R. W. SHEPHERD.
May 14.

IMPERIAL FIRE INSURANCE COMPANY OF LONDON.
No 1 Old Broad Street, and 16 Pall Mall.
Established 1803.
CAPITAL AND INVESTED FUNDS:
£1,965,000 Stg.
Canada General Agency,
RINTOUL BROS.,
24 St. Sacramento Street.
BRANCH AGENCIES THROUGHOUT CANADA.

LIFE ASSOCIATION OF SCOTLAND.

Capital, \$1,946,668.00
Assurances in Force on 5th April, 1869, \$31,745,174.00
Annual Revenue, upwards of 1,200,000.00
Reserve Fund, 6,312,300.00
The Books and Accounts of this Institution have, for many years been subjected to a continuous audit (apart from the Directors and Officials) by a professional Accountant of high standing and experience, and the utmost precaution is adopted to secure the permanent stability of the Company.
DIRECTORS AT MONTREAL:
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GEORGE MOFFATT, Esq., (Gillespie, Moffatt & Co.)
Hon. ALEX. MORRIS, M.P., Minister of Inland Revenue.
Hon. Sir G. E. CARTIER, Bart., Minister of Militia.
PETER REDPATH, Esq., (J. Redpath and Son.)
J. H. R. MOLSON, Esq., (J. H. R. Molson & Bros.)
Solicitors:
Messrs. RITCHIE, MORRIS & ROSS.
Medical Officer:
R. PALMER HOWARD, Esq., M.D.
Secretary: P. WARDLAW.
Inspector of Agencies: JAS. B. M. CHIPMAN.

GOULDEN'S NATRO-KALI,
or EXTRACT OF SOAP, superior to any Concentrated Lye now in use. Warranted to make Soap without Lime or Lye, and with little or no trouble.
For sale by Druggists, Grocers, and Country Store-keepers, wholesale.

Messrs. Kerry Brothers & Crathern.
" Evans, Mercet & Co.
" Lyman, Clark & Co.
" E. D'Avignon.
" Picault & Son.
" Tate & Coverton.
" H. R. Gray.
" R. Spencer.
" Devins & Bolton.
" William McGibbon.
" Dufresne & McGarity.
" Geo. Graham.
" W. McLaren.
" C. Reay.
" J. Hutchinson.
" A. Shannon & Co.
" R. Foster.
" Edson.
" R. McIntosh.
" J. Laverty.
" W. McGowan, &c., &c. &c.
Made solely by the Inventor,
J. GOULDEN,
177 and 179 St. Lawrence Main Street.

The British America Fire & Marine Assurance Company,
Established 1833.
All descriptions of Insurances effected at current rates.
M. H. Gault, Agent,
Saint James Street.

WESTERN ASSURANCE CO.
INCORPORATED 1851.
CAPITAL, \$400,000
ANNUAL INCOME, \$370,000
FIRE AND MARINE.
HEAD OFFICE, TORONTO, ONTARIO.
Hon. JOHN McMURRICH, President.
CHARLES MAGRATH, Vice-President.
DIRECTORS:
JAMES MICHIE, Esq. NOAH BARNHART, Esq.
JOHN FISKEN, Esq. ROBERT BEATTY, Esq.
A. M. SMITH, Esq. WM. GODFREY, Esq.
JAMES G. HARPER, Esq.
B. HALDAN, Secretary.
Insurance effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire.
On Hull, Cargo and Freight against the perils of Inland Navigation.
On Cargo Risks with the Maritime Provinces by sail or steam.
On Cargoes by steamers to and from British Ports.
Montreal Office: 102 St. Francois Xavier St.
SIMPSON & BETHUNE, Agents.

NORTH BRITISH AND MERCANTILE FIRE & LIFE INSURANCE CO.
[Established 1809.]
Capital - £2,000,000 stg
Accumulated Funds - 2,550,000
Annual Revenue - 811,801
ESTABLISHMENT IN CANADA.
Managing Directors:
D. L. MACDOUGALL and THOMAS DAVIDSON.
Ordinary Directors:
Hon. THOS. RYAN, L. BEAUDRY, GILBERT SCOTT
DAMASE MASSON, R. B. ANGERS.
WILLIAM EWING, Inspector.
MACDOUGALL & DAVIDSON, General Agents,
Head Office for Canada: 72 Francois Xavier Street, Montreal.

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, Amount in Force, Total Assets, Dividend, etc. Lists companies like Alpha Life Ins. Co., Canadian Mutual, 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...

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 SACHS, Esq., Banker; JACKSON RAE, Esq., Banker.

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...

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.) REAL ESTATE & INVESTMENT AGENT No. 61 Great St. James Street, Montreal.

SCOTTISH IMPERIAL INSURANCE COMPANY. Head Office for the Dominion: No. 96, St. Francois-Xavier Street, MONTREAL. CAPITAL - £1,000,000 STERLING.

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 \$1,090,996.50 Total Liabilities, including Capital, Stock, and Reserve required to meet all outstanding Policies 897,206.97 Divisible Profit Surplus \$192,991.53

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. ALSO ISSUES POLICIES OF 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.

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 DOSE. 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...

The Philosophy of this treatment will be understood by all when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia.

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.

Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

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.

THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORIZED CAPITAL \$2,000,000. SUBSCRIBED CAPITAL 1,000,000. DIRECTORS: HUGH ALLAN, President; EDWIN ATWATER, GEORGE STEPHEN, ADOLPHE ROY.

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

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY. CANADA BOARD OF DIRECTORS: T. B. ANDERSON, Esq., Chairman; The Hon. HENRY STARNES, Deputy Chairman.

LIFE: Premium Income, \$1,328,205. Reserve Fund, 10,406,621. FIRE: Premium Income, \$4,336,870. Reserve Fund, 4,857,045.

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.

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...

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. 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.