

# Church Observer

G M Evans

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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## Poetry.

### RESOLVES.

When the morning, fair and bright,  
Comes to cheer me with its light,  
I will wake and thankfully  
Ask a blessing for the day.

When I am wrong, and know I've been  
Tempted to the paths of sin,  
I will kneel and look to heaven,  
And pray to have my sin forgiven.

When I am happy, good, and glad,  
And nothing comes to make me sad,  
I should love to thank and bless  
God for all any happiness.

When I see the setting sun,  
And the starry night comes on,  
Father, I will pray to be  
Kept and blest and loved by thee.

### "BE STILL."

All earth is drear!  
Bright blossoms from my bosom torn,  
Hopes blighted, leave me all forlorn.  
Oh, stay not here,

But haste away  
From care and trial, pain and grief,  
And find at once that sweet relief,  
Eternal day!

My soul be still!  
Then in the silence let thy heart  
Breathe forth new love, and newly start  
To do God's will.

'Tis not all night.  
The deepest sorrow thou hast known  
Can bring thee from thy Father's throne  
Rich gleams of light,

And visions sweet,  
To change thy darkness into day,  
And bring from every troubled way  
The dawn of light.

My Father's hand  
May mark out every path I tread;  
And when through darkness I am led,  
I'll understand—

I'll understand  
There's need to set new watch within  
This froward heart, to keep from sin,  
I'll heed His hand.

Be still, my soul!  
Toil on with earnestness, nor fail:  
Know Him, and when he lifts the veil  
I shall be whole.

—American Messenger.

## For the Young.

### UNCLE HENRY'S BIRTH-DAY GIFT.

Little Alice May was sewing—that is, she had a tiny handkerchief in her hand, and took about three stitches in half an hour. A restless little body was she; one might as well have tried to confine a butterfly to one flower as to keep her still in her chair ten minutes.

"Mother," said she, "haven't I sewed long enough?"

Mother took the tiny handkerchief and examined the stitches, that were so irregular they looked like little dog's teeth.

"Why, Alice, you will never finish it at this rate."

"Now please let me put it away. I have something very important to say, and I can't talk while I am sewing."

There was an earnest look on the little face, and the hands were folded very determinedly, as if there was a very valuable secret locked up inside the curly head.

"You see, mother, next Wednesday is Uncle Henry's birthday, and I want to make him a beautiful present, and don't know what it shall be."

"Suppose you try to hem him a handkerchief. Those are always valuable to a gentleman."

"How would a book-mark do? O dear me, I hate those perforated card ones; one, two, three, and put the needle in. I think a dressing gown would be lovely. I could make it like the one Mrs. Every gave her husband—purple without, and lined with red silk and a beautiful long cord and tassel."

Mrs. May smiled, and thought of the

three little stitches made in the course of half an hour.

"You would hardly get it done by Wednesday, my child."

"I don't believe I could. Mother, I am sure Uncle Henry loves little girls; why don't he have them to live with him, just like me?"

"There is a sad story about him; would you like to hear it?"

"O yes."

And Alice drew her chair, with a sigh of satisfaction, close to her mother.

"Please make it really long and pretty."

"It will be more sad than pretty. A good many years ago he was engaged to be married to a lovely young lady. The wedding dress was all made."

"Was it a *moire antique*?" asked Alice, with sparkling eyes, "like the one Miss Ellis had?"

"No; I believe it was a plain white muslin. The night before the wedding she rode out to get some flowers; the horse became frightened and ran away, overturning the carriage, and she was thrown out and killed instantly."

"O mother"—and the lips quivered—"what did Uncle Henry do?"

"It was a long time before he could attend to his business. His hair was a beautiful black, and before a month had passed it was as gray as you see it now. If God had not comforted him I think he would have died, but he never loved a young lady again; he lives in his old home and Mrs. Ray keeps house for him."

"Please tell me what the young lady's name was, mother."

"Alice."

"Was I named after her?"

"Yes, she was a dear friend of mine, and may my little girl be as gentle and lovable as she was."

"I think I know why Uncle Henry likes to have me with him; because my name is Alice, and one time while I sat on his knee, he showed me a beautiful gold locket, with just the prettiest face inside. I asked him who it was; he looked very sorrowful and said he would tell me some-time."

"Now Alice, put on your hat, and we will go down to the hospital; it is my day to visit it."

"Can't you think what I can get for Uncle Henry's present?"

"Not now, dear; perhaps we shall find something up street."

They were soon at the hospital—a large stone building. There was something very dreary to Alice in the long wards and all the sad, sick faces, but her mother often let her carry flowers or fruit, and she liked to see how pleased they were at receiving them, and her bright little face was like a sunbeam in that sorrowful place.

She was handing lame Katy some flowers and telling her about her garden, when she saw her mother stop by a little cot on which lay a sleeping baby.

Another lady was talking to her, and she heard her say, "It's a very sad case, Mrs. May. The poor young mother died last night, but she asked God to bless her baby, and raise up a friend for her. The matron tells me she must put it out, as they are so crowded here, and what will become of the poor little thing? Isn't she a beauty?"

And the ladies bent over the sleeping child, so happily unconscious of being without a home or friend in the world. Alice came and stood by the baby.

"If we only could find a kind person who would adopt her," said Mrs. May.

"Mother," said Alice, "let me have the baby."

"What would you do with her, my child? I wish we could bring her to our home, but that will not do."

"But I want to give her to Uncle Henry for a birth-day present. He has no little girl, and would love her dearly."

"What a strange child," said the lady. Mrs. May looked thoughtful. "It might do," said she. "Brother Henry

has a good house-keeper, and is well enough off to hire an extra nurse."

"But may it be my present, mother?"

"Yes, dear, if we decide to give it. I will tell the matron to keep her a day or two, and I will consult your father."

"Mother, I want to go and see Uncle Henry."

"But you will not say a word about the baby?"

"No, not one word."

So her mother went as far as the door, and she bounded up the stairs, and into Uncle Henry's study.

He sat there, leaning his head on the back of his chair, a pleasant looking gentleman, in spite of his white hair, and strong lines upon his forehead. One felt an involuntary trust in him. But there was something sad about his face, as if long ago he had passed through some terrible sorrow, and had nobly borne it.

Alice sprang on his knee, and his face lit up in a moment.

"Is that little butterfly come to see Uncle Henry? where has she been?"

"It's a great secret," said Alice, "I must not tell."

"Shall not I know some-time?"

"O yes"—biting her lips and frowning for she generally told everything in the breath almost, to Uncle Henry, "It's somebody's birth-day next Wednesday," said Alice.

"Whose? mine? O so it is, we are getting on in life, little lady." And there was a sigh accompanied the words.

"I am going to make you a beautiful present, Uncle Henry."

"And what is it going to be?"

"I don't know, but I believe I shall have a dress made for you."

"I believe I shall have a dress made for you."

Alice laughed.

"But I want to have you promise me one thing, Uncle; you'll take it, whatever it is."

"To be sure I will."

"And keep it for ever and ever?"

"And keep it for ever and ever, done up in cotton, and locked in my strong box."

"O that won't do, Uncle, you must keep it where you can see it every day. But I must go—good by, one kiss!"

And the child ran home.

In the meantime, Mrs. May had consulted her husband, and they both had decided that the idea was a good one.

Uncle Henry was a kind-hearted, lonely man, and he might take to the little waif, and in time she would be a great blessing to him, and it would make Alice so happy, too.

The baby was brought to the house, and her dear little cooing ways won the whole household. Mrs. May declared they should make room for her, if Uncle Henry failed to appreciate his present.

But Alice was sure he would be delighted; it was to be her gift, and a lively interest she took in getting up baby's wardrobe, going up street with her mother, and buying the snowy muslin, to make the little dresses. The sewing machine was put into requisition, and by Wednesday morning everything was in readiness. Alice had sat still a whole hour, hemming one of the little slips.

She was to have her own way about presenting it, and she decided to put the baby in a basket and place it on the door-step, ring the bell and run away. Her mother made Alice write the note to be tied on the handle, which was as follows:

DEAR UNCLE HENRY: I send you a birth-day present, and you know you promised to take whatever I gave you. Her name is Alice. Your affectionate niece, ALICE MAY.

All the family were present when the dainty little dresses were put in the bottom of the basket, and the dear sleeping baby was laid on top of them, and a white blanket over her. Alice helped her mother to carry the precious basket. They put

it on the top step, rang the bell, and disappeared in the darkness. They could see, however, Mrs. Ray come to the door, look all around, take up the basket carefully and carry it in.

And now let us follow it.

Uncle Henry had come home from his office, and was sitting in his study in dressing gown and slippers. The paper was on the table beside him but he had not taken it; he seemed to be thinking, and his face was very sorrowful. These anniversaries were always sad days to him.

Mrs. Ray brought in a basket and placed it on the table.

"Here is something left at the door for you, sir, and here is a note addressed to you tied to the handle."

"Well, open the basket; it is Alice's present, I suppose, and a generous one it must be."

Mrs. Ray pulled off the cover.

"It is a baby!" she exclaimed.

"What did you say?" jumping up and looking into the basket. "Who could have done this thing?"

He read the note and laughed heartily.

"It's a present from my little niece, and last time she came she made me promise to keep whatever she sent."

"But what will you do with a baby, sir?"

"I hardly know, but you can take good care of her for the present, and if need be, hire an extra nurse maid. And her name is Alice."

He said it softly. Any one that could have seen his expression would have thought the child would grow into his heart in time. And so she did. Baby Alice's home was that her mother, in Paradise would

## Ecclesiastical News.

—A new church, called Christ Church, has been opened at Sillioth.

—St. James's Church, St. James's-end, Northampton, has been consecrated.

—The new Church at Evancoyd, near Hereford, has been consecrated.

—The Rev. William Wood, D.D., resigns the Wardship of Radley College at Christmas.

—The Rev. G. J. Perram has been elected chaplain to the new infirmary at Highgate by the Central London Sick Asylum District Board.

—Archdeacon Hale has not sufficiently recovered from his recent illness to enable him to undertake his duties.

—The new list contains the names of upwards of 800 students who are now being educated at Eton college.

—A short Parliamentary paper has just been issued, showing side by side, in parallel columns, the existing Table of Lessons and the revised Table.

—Summonses were issued for the adjourned meeting of the General Convention, to be held at the Metropolitan Hall, Lower Abbey-street, Dublin, on Oct. 18.

—The contract for the first portion of the works connected with the building of the new church of St. Mary's, Tyndall's-park, Bristol, has been taken, and excavations for the foundation are commenced.

—The Lord Chancellor has presented the Rev. W. Earee, M.A., curate of St. Philip's, Birmingham, to be rector of St. Coston, Leicestershire, in the room of the Rev. R. F. Molesworth, M.A.

—The Bishop of Ripon has (the *John Bull* understands) communicated with the Rev. Dr. Blackwood, Rector of Myddleton Tyas, who is not in England, as to his allowing a Baptist minister to occupy his pulpit.

—The Rev. Dr. Hessey, who has been a little more than a quarter of a century Head Master of the Merchant Taylors' School, has formally notified his intended resignation to the company who are its Board of Governors; and it is understood



that his resignation will take effect at Christmas.

—The prebend in Salisbury Cathedral, held by the Rev. Dr. H. P. Liddon, Canon, Residentiary of St. Paul's Cathedral, has been conferred by the Bishop of Salisbury on the Rev. J. E. Phillips, M.A., Vicar of Warminster, Wits.

—The Bishop of Lichfield has re-opened the church of Barlow, and the Bishop of Madras, acting for his Lordship, that of Tansley. The chancel of Castle Hedingham church, restored by Mr. Lewis Majendie, has been re-opened by the Bishop of Rochester.

—St. Peter's Church, at east Cliff, Folkestone, which has lately been undergoing considerable alterations, has been re-opened. By the extension, seats have been provided for 350 people, in addition to the choir, this being about 150 more than the original building accommodated.

—The Bishop of Manchester has consented to preside at the annual public meeting of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to be held in the Free Trade Hall, Manchester, on the evening of November 1st.

—The Rev. S. R. Wigram, Vicar of Prittlewell, has received subscriptions already amounting to more than £2,000 to enable him to carry out a restoration of the parish church. The church is one of the largest in Essex; but as it has been left in a state of decay, it will require £6,000 for its complete restoration.

—The anniversary of the Bath and Wells Diocesan Societies, has been celebrated at Wells, the proceedings commencing with service in the nave as the Cathedral. The Bishop of Oxford preached from St. Matt. vi. 33. A collection was made on behalf of the S. P. C. K. and the Diocesan Society for Education, which amounted to £42.

The Bishop of Ripon consecrated a new church at Thurstonland, near Huddersfield. The sacred edifice, the cost of which has been raised by public subscription, was dedicated under the name of St. Thomas, and it is the fourth church which has been erected in the diocese.

admission by the Dean of Westminster, the Rev. G. V. Smith, the Unitarian minister of York and one of the Biblical Revisionists, to the Holy Communion in Westminster Abbey, is to be presented to the Archbishop of Canterbury in a few days.

—The company of the Old Testament Revisers brought their four days' session to a close, after making satisfactory progress, and settling many questions which will accelerate their rate of working in the future. The bishop of Lincoln has been compelled by the pressure of his diocesan labours to withdraw from the company.

The church of the good shepherd, near Upton, has been consecrated. The ancient parish church of the pretty hop-growing village of Castle Hedingham, has been re-opened after extensive restorations. The church of Little Yeldham has been re-opened for Divine service after extensive alterations, which have occupied several months.

—The Bishop of Ely has presented the Rev. A. W. Roper, who for 15½ years has been the respected curate of Leverington, to the living of Southsea-cum-Murrow, near Wisbeach. A new church and rectory is to be built, the Ecclesiastical Commissioners giving £2,000 for the church and £1,500 for the house. The value of the newly formed living of Southsea-cum-Murrow is £800 per annum.

—The rectory of St. Botolph, Billingsgate, which has been vacant six months, will not, it is said, be filled up, it being intended to unite the parish with a neighbouring one, and pull down the church. The patronage rests with the Dean and Chapter of St. Paul's and the Crown alternately, the crown having the nomination this term. All the parties concerned are said to be willing that the proposed arrangement should be carried out.

—The Synod of the Diocese of Wellington, New Zealand, has elected the Venerable Octavius Hadfield, Archdeacon of Otaki, Bishop of that See, in succession to the Right Rev. Dr. Abraham, resigned. Mr. Hadfield, who has accepted the appointment, has been a missionary of the Church Missionary Society in New Zealand for thirty-two years. He was appointed an Archdeacon in 1847 by Dr. Selwyn, the then Bishop of New Zealand.

—St. Helen's Church, Ore, near Hastings, has been consecrated by the Bishop of Chichester. It was found necessary to erect the church on a new site in a more central position, the chief reasons being that on account of the height to which the churchyard had risen round the old walls, and the number of graves against these walls and the vaults, no enlargement could have taken place. The old tower stands and all the ancient parts, and in the tower are collected all the monuments of the past affixed to its walls.

—The name of the Rev. Dr. Miller, Vicar of Greenwich, is to be added to the list of those evangelical clergymen who have promised to attend the Church Congress at Southampton. We are informed that Bishop M'Ilvaine will be present at the Congress. A correspondent writes to us that "there seems to be a great desire on the part of the local committee to deal fairly with the evangelical body."—*Record*.

—The Bishop of Gloucester and Bristol has recently reconsecrated two parish churches in the neighbourhood of Gloucester, Minsterworth, and Frampton-on-Severn. His sermon at Minsterworth being on the indwelling of the Holy Ghost, and at Frampton on the Holy Angels. Both churches have been well restored, and at considerable cost. In the case of Minsterworth, it is interesting to hear that a Non-conformist, Mr. Ellis, who has some property in the parish, contributed, in the most munificent way, more, it is said, than 600l. This liberal man has, in fact, been the great support in a difficult and expensive restoration.

—Five of the windows in the west front of Ripon Cathedral have just been filled with stained glass by Messrs. Hardman, of Birmingham, as a memorial of the late Archbishop of Canterbury, Dr. Longley, who was the first Bishop of Ripon. The cost of the work is estimated at 800l., which has been raised by public subscription. The windows consist of a combination of various geometrical forms, with the ornamental foliage of the stonework of the cathedral. The committee refused to accept of any other design than the Scriptural subject of the Resurrection.

—A list of the names of the donors of the new windows, and an entire account of the architecture of the cathedral, is given in the Standard.

A seventh list has been published of subscriptions and donations to the Sustentation Fund of the Irish Church. It amounts to upwards of 30,000l. Donations and subscriptions are both very numerous and of respectable amounts. On the list of donors are the Marquis of Downshire, who promises 5,000l.; Lord O'Neil, 1,000l.; Bishop of Tuam, 1,000l.; Dean of Ripon, 1,000l.; Lord Bloomfield, 1,000l.; Lady Bloomfield, 1,000l.; Earl of Darnley, 1,000l.; Lord Dunsany, 1,000l.; Earl Fortescue, 1,000l.; Viscount Powerscourt, 1,000l.; Lord Rathdonnell, 1,000l.; Sir Thomas Bateson, Bart., 1,000l.; Mr. H. Bruen, M.P., 1,000l.; Lieutenant-Colonel Nugent, 500l.; Sir J. M. Strange, Bart., 500l.; Lord Ranfurly, 500l.; Mr. William Traill and Mr. Anthony Traill, 500l.; do. on expiration of the rent-charge, 500l.; Mr. William B. Smythe, 500l.

—At the first monthly board of the Society for Promoting Christian Knowledge since the recess, more than one large and important grant was made, in accordance with previous notice—viz., 5,000l., under certain stringent conditions, for the disestablished Jamaica Church; and 1,000l. placed at the disposal of the standing committee, to carry out that part of the work entrusted to the anti-infidelity committee. Dr. Miller, on behalf of the standing committee, also suggested that the society should mark its interest in the opening of Keble College, Oxford, and its veneration for the memory of the eminent man whose name it bears, by offering to the college committee a supply of Bibles and Prayer-books, suitably bound and with an inscription, for use of the members in the college chapel. The motion was carried with great cordiality.

—The following letter from "A Poor Curate," appears in the *Standard*:—"By the death of the Rev. Mr. Russell, late Rector of Shepperton, I think that I am the oldest ordained clergyman in the diocese of London. I was ordained by the Bishop of Ely on the 25th of September, 1814, fifty-six years since, and during that long period a curate only. I was born in 1791, and was Captain of Eton on the day of the jubilee for George the Third, was a

fellow of my college, a principal one in Cambridge, and resigned my fellowship by marriage before I had any preferment from my college; after having been the licensed curate of a parish for twenty-seven years my rector died, the living being given to his son, a minor canon. I and my family were compelled to leave, with the usual notice, but with the prayers and tears of my parishioners, and the kind and handsome tribute of a flattering testimonial from my good bishop. I came to this place, afflicted with total deafness, utterly unable to undertake any duty for my subsistence, and with the gists of two small pensions from private sources, amounting to 90l. a year—a very small remuneration for so long a period, and nought from the Church, whose servant I had been so long a hard-working—losing within the nine years on my residence here a beloved wife of fifty-two years of marriage life, and three children. I enclose my name and address."

—It is understood that the Rev. H. G. Lindell, D.D., Dean of Christ Church, will be nominated Vice-chancellor of the University of Oxford. It appears that nearly two centuries have elapsed since a Dean of Christ Church was Vice-Chancellor. The annual income of the Vice-Chancellor of Oxford is £600.

—The results of the September ordinations are highly satisfactory, and are of propitious omen for the future of the church. The mere fact that the autumnal ordinations exhibit an increase of almost 50 per cent. in the number of young men who have been admitted to orders is no small thing. It is a conclusive proof that the cry which is so often raised that young men cannot be found to do the work of the church, and that the ranks of other professions are recruited to overflowing while the rewards of a clerical career tempt no one, is unnecessary. Of very much greater importance, however, we are disposed to consider the circumstances that the educational and intellectual standard of our future spiritual instructors is presumably undergoing a process of elevation. In previous years the proportion of "literate persons" ordained has frequently been 10 per cent. This year, out of 227 persons admitted as priests or deacons, the literates numbered only 11. Again, it is a matter for great congratulation to notice that the Universities of Oxford and Cambridge sending 46 deacons and 29 priests, Oxford 40 deacons and 21 priests. Finally, the greatest number ordained was by the Bishop of Ripon, 41 in all. The smallest by the Bishop of Hereford, 6.—*Globe*.

—Some disagreement has taken place between the Bishop of Victoria (Hong Kong), who is now in England, and the Church Missionary Society, the latter of whom have been seeking powers to bring about a division of episcopal jurisdiction in China, whereby it was proposed to place clergymen unconnected with the Church Missionary Society under the episcopal rule of one of their missionaries, to be consecrated for the purpose; in other words, to place above 28 degrees N. British and Consular interests, as distinguished from mission work to the heathen, under an episcopal missionary of the society, supported by its funds, and subject to its direction and control. Such a course, the Bishop of Victoria thinks, would be so objectionable to chaplains and to many influential laymen in North China, that he could not be a party to the measure. A scheme which would connect the missionary Bishop exclusively with the missions, he thinks, would be more acceptable, although he can suggest no place for the division of episcopal jurisdiction in China against which weighty objections do not rest. If the society are determined to persevere he should propose as the only feasible scheme that the superintendence of the missionary Bishop should extend over the society's missions within the dominions of the Emperor of China, the European missionaries of the Church Missionary Society, as well as the native clergy of the society's missions, and they only, being wholly transferred to the superintendence of the missionary Bishop. This proposal would at once be subject to the approval of the Archbishop of Canterbury and of Her Majesty's Secretaries of State for Foreign Affairs and the Colonies. The matter is to be referred to the Primate. The gentlemen selected for the proposed new bishopric is the Rev. W. A. Russell, M.A., who has been stationed at Ningpo, from which place the new missionary bishopric will probably take its name.—*London Observer*

## CHURCH REFORM.

By the Rev. J. C. RYLE, B.A.

## CHAP. VII.

## PRACTICAL CONCLUSIONS.

The practical duty of Church Reformers is the subject which I propose to handle in this paper. It is the last subject to which I shall invite public attention at present. I have now traversed the whole field of Church Reform. I have examined successively the Episcopate, Convocation, Cathedral bodies, our Public Worship, the Ministry, and the position of the Laity. Under each of these heads I have ventured to point out defects and to suggest changes. A brief summary of these suggestions will perhaps prove interesting and convenient to some of my readers.

(a) About our *Dioceses and Bishops* I have made the following suggestions. Our Dioceses are much too large, and ought to be divided and subdivided. Our Bishops are too few, and ought to be multiplied until there is at least one in each county. The greater part of our Bishops had better have no seats in the House of Lords. Five representative Bishops, elected annually for the purpose, would be quite sufficient to defend the interests of the Establishment in the Upper House. The incomes of the Bishops, when multiplied and withdrawn from Parliament, might be halved. The autocratic power of the Bishops ought to be diminished, and they ought to be assisted by a standing Council of clergymen and laymen. The present mode of appointing Bishops to vacant Sees ought to be changed.

(b) About *Convocation* I have made the following suggestions. The two existing Convocations of Canterbury and York ought to be fused into one body, and form one Synod for the Church of England. Three clerical and three lay Proctors should be elected to represent each diocese. No ex-officio members, such as Deans or Archdeacons, should be allowed to have seats, unless elected as Proctors to represent any diocese. Bishops, clergy, and laity ought to sit, debate, and vote together in one and the same house.

(c) About *Cathedrals* I have made the following suggestions. The existing Cathedral establishments, as vacancies fall in, ought to be entirely suppressed and done away. Every Bishop who has a Cathedral in his diocese ought to be the Dean and Superintendent of his own Cathedral. Two perpetually resident paid Chaplains, appointed by the Bishop, and two minor Chaplains, would be sufficient to keep up the Cathedral services in an efficient state. The surplus income arising from Cathedral establishments, after suppression, ought to be applied to increasing the livings in Cathedral cities to the support of aged and superannuated clergymen, and to the founding of new Bishoprics in large counties.

(d) About our *Public Worship and religious services* I have made the following suggestions. The Order of Prayer for the Morning Service in every church ought, if the clergyman wishes, to be shortened, divided, and simplified. When the Lord's Supper is administered, the Morning Service ought to be read immediately before it. The Order of Prayer for the Morning Service, if publicly administered, ought to be shortened. Non-Liturgical Services in unconsecrated places ought to be largely increased, and encouraged by the Bishops.

(e) About the *Ministry of the Established Church* I have made the following suggestions. The Ministry ought to be vertically extended, by creating the office of Subdeacon, and admitting suitable candidates to it, after the age of twenty. The Ministry ought to be laterally extended by creating diocesan Evangelists, to be employed by the Bishop and his Council at their discretion, in any parish, where they may seem required, with or without the consent of the Incumbent. More care ought to be used in giving testimonials for Orders to young men. Orders ought not to be indelible, and any one who wishes to give up the ministerial office for a secular profession ought to be allowed to do so.

(f) About the *Laity* I have made the following suggestions. The lay members of the Church of England are not at present in the position which they ought to occupy according to Scripture. Nothing ought to be done by Bishops, Convocation, or parochial clergy, without the advice and consent of the Laity. The Laity in every parish and congregation ought to have a voice in the appointment of their minister, whenever a vacancy arises. The Judges of Ecclesiastical Courts ought to be laymen. The sale of Livings ought to be entirely prohibited.

Such are the suggestions which I have ventured to make for the reform of the Established Church of England. The field, I am very sensible, is a wide one, and I am not so foolish as to suppose that all my suggestions must be wise. One thing only I can say with a good conscience:—I have written as a loyal friend to the Church of England, and with an earnest desire to increase her usefulness. This is the truth, whether men will believe it or not. Nothing remains for me now but to indicate the line of action which the friends of Church Reform throughout England, ought, in my judgment, to take up.

Before doing this, however, I ask permission to say a few parting words to some of my readers. As I expected, my papers have brought down on me a legion of correspondents. Some are favourable and some are unfavourable; some are complimentary and some are not; some bid me "go ahead," and some bid me "turn astern." I am quite unable to reply to them all. I can only ask them to accept my thanks, and to believe that I am grateful both for kind encouragement and for candid strictures. To four classes of critics, however, I must say something in self-defence.

(1) Some of my readers think that no *Church Reform is needed*. They are quite content with things as they are—Dioceses as they are, Convocations as they are, Cathedrals as they are, Services as they are, Clergymen as they are, Laymen as they are. They want no change! Their policy is "quies non movet,"—to maintain a masterly inactivity. Their favourite text is, "Meddle not with them that are given to change." Their cry is that of Lord Melbourne: "Why can't you let things alone?"—There is something touching in the Arcadian simplicity of these worthy people. Dwelling apparently in some happy valley of Rasselas, the cannot understand why every one is not content to sit still. They do not see that our venerable mother will die of dignity if she does not take medicine. With these excellent critics it is useless to argue. We



have no common ground to start with. We must agree to differ.

(2) Some of my readers think that Church Reform may be a desirable thing in the abstract, but they regard it as totally impracticable and impossible. They look on me as a sort of visionary enthusiast, who has a "bee in his bonnet," and have hardly patience to read what I say. Well, that cry "impossible" has often been raised against novelties, and I am not surprised to hear it again. Winsor was called an enthusiast when he proposed to light London with gas; Stephenson, when he advised the use of the locomotive on railways; Lesseps, when he originated the Suez Canal. I am content to wait. A few years will show who is right and who is wrong. "Solvitur ambulando." Scores of things are thought impracticable, simply because men will not attempt to do them.

(3) Some of my readers think that to attempt external Church Reform is downright wrong. They are ready to denounce me as a carnal-minded backslider for propounding it. They say that what we want is not more Bishops, or new Convocations, but a revival of true religion, more preaching of the Gospel, more faith, and more prayer. All very good! For twenty-five years, I may humbly remark, I have written, and worked, and preached, and laboured, in this direction, to the best of my ability. I hope to do so to the end of my days. But why is all this to prevent my seeking Church Reform? You might as well tell me that I am not to urge on a man sobriety, cleanliness and economy, because these things are not converting grace, and cannot save his soul.

(4) Some of my readers think that Church Reform is positively dangerous. They shrink with horror from the idea of multiplying Bishops and vivifying Convocation. They regard me as a kind of Ishmael, whose hand is against everybody, and whose suggestions would ruin the Church,—or as a kind of Jehu, who "drives furiously," and would upset the whole concern. They tell me that ten more Bishops, like some on the bench, would blow the whole Church into the air, and that the remedy is worse than the disease. "Talk no more of reforms," they cry; "let us hobble on as we are."—Well, we must agree to differ! I do not believe that one of the reforms I have suggested would imperil the Church, if it was only accompanied by the safeguards I have named. The greatest peril, to my mind, consists in the policy of total inaction, and in doing nothing at all.

Is the Established Church of England in danger or not? This is the broad reply I make to all who object to Church Reform, and refuse to consider it. Danger or no danger? Yes or no? That is the question.—What! no inward danger, when the Real Presence, the Popish Confessional, and candle-blessing are found rampant on one side, and the Atonement, the Divinity of Christ, the Inspiration of Scripture, and the reality of miracles, are coolly thrown overboard on the other!—What! no outward danger, when infidels, Papists, and Dissenters are hungering and thirsting after the destruction of the Establishment, compassing sea and land to accomplish their ends!—What! no danger, when myriads of our working classes never enter the walls of our church, and would not raise a finger to keep her alive, while by household suffrage they have got all power into their hands!—What! no danger, when the Irish Church has been disestablished, the Act of Union has been trampled under foot, Protestant endowments have been handed over to Papists, and the wedge for severing Church and State has been let in, and the Statesman who did all this is still Prime Minister with an immense majority!—No danger, indeed! I can find no words to express my astonishment that men say so. But, alas, there are never wanting men who, having eyes, see not, and having ears, hear not, and who will not understand.

The Established Church of England is in danger. There is no mistake about it. This is the one broad, sweeping reason why I advocate Church Reform. There is a "hand-writing on the wall," flashing luridly from the other side of St. George's Channel, which needs no Daniel to interpret it. The bell has begun to toll for the funeral of the Irish Establishment. Her grave is dug, and the mourners are going about the streets. Who shall say that a coffin is not already being made for her English sister?—The old Italian enemy of Protestantism has tasted blood in the last twelve months, and she will never be content till she has tasted more. There is a current setting in towards the disestablishment of all national Churches, and we are already in it. We are gradually drifting downwards, though many perceive it not; but those who look at the old landmarks cannot fail to see that we move. We shall soon be in the rapids. A few,—a very few years,—and we shall be over the falls. The English public seems drunk with the grand idea of "free trade" in everything, in religion as well as in commerce, in Churches as well as in corn. Even the Master of the Temple tells Harrow school, "I expect and half foresee disestablishment." (See Dr. Vaughan's sermon on "Progress the Condition of Permanence.") Quite moderate men, like the Bishops of Ely and Rochester, calmly discuss its consequences. The daily press is constantly harping on the subject. There is not a respectable Insurance Office in London that would insure the life of the Establishment for twenty years! And shall we sit still and refuse to set our house in order? I, for one, say God forbid!—Shall we wait till we are turned out into the street, and obliged to reform ourselves in the midst of a hurricane of confusion? I, for one, say God forbid!—The experienced general tells us that it is madness to change front in the face of an enemy. The skilful American driver objects to shifting luggage in the middle of a deep ford. If we believe that danger is impending over the Church Establishment, let us not wait till the storm bursts. Let us grip our oars while we can, and attempt Church Reform.

I must drop this part of my subject here. I turn from those who object to Church Reform, to those who are its friends. They ask continually, What can be done? How shall we set to work? What may we expect? What are our prospects?—To these questions I shall at once proceed to supply an answer. I shall give that answer with unfeigned diffidence, as I do not pretend to have more eyes than other men. But I shall give it with the utmost frankness. This is no time for mincing matters, and beating about the bush. A pilot must speak shortly, sharply, and plainly, when the ship is in the breakers. Nothing, I

know well, can be done without an Act of Parliament. But how shall we obtain Parliamentary action? From whom must the first impetus come?

(1) In the first place, we must look for nothing from the Bishops. It is impossible, with all the cares of their present large Dioceses, that the Bishops can take up so complicated a question as Church Reform. Many of them it is commonly reported, see no necessity for any change. Some of them, judging by recent "Charges," appear to think the unhappy divisions of our Church a most useful, salutary, elysian, and delightful state of things, and to regard the various schools of opinion as excellent checks on one another, or as Kilkenny cats, which will finally eat one another up, except their tails. In short, they are not, as a body, united, and it is useless, under such circumstances, to expect from them any large measure of Church Reform.

After all, Bishops are only flesh and blood. They can hardly be expected to propose any large diminution of their own dignity and importance. We cannot expect Bishop Wilberforce or Bishop Magee to play the part of Quintus Curtius, in order to fill-up the yawning gulf in our ecclesiastical forum. We cannot expect these able prelates to bring in a Bill enacting that their own Dioceses shall be cut in two, their own incomes halved, and themselves exiled from the House of Lords, in order that they may retire, like Cincinnati, into provincial obscurity! The idea is preposterous and absurd.

Above all, we must never forget, that, with rare exceptions, our English Bishops have never initiated great popular movements. It is not the genius of their order. They have generally been followers, and not leaders, of public opinion. Boldness, aggressiveness, inventiveness, constructiveness, have seldom been their characteristics. They rarely move unless they are pressed into action. They avoid, as far as possible, all risk of collisions.—It may be they are right. Perhaps in the long run they adopt the safest line. The history of Laud, who ruined himself and the Church of England, is a standing warning against much episcopal independence of thought! But, judging from the experience of the last two centuries, English Bishops are never likely to be leading Church Reformers.

(2) In the second place, we must expect little or nothing from Convocation. It is utterly improbable that this anomalous assembly, which can do nothing without Royal license, will ever be allowed to originate Church Reform. Its proceedings are already regarded with a little chronic jealousy. It is more than doubtful whether any Government would ever trust it with legislative power of the pettiest description. It is quite certain that the House of Commons would never tolerate the slightest shadow of statute-framing by anybody but itself. Above all, the very constitution of Convocation makes it most unlikely that it would ever propound any really valuable reform.

Can we imagine, for instance, this little clerical Parliament putting the extinguisher on its own head, amputating its own superfluous limbs, and deluging itself with an infusion of laity? Can we imagine Deans and Canons performing the Japanese operation of "happy despatch," and proclaiming the uselessness of the Cathedral system? Can we imagine Archdeacons snuffing themselves out in cold blood, passing a "self-denying ordinance," and voting that there shall be no *ex-officio* members in the Church's synod? He that expects such things has more imagination than I possess. I expect no thorough measure of Church Reform from Convocation.

(3) In the third place, we must not dream of anything from the Parochial Clergy, as a body. A few of the Evangelical section, and a few of the High Church section, I believe, are honestly in favour of Church Reform. The vast majority, I suspect, are entirely opposed to it, and want no change.

The ruling maxims of a good monk in the middle ages were said to be three,—*"Semper subesse superioribus—legere brevarium taliter qualiter,—et sinere omnes res eo vadere quo vadent."* I often think, when these mediæval worthies left the world, their mantle must have descended on the rectors, vicars, and perpetual curates of Old England. At any rate, if we have not put on their clothes, we have drunk deeply into their spirit. For resolute unwillingness to admit the necessity of change,—for steady dislike to anything new,—for persevering adherence to old paths, whether good or bad,—for inability to see the need of adapting ourselves to the times,—for all these characteristics, I believe there is no class in England to be compared with the Parochial Clergy. Reforms of any kind are not much in our line.

Like Bishops and Deans and Archdeacons, the Parochial Clergyman is only flesh and blood. Can any man in his senses suppose that one incumbent out of ten will like the idea of an active lynx-eyed Bishop in every county making an annual visitation of every parish, and taking stock of every nook in his diocese,—an annual Ruri-Decanal Synod, comprising laymen as well as clergymen,—an energetic Churchwarden or parochial Lay Council poking him up about his doctrine or ceremonial,—a Diocesan Evangelist invading his parish and arousing the spiritual appetite of his people? If many rectors and vicars did not instinctively shrink with horror from the very idea of such revolutionary work as this, I am much mistaken in my estimate of human nature. Oh, no! Your average English clergyman is a worthy quite man, who views with suspicion anything like stir, movement, sensation, progress, steam, violent exertion, perpetual motion, or express speed. He thinks these things savour of excitement and agitation. He deprecates the very idea of changes in this direction. They are just as obnoxious to him as the steam thrashing-engine was to the old labourer who used to flourish a flail all the year round in his master's barn. From the bulk of the parochial clergy we must expect no help in seeking Church Reform.

(4) In the fourth place, we must build no hopes at present upon the House of Commons. That remarkable assembly, no doubt, is the most powerful institution in England, and does pretty much what it likes with every question. Nothing, we may depend, will ever be done in the matter of Church Reform, unless the Lower House of Parliament is the doer of it. But the House of Commons is eminently the representative of public opinion, and unless public opinion brings Church Reform to the front as a great question of the day, there is little chance of its

getting even a hearing in St. Stephen's. The House of Commons is now composed of such heterogeneous elements that it naturally dislikes religious questions, especially questions affecting the Established Church of the realm. And no wonder. Such questions evidently cannot be discussed without causing heavy collisions. A day may come when constituencies may insist on their representatives taking Church Reform in hand. At present it seems far distant.

Something, I admit, might be done, if the cause had a champion in Parliament who could command the ear of the House. A Lay Churchman who possessed the high principle and eloquence of Wilberforce, or the strong sense and unwearied perseverance of Cobden, might yet do for Church Reform what the one did for free trade. He might bring forward the question every year with courteous importunity, and win a place for it by his able advocacy. He might gradually plant the subject in the minds of thinking men, secure a patient hearing for his arguments, and rally round him a respectable party of adherents. But it is vain to pretend that we have any such champion at present. Secular questions absorb the intellect of rising politicians. Church Reform requires an advocate in St. Stephen's who shall be a man *per se*, a man of one subject, and a man of one thing—not a bore, not a fool, not a fanatic of the "Praise-God Barabonns" style, but a man of sense, a man of tact, a man of imperturbable good temper, a man of undeniable power, a man whose character commands the respect of his opponents, and whose motives are above suspicion. Such a champion of Church Reform might do wonders if he could be found, and make a glorious position for himself in ecclesiastical annals. But where is such a man to be found? I cannot tell. Our Egypt yields no Joseph at present, and our Synod no Pym or Hampden. From the House of Commons we expect nothing at all.

(5) In the last place, we must place our main dependence, under God, upon the individual efforts of Church Reformers throughout the length and breadth of the country. This may seem a "lame and impotent conclusion" to arrive at, but I can arrive at no other. It is vain to wait for Bishops, Convocation, Clergy, or Parliament. They will work no deliverance for us. The friends of Church Reform must take up the matter with their own hands, or else nothing will be done. The classical waggoner, when his waggon had stuck fast in the ruts, was told by Hercules not to sit still crying and roaring for help, but to put his own shoulder to the wheel. The friends of Church Reform must not be content with constantly screaming out, "Something ought to be done." They must cast off all dependence on Hercules on the bench, or Hercules in Convocation. They must take off their own coats, and set to work in a business-like way to do something themselves. Every Church Reformer must put his own shoulder to the wheel, and do his duty. What is the first thing to be done? My answer is short and simple. We must begin by informing the public mind. We must try to create, educate, and direct public opinion. We cannot possibly force Church Reform down people's throats, however much we may be convinced of its desirableness ourselves. We must go to work as the "Anti-Corn-Law Leaguers" did, and patiently sow light and information, before we shall reap any harvest. The ignorance of most people on the whole subject of Church Reform is vast and profound. Myriads of them have a vague idea that our country is a "land of

any subject at all. Like nature, "Anglia nihil facit per saltum." It took many months of miserable disorder at Balaclava and Sabastopol, to convince us that our army administration needed any reform at all, and was not a perfect system? How many years will it take to convince Churchmen that there is anything wrong with the Church?—It took years of patient agitation to carry the objects of the Anti-Slavery Societies. How much longer will it take to remedy ecclesiastical defects?—In truth, I know not whether God means to allow us time to reform our Church at all, and whether all our efforts may not, like Josiah's reformations, prove "too late." One thing only I know. Our business is to work on patiently, and if we cannot get all that we want, to get all that we can.—Let us not despise bit-by-bit reforms. Let us accept them with thankfulness, as instalments, so long as we find principles are admitted, and the train is set in motion. Better a thousand times creep slowly forward, than not move at all. Let us, for instance, make a practical beginning, by pressing everywhere and in every way the rights and duties of the laity. Let us summon churchwardens all over the land to take up their rightful position, and to become genuine champions of the Church of England. Let us urge the admission of the laity into ruri-decanal synods, and leave no stone unturned to obtain it. These things may seem trifling and insignificant to some. They are not so in reality. They are a beginning; and that is half the battle. Come what will, and come what may, one mighty principle must never be forgotten by the friends of Church Reform: "Duties are ours, and events are God's."

My task is done, and I hasten on to a conclusion. I leave the whole subject with a somewhat heavy heart. My hopes for the future of the Church of England are less than my fears. The clouds in the ecclesiastical horizon are dark and lowering. There are evil symptoms abroad in our Zion which fill me with alarm.

(1) One evil symptom is the general low standard of ministerial holiness and decision. I speak of the whole clerical body, without reference to schools or parties, and of my own section of it as much as of any other. We are not up to the mark of our forefathers in many respects. Our fine gold has become very dim. Our lock seem shorn like Samson's. We are not the thorough-going "men of God" that we ought to be, and our influence on the public mind is proportionately small. I tremble to think what would come out, if the Church of England were suddenly disestablished and disendowed. We are, many of us, quite unfit and unprepared to meet such a catastrophe. I say it to our shame. Oh, that God would revive us! Oh, that revival might begin at the sanctuary!

(2) Another evil symptom is the seemingly endless estrangement of good men from one another. Of course there can never be real harmony between Evangelical Churchmen and ultra-Ritualists or ultra-Rationalists. There is an utter want of common ground between them. There is a gulf which cannot be passed. If they are Churchmen we are not. Whatever some newspapers and some Episcopal Charges may please to say, mere "earnestness" is not a sufficient bond of union. There is no cement in mere vague "zeal."—But how long is the miserable misunderstanding between Evangelical Churchmen and moderate High and Broad Churchmen to go on? Is this a stream that can never be bridged, forded, or crossed? I cannot and I will not believe it!—On the one hand, it is high time that Evangelical Churchmen to understand that the faith is preached and Popery

—On the other hand, it is high time for moderate High and Broad Churchmen to understand that Evangelical clergymen are not all Antinomians and fanatics, and that they do use the Prayer-book honestly, and do value the ministry and the Sacraments, and do believe the Nicene Creed.—At present the ignorance on both sides of one another is simply scandalous, disgraceful, and astounding. Oh, that God would pour upon us the spirit of unity! I tremble to think what would happen if Disestablishment suddenly came down upon us! Without a better understanding than there is at present, the Church of England would infallibly go to pieces. I want no one to give up a jot or tittle of that which he believes to be God's truth. We need not change or sacrifice one of our cherished opinions. But surely we ought to try to understand one another.

(3) Another evil symptom is the wide-spread apathy and indifference which prevail among lay Churchmen about the future of our ecclesiastical questions. There is a want of rallying power which bodes ill for our constitution. The feeling of the vast majority, even of thinking men, seems to be that "it is all a muddle and confusion, but we suppose it will last our time." I advise them not to be too sure. The deluge may come rather sooner than they think. "To-morrow shall be as this day," was the saying of man in Noah's time. Yet the flood came suddenly, and destroyed them all.—"To-morrow shall be as this day," was the saying of Belshazzar's companions at his feast. Yet that very night the Persian army broke in, and the feast ended in bloodshed, destruction, and confusion.—"To-morrow shall be as this day," was the saying of Louis XV.'s profligate courtiers. Yet many of them lived to see Church and State upset, and the guillotine at work in the streets at Paris.—"To-morrow shall be as this day," was the feeling of Irish Churchmen three years ago. Yet a sword was hanging over their heads at that very moment by a single hair, and the year 1870 sees them stripped, plundered, and turned out of doors!—Oh, that we may not see something of the same sort on our side of the Channel! Oh, that English Churchmen would try to be in earnest about other matters beside hunting, and shooting, and dancing, and dressing, and farming, and railways, and cotton, and iron, and coal! Oh, that they would take up Church matters in a business-like way, and "set their house in order" while they can!

I see these three evil symptoms, and I honestly confess I am afraid. Were it not that I believe that nothing is impossible with God,—that the greatest works are often begun by small minorities,—that the darkest hour of the night is often that which precedes the morning,—that in Church work light is often evolved out of a chaos of mist, fog, tangle, and obscurity, so that God may have all the glory,—were it not that I believe all this,







we only claim for our polity what they claim for theirs. We do not pretend that in what constitutes piety,—“the mind which was in Christ,”—the majority of churchmen are better than the majority of dissenters. That is a matter infinitely beyond our ken, and, we submit also, beyond Dr. Townley's. If we look over the roll of dissenting worthies, we recognize thousands of names which are lustreous with the brightest Christian excellence. We would not compare (to the disparagement of either) the most saintly churchman with Howe, to whose sanctified learning we owe “The Living Temple,” with Baxter, whose genius brightens the pathway to the “Everlasting Rest”; or Owen, of whose prodigious industry for Christ the commentary on the Hebrews is the grand memorial; or the heavenly-minded Matthew Henry; or Isaac Watts, the gentle laureate of the young. Presbyterian Scotland can point to her Knox, her Erskine, her Chalmers, her Hamilton, and hundreds of others whose lives were a continuous adorning of the doctrine of the Saviour, as they had means of receiving it. Suppose all the men of God whom we have named were now living, and were to solicit the sacramental bread and wine from the hands of Dr. Townley, would he forbid them because their views of church polity did not accord with his? Would he repel them from the footstool of their Lord because, to use his words, “they were to a greater or less degree heretical and schismatical?” Does he not ardently hope to meet them in heaven, and to find his joy infinitely enhanced by their presence? Surely he would not stop his ears that their singing and harping might not disturb his holier meditations? The Reverend Doctor may object to these *argumenta ad hominem*, but we cannot think of a fairer, more effective method of handling the matter. It is one which touches our religious sensibilities to the quick, and puts formal syllogism out of question altogether. If Dr. Townley is surely he must, that among heaven's pre-eminent citizens are numbered many who were baptized and ordained,—who lived, laboured and died,—outside the Anglican pale, he cannot consistently assert that dissent in itself disqualifies for the Lord's table. Heaven itself is but the communion of saints, and the Supper of the Lamb.

The Reverend Doctor addresses his protest to the Metropolitan. Had he seen the following, which we extract from his Lordship's primary charge, he would probably have directed the memorial to some other quarter:—

“As regards our Christian brethren who belong to other communions, we should avoid anything like an attitude of antagonism towards them, or the use of hard words or unkind expressions, whilst we hold our own with an honest and firm hand.”

#### THE BENNETT JUDGMENT.

At last the ship has struck Charybdis, and so violently that there is some fear of her foundering. That it would never do so was the wise opinion of many who fancied they had some mysterious power by which such a catastrophe might be avoided. But every year the task was becoming more difficult. The ritualists, gathering strength, alike from the weakness of Protestants and the subtlety of Romanists, became more contemptuous of Evangelical opinion, more restless under Episcopal rule, and more ambitious than ever of imitating, in Protestant England, the peculiarities of the Church of Rome. Ritualism is no sudden portent flashing athwart the sky, telling us not whence it comes and whither it goes. It is the natural growth of the vulgar conception of the Sacraments. The doctrine of Transubstantiation now held by the Church of Rome so tenaciously was at first wholly

abhorrent to the ears of all the orthodox. When Paschasius Radabert, in 831, first taught the doctrine he was fiercely attacked. Rabanus Maurus, Archbishop of Mayence, himself took up the pen against him. But the idea of Radabert was in full consonance with the low vulgar tendencies of the age, so that, after a while, it was not only tolerated but became the admitted doctrine of the church, though it was not absolutely established until the Council of Lateran, A.D. 1215. On this grew most of the wild absurdities and ceremonies of the Church of Rome. And in our day, Ritualism has sprung from much the same source. It is true, indeed, that the most advanced of them do make some subtle distinction between their views and those of Rome, and in doing so no doubt they are sincere; but the effect is the same, and in a little while the difference between the two parties will be wholly effaced.

A collision between the two parties, the Ritualists and the Evangelicals, each day was becoming more and more imminent; at last the matter of dispute is brought to law, and the second ecclesiastical court in England is asked to decide whether the Church of England is reformed or not; whether the XXXIX. Articles or the wild heresies of such men as Bennett, Orby Shipley, *et hoc omne genus*, are to be admitted as articles of faith. The Dean of Arches has given his opinion. The judgment is in favour of the plaintiff, and the result is that heresy is now, by this judgment, legalized, and men may ignore the Articles, and put themselves in direct opposition to all reformed doctrine, not only with impunity but with applause. The question now to be decided is, whether this judgment will be confirmed by the Privy Council or not. If it is, the Church of England in the old country will go to pieces as surely as the sun shines in the heaven. In Canada we have little to fear. The Church of Canada is wholly independent of that in England. No judgment of the Privy Council can hold views inimical to our present creed. And should the grand old structure fall, the date of its ruin would synchronize with the legalization of error; and better far that it should be shivered to a thousand pieces than that, like the Church of Rome, it should live on absorbing all the errors of advancing ages, and at the last becoming, like her an alien from her Master's fold,—the enemy, not the friend, of truth.

#### MASSSES FOR THE DEAD.

If matters go on as they seem to be going, sensible men will soon ask the question, Why should the Church of England or the Protestant Episcopal Church of America continue to exist? If these communions are defective just in so far as they differ from the Church of Rome, the remedy clearly is amalgamation with that Church. We believe that some regard that consummation as one not “to be wished,” but there are others who appear intent on its speedy realization. They have already introduced the garments, the genuflections, the phraseology, the repeated and elaborate services of Rome; they have erected confessionals, substituted fixed altars for moveable tables, raised the crucifix, and done and said everything which their censured brethren say and do, with a few exceptions. These exceptions are becoming fewer. We have grown accustomed to the word “mass,” and we do not feel so much shocked as once we did when we are told that mass, high and low, is celebrated in one of our churches. But masses for the repose of the dead are a new thing in the Protestant Church of England. To introduce them is to bring us a degree nearer to the point at which continued separation from Rome will be sinful schism. Well, they have been introduced. If our readers

will turn to our column headed “Vagaries,” they will see that a benighted clergyman of the mother church has had the audacity to go even this length. He has presumed to dance in motley on the brink of the invisible world. He has presumed to pronounce revocable by his incantations what God has pronounced irrevocable. He has presumed in the character of a clergyman of the English Church to arrogate to himself and those who act with him the power to affect the destiny of those whom this world “knoweth no more.” Is it possible for us who know what God has said and who believe it,—is it possible for us who are familiar to disgust with the workings of Popery—to regard this last innovation with less wrath than sorrow?

We are grieved and ashamed that the dishonour of this last advance towards Romanism attaches to the parent Protestant Episcopal Church. But it appears that in our apostasy we are being closely followed by, our sister church in the United States. It was impossible for a true Protestant to read the details of the mummeries performed at the funeral of the Rev. Dr. Mahan without profound regret. The costly upholstery threw the sorrow of bereavement into the shade. Description was lavished on the coffin at the expense of the character, the tawdry crucifixes and plumes rather than the saintly example of the deceased, the flickering waxlights on the sham altar in preference to the effulgence of the glorious resurrection. No wonder that when men's lives are frittered away on such trifling sensuous objects they cry out in death for the intercession of the Church, and as little wonder is it that when death is treated as a mockery, what follows death should not be regarded as momentous and irreversible.

#### POSTURES.

Every church—every congregation, rather—has some rules of order understood relative to the manner of

rules of order. Independent or “Congregational” chapels, we have seen every person present sit down when the minister announced a hymn commencing

“Stand up and bless the Lord your God.”

In Presbyterian churches, not alone in the Highlands of Scotland, we have seen every male worshipper rise and turn his back to the minister when the latter said “Let us pray.” In a Moravian church in Dublin, we have seen the congregation rise when the Scriptures were read, and sit when the hymn was given out. In some Roman Catholic congregations on the continent, we have seen every worshipper wheel during the whole service, there being no seats, and standing being forbidden by a notice conspicuously posted at the entrance. In all these cases the usage was uniform, and every one conformed without giving the question of compliance or non-compliance a moment's thought. No importance, no moral quality, seemed to attach to the posture of the worshipper; the usage was established, and was conformed to as a matter of course.

Little matters are assuming great, perhaps undue, importance in our church. From the fringe of a table-cloth to the ground-plan of a church, everything is supposed to have a significance, and everything is therefore debateable. There is a rage for making things symbolical. This has widened the field of discussion indefinitely. What was admitted by all to be seemly thirty years ago, is now alleged by some to be significant, and, of course, others are obliged to take the ground that it was never meant to be significant; and that if the signification which it is now alleged to bear is not in accord with Scrip-

tural teaching, it is better to do without the seemly thing altogether.

We see no objection to a congregation rising when the collection or offertory is about to be made. The one attitude in itself is as seemly as the other;—if preference is to be given to either standing or sitting, it is to the former, as many find a change of posture at that part of the long service agreeable. This is on the supposition—the only rational one, as we think—that the matter is merely one of convenience. But if it is attempted to give a significance to the posture of the worshipper during the collection, the question of the Scripturalness of that signification at once arises, and it must be settled. The question of convenience is disposed of by the raising of the graver question of Scriptural or un-Scriptural teaching. This is just how the matter seems to stand in the case of the attendants at the Quebec Cathedral. In many churches in this Province the question has not been raised, and we hope it will not be, as we already have enough matters to distract our attention from true Church-work. But in the case of the Cathedral the question has been raised, and a speedy settlement of it is very desirable. Nothing can be more deplorable for a congregation, at the close of a solemn service, and while each heart is throbbing with the appeals addressed from the pulpit, than for this miserably small question of standing or sitting to disturb the minds of all.

We fully agree with “A Churchman” whose letter we inserted last week, that some decision should be come to without delay; for it is, to say the least, very unseemly in a congregation to show divided opinion on such a question, in such a way, and at such a time. Since writing the foregoing, we have received a letter from “Another Churchman,” which appears elsewhere in this number.

#### OUR SEAMEN.

Our correspondent last week criticised a paragraph which appeared in a previous number of the *Observer*, in which it was implied that private prayer was almost wholly neglected on board her majesty's ships. The paragraph in question was taken from the *British Workman*, which, as a rule, does not speak disparagingly of the brave fellows who man “our wooden walls,” and we therefore had less hesitation in transferring it to our columns. Our correspondent, however, has a right to speak on such a subject with as much authority as any man living, and we have far more pleasure in crediting his testimony to the devotional habits of our seamen. Within the last few days we have seen it stated that there is every reason to believe that many of the crew of the ill-fated “Captain” were fully prepared for their sudden entrance into eternity. We shall take the liberty of forwarding a copy of Capt. Ashe's letter to the editor of the *British Workman*, to whom the information given will doubtless be as grateful as it has been to ourselves.

#### THE NORTH-WEST.

Governor Archibald is showing himself a man of the right sort. He has commenced his administration by proving that he can appreciate loyalty. His outspoken reply to the address of the English Bishop and clergy, is as favourable an indication of what loyal men may expect under his rule as could be desired.

“If they”—i. e., the authorities of the Dominion—“had been able to inspire the whole population of the Territory with the belief which you so justly entertained of their benevolent intentions, it is likely that the country would have been spared many of those events which now throw difficulties in the way of peace and good order, and



which can only be spoken of with pain and regret."

The commendation concluded in these manly words has been richly deserved. The course of the English clergy and their people has all through the perplexities and troubles of the transition period been honourable and consistent.

**ADVERTISING AGENCIES.**—One of the most reliable establishments of this character, that of John Hooper & Co., of New York, whose name has long been the synonyme for integrity and financial responsibility, has just been merged with the younger but not less favorably known house of G. P. Rowell & Co. The success of the last named firm has been something unparalleled in the history of the business. More than five thousand American Periodicals are received regularly and kept on file at their offices which are located in the New York Times Building, Nos. 40 & 41 Park Row, and we are informed that their corps of assistants outnumber the combined force of any four similar establishments now in existence. Their patrons can always be sure of finding a file of our paper open to their free inspection at the office of Messrs. Rowell & Co., whenever they happen to be in New York and want to read the news from home.

**ST. STEPHEN'S YOUNG WOMEN'S ASSOCIATION.**—The first regular meeting of the Young Women's Association in connection with St. Stephen's congregation, Montreal, was held on Wednesday evening last in the basement of the church, Rev. W. B. Curran in the chair. Two essays, one on Music, and another on the Book of Genesis, were read by members of the association; after which, recitations and readings, interspersed with singing by the choir, under the direction of Miss Swaine, (organist of the church) brought the evening's entertainment to a close.

last chapter on this subject, J. C. Ryle, appears in this week's *Observer*. We have not space in this issue to review those "papers," but we shall take an early opportunity of doing so.

**TO CORRESPONDENTS.**—Letter received from "Constant Reader," Montreal, cannot be inserted as the writer omits enclosing his name.

#### LITERARY NOTICES.

We have received a copy of two able treatises by Mr. B. Homer Dixon, one on the Lord's Supper, and the other on Turning to the east. They both evince considerable research, the results are stated with a candour and simplicity which, in these polemical times, are as refreshing as they are rare. We shall return to the consideration of Mr. Dixon's pamphlet in a future issue.

A Treatise on "Bible Temperance" from the pen of one of our city clergy is in press and will shortly appear. The author, who has laboured very successfully in this cause, may be expected to give us some valuable thoughts on a subject on which we hear a good deal of random talk, and very little criticism. A communication to the above effect has reached us as we are going to press, and will appear in our next issue.

**VACANCIES IN ENGLAND.**—Weekly, near Kettering; income, £126; patron, the Duke of Buccleuch. Little Oakley, near Kettering; income £113; patron, the Duke of Buccleuch. Claybrooke, near Lutterworth; income, £45; patron, the Crown. Lutterworth; income, 585; patron, the Crown. Goathurst, near Bridgewater, income £378, patron Colonel Tynte.

### Correspondence.

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

#### POSTURES.

To the Editor of the Church Observer.

SIR.—The "Churchman" who writes in your last issue on the unhappy division caused in the Quebec Cathedral by the introduction of a change of posture during the reading of the offertory service, is naturally and properly anxious that a remedy should be applied; but, I apprehend, his suggestion that the Metropolitan or the Provincial Synod should be appealed to would be ineffectual, as there is no probability that either would favor the passing of a rubric or canon on the subject. The practice which was introduced, of standing during that part of the service, is almost unknown either in England or this country, and though not a matter of principle or of any great moment, was considered by a large portion of the congregation as one of those novelties which of late years have troubled the peace of many congregations. It was, consequently resisted, and its introduction was condemned at the ensuing Easter Meeting by a majority of three fourths of those present. Very improperly, and very unfortunately this part of the proceedings was suppressed in the published account of the annual meeting, as I feel assured many of those, who in deference to the Rector, had adopted the change recommended, would have considered the formal decision of the congregation against it as a sufficient reason for its discontinuance. A desire for peace alone prevented a newspaper discussion on the extraordinary alteration of the proceedings in the printed report.

I am convinced that the only effectual remedy would be for the Rector to tell the congregation, that as a suggestion, made with the best intentions, had unfortunately produced discord and division, which has continued ever since, he would thank them all to return to the old practice, which had prevailed in the church since it was built, and in which no one had ever for a moment imagined any irreverence could be discerned till this year.

ANOTHER CHURCHMAN.

Quebec, 24th Oct. 1870.

[Our correspondent is not strictly correct in his allusion to the practice being introduced, as it is un-

#### ENDOWMENT FUND.

To the Editor of the Church Observer:

SIR:—Permit me, through the columns of your paper to acknowledge the receipt, during the past year, of the following sums by the Treasurer of the Synod, in aid of the Sorel Endowment Fund. Yours truly,

WM. ANDERSON.

Sorel, 24th Oct. 1870.	
Edw. Carter Q. C.—M. P. P. Montreal.	\$100.
Wm. Cowie, Montreal.	10.
Major Campbell, C. B. St. Hilaire.	10.
A. Friend, Sorel.	240.
John Forgraves, Sorel.	15.
D. Finlay Sorel.	20.
Mrs. Hall, Sorel.	20.
Dr. Johnston, Sorel.	20.
Wm. Lunan, Sorel.	20.
A. Martin, Sorel.	20.
Thos. Nettleton, Sorel.	20.
Thos. Woolley, Sorel.	32.
	\$527

### Church News.

#### CANADIAN.

##### DIocese of Ontario.

**CHRIST CHURCH, CATARAQUI.**—The new Christ Church, Cataraqui, was consecrated on Sunday 16th with appropriate services, his Lordship the Bishop of Ontario presiding in the morning at 11 o'clock; Mr. Mulock, assisted by Rev. F. W. Kirkpatrick, in the afternoon at 2:30, and Mr. C. P. Mulvaney in the evening at 7. The choirs of St. George's Cathedral and St. Paul's Church combined were in attendance in the afternoon; and the building was completely crowded with persons, numbers being obliged to return home, unable to gain admission. A collection was taken up at each service in aid of the building fund. Two children were baptized, one in the forenoon and the other at the evening service. Total offertory for the day, \$81.

**CONFIRMATION AT LANARK.**—Special notice attaches to the Confirmation lately

held in this village, as it was the first occasion on which the impressive rite was performed at Lanark. His Lordship the Bishop, who was accompanied by the Rev. J. A. Preston, M.A., of Carleton Place, arrived at Lanark on the evening of Wednesday, the 12th inst., and was the guest of Thomas Watchorn, Esq., of the Clyde Woollen Mills.

The services on Thursday commenced with the consecration of the church. The Rev. A. Fisher, incumbent, having read a petition signed by himself, Messrs. John Jackson and Thomas Watchorn, churchwardens, and others, His Lordship proceeded to consecrate the building, the deed of consecration being read by the Rev. J. A. Preston. The church, which is very commodious, and, to the credit of our people, entirely free from debt, stands on a piece of land granted for the purpose by Mr. W. Manahan. At the Confirmation twenty-three candidates were presented by the Incumbent, and his Lordship, after the laying on of hands, preached a most suitable sermon from Exodus xii. 26. It was not our own people merely who were impressed with his Lordship's discourse, but also a large number of persons who belong to other churches. The Holy Communion was administered to between thirty and forty persons, all the candidates but two partaking. The services terminated with the consecration of "God's Acre."

His Lordship, whose visit we shall long remember with gratitude and pleasure, left Lanark in the evening for Bell's Corners.

#### DIocese of Huron.

**INTERESTING CEREMONY.**—The members of the Confirmation Class of St. Paul's Church, Woodstock, in token of the interest manifested in their spiritual welfare by the Curate, Rev. C. Bancroft, presented that gentleman with a magnificent copy of the Holy Bible on Wednesday last. In addition to the language of the class, the venerable Rector enlarged on the happy relationship evinced in the action, and in the successful labours of his assistant. The following is a copy of the address:—

*Reverend and Dear Sir,*—On behalf of the Confirmation Class of St. Paul's Church—of those privileged, on a late occasion, to receive the Scriptural rite of Confirmation and partake for the first time of the eucharist—in grateful acknowledgement for the assiduous attention bestowed on our spiritual welfare, and as a slight recognition of your personal regard for us individually—we are privileged to solicit your acceptance of this copy of the Word of God. The occasion to which reference has been made, is, to us, an important one. May we, in our walk through life, and in our attendance on the means of grace—the doors of which through your labours have been opened to us—appreciate the great sacrifice, and your endeavours; so that when "life's fitful fever" is to close, we shall not have mis-spent the opportunity accorded, or proved unmindful of the teachings of our esteemed Rector; rather that through our efforts for the Cross we sustain his and your hands in supplications for a more complete realization of our duties.

The Rev. gentleman in accepting the valuable gift acknowledged the considerate and timely presentation in language of affection, and with an earnestness that gives promise of lasting usefulness among the members of St. Paul's Church, especially with the youthful portion.

**WESTMINSTER SCANDAL.**—Archdeacon DENISON writes to an English contemporary as follows:—The 'Westminster Scandal' is one of the many marked features of A.D. 1870. Out of it have come, and are coming, protests not a few, combining names of very opposite theological colour; and showing that, however men may differ about the manner whereby the one atonement of our Lord Jesus Christ is applied to the souls of men, there is, so to speak, but one mind amongst us about the atonement itself, and about the Divine Person who, 'by taking the manhood into God,' made the atonement once for all upon the cross. But upon the point of who it is that is primarily and principally to blame, who it is that is primarily and principally responsible for the 'Westminster Scandal,' there appear to be many minds. Some say it is the Dean of Westminster, and no doubt if it had not been for the Dean of Westminster there would have been no 'Westminster Scandal.' But still this does not go to prove that he is primarily and principally responsible for it, which is what is wanted to be ascertained. Others say it is the Committee of Revisionists who co-

opted into their number Mr. Vance Smith and so enabled the Dean to invite him to receive the Holy Communion. But this, again stops half-way. Who was it that made it possible for the Committee to co-opt Mr. Vance Smith? This is the question. Others say it is the Bishops, who, if they could not prevent the act of the Dean, might, at least, upon its being done, have taken prompt measures, 'unanimi consensu,' to vindicate the church from the sin and scandal of it. And truly, among many lamentable spectacles and signs of the time, there is none more lamentable and filled with fear than the general tone and attitude of the Bishops upon this matter in convocation and out of it." The Archdeacon's conclusion is that the sin and the scandal rests with the two Houses of Convocation of the Province of Canterbury.

#### ENLARGEMENT

### THE GAZETTE.

THE undersigned, formerly publishers of the *Hamilton Spectator*, having removed to Montreal and become Proprietors of the *THE GAZETTE*, have greatly enlarged and otherwise improved it,—it being now printed on new type from the Foundry of C. T. Palsgrave & Co.

#### THE EDITORIAL DEPARTMENT

Is under the charge of able and experienced writers, who have already earned a high reputation in the field of journalism. Editorials are furnished upon all the live topics of the day, by experts in different departments of literature and European, American and Dominion Politics. Public questions are discussed solely in the public interest, and in a tone of fearless and independent criticism.

#### THE COMMERCIAL REPORTS.

The Publishers fully recognize the supreme importance of accurate and full Commercial Reports in a newspaper aspiring to leadership in the great Commercial Metropolis of the Dominion, and have completed arrangements which will make the Commercial columns of *THE GAZETTE* immeasurably superior, in fullness and accuracy of information, to those of any other paper published in this city. By the employment of first-rate talent in this important department, *THE GAZETTE* will be made a necessity to merchants in all parts of the Dominion interested in the Commerce of Montreal.

#### THE LOCAL DEPARTMENT

Of *THE GAZETTE* will comprise a full record of every event of importance occurring in the city, Legal Intelligence, Sporting News, Reports of Meetings, etc., prepared by gentlemen well skilled in the various departments.

#### THE TELEGRAPHIC NEWS.

Of *THE GAZETTE* is very full, and includes Special Dispatches from all parts of the Dominion.

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The ablest Editorials,  
The most reliable Commercial Reports,  
The fullest Telegraphic Despatches,  
The best Local News,  
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The choicest Literature,  
Affording to the reader each morning a complete synopsis of

#### CONTEMPORARY EVENTS THROUGHOUT THE WORLD.

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*THE GAZETTE* is immeasurably superior to any other paper in Montreal, having a larger circulation than all the other English morning papers published in this city combined.

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Notwithstanding the very great improvements in *THE GAZETTE*, the price will still remain the same. It will be sent by Mail at \$6.00 a year, or \$5.00 when paid strictly in advance, and will also be furnished in the city, and by News Agents, to whom it is sent by Express, at TEN CENTS A WEEK.

#### THE WEEKLY GAZETTE

Will also hereafter appear in greatly enlarged and improved form, and special pains will be taken in the selection and arrangement of its matter, so as to give an interesting and complete epitome of the week's news.

*THE WEEKLY GAZETTE* will continue to be aimed to subscribers at \$1 a year, payable strictly in advance.

#### SPECIAL TO CLERGYMEN.

Following an old custom of *THE GAZETTE*, we will continue to supply it to Clergymen at a reduced rate. The *DAILY* will be sent for \$4.00 a year, or six copies of the *WEEKLY*, in a Club, for \$5.00; but this reduction will only apply where the subscription is paid absolutely in advance. In all other cases, the regular prices will be charged. The reduced rate simply covers the cost of the paper in its enlarged form.

Orders addressed as under, and registered, will be at our risk.

T. & R. WHITE,  
171 ST. JAMES STREET.

Montreal, 9th September, 1870.

#### ST. GEORGE'S CHURCH.

NOTICE is hereby given that the Church Wardens are prepared to receive applications from those desiring PEWS in the above Church. Such applications to be made in writing to either of the undersigned Churchwardens.

C. S. BLACKMAN,  
A. F. GAULT,

Montreal, Oct. 1871.







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

Table with columns for COMPANY, No. of Policies, Amounts, and other financial data for various life insurance companies like Canada Life, Commercial Union, etc.

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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.

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CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 1847. Assets (brought down to a strict valuation) as at 30th April, 1870 \$1,090,098.50

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