

Church Observer

G M Evans

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

Vol. III.—No. 48.

MONTREAL, WEDNESDAY, DECEMBER 7, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

HE KNOWS.

I know not what will befall me! God hangs
a mist over my eyes;
And o'er each step of my onward path He
makes new scenes to rise,
And every joy He sends me comes as a
sweet and glad surprise,
I see not a step before me, as I tread the
days of the year,
But the past is still in God's keeping, the
future His mercy shall clear,
And what looks dark in the distance, may
brighten as I draw near.
For perhaps the dreaded future has less bitter-
ness than I think;
The Lord may sweeten the water before I
stop to drink,
Or, if Marah must be Marah, His name will
stand beside its brink.
It may be there is waiting for the coming of
my feet,
Some gift of such rare blessedness, some joy
so strangely sweet,
That my lips can only tremble with the
thanks I cannot speak.
O restful, blissful ignorance! 'Tis blessed
not to know,
It keeps me quiet in those arms which will
not let me go,
And hushes my soul to rest on the bosom
which loves me so.
So I go on not knowing! I would not, if I
might;
I would rather walk on in the dark with
God, than go alone in the light,
I would rather walk with Him by faith, than
walk alone by sight,
My heart shrinks back from trials which the
future may disclose,
Yet I never had a sorrow but what the dear
Lord chose;
So I send the coming tears back, with the
whispered word "He knows."

Family Circle.

A GERMAN STORY

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western bank of the river you may see lifting its ancient towers on the opposite side, above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.
It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the old Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"
The gentleman said that he knew nothing about God, for he had never seen him.
The Baron did not notice at this time what the gentleman said, but the next morning took occasion first to show a beautiful picture which hung on the wall. "My son drew that picture," said the Baron.
"Then your son is a very clever man," replied the gentleman.
Then the Baron went with the visitor into the garden and showed him many beautiful flowers and plants.
"Who has the ordering of the garden?" said the gentleman.
"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."
"Indeed," said the gentleman, "I shall think very highly of him soon."
The Baron took him into the village, and showed him a small neat cottage, where his son had established a school, and where he caused all the poor children who had lost their parents to be received and nourished at his own expense.
The children in this house looked so

happy and innocent that the French gentleman was very much pleased, and when he returned to the castle he said to the Baron:—

"What a happy man you are to have such a good son!"

"How do you know I have a good son?"

"Because I have seen his works, and I know that he must be both clever and good if he has done all you have shown me."

"But you have never seen him."
"No, but I know him very well, because I judge of him by his works."

"You do; and please now draw near to this window, and tell me what you observe from thence?"

"Why, I see the sun travelling through the sky and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods; and I see pasture grounds, and orchards and vineyards, and cattle and sheep feeding in green fields, and many thatched cottages here and there."

"And do you see anything to be admired in all this? Is there anything pleasant or lovely or cheerful in all that is spread before you?"

"Do you think that I want common sense? or that I have lost the use of my eyes, my friend?" said the gentleman somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of His handiwork as are now before you? Let me never hear you, my good friend, again say that you know not God, unless you would have me suppose that you have not the use of your senses."

THE FIRST SABBATH.

The sixth day of creation was drawing to a close. The sun had completed his course. The darkness of evening began to extend over the young earth. The first-born son of creation stood on a hill of Eden, beside him Eloah, his gardian angel and attendant.

All the while it grew darker and darker about the hill. The twilight changed into night, and wrapped as in a misty veil the heights and valleys. The song of birds and the happy sounds of animals were hushed. Even the playful breezes seemed to fall asleep.

"What is that?" asked the man in a low voice, of his heavenly attendant. "Is the young creation coming to an end, and about to sink again into its ancient nothingness?"

Eloah smiled and said: "It is the rest of the earth."

Now shone out the heavenly lights. The moon ascended, and the host of the stars came forth in serene brightness.

The man looked up toward heaven with delighted surprise; but the angel looked down well-pleased upon the up ward gazing son of earth. The night became stiller; the nightingales sang in clearer and louder tones.

Eloah touched the man with his staff. He laid himself down on the hill and slept. The first dream came to him. Jehovah made for him a female companion.

When the morning dawn began, Eloah touched the sleeper. He awakened and felt himself filled with strength and life. Out of the twilight arose the hills and valleys; the young light came down and danced upon the waves of the stream of Eden; the sun ascended on high and brought the day. The man beheld his newly created wife, the mother of the living. Wonder and happiness filled his heart.

"See!" said Eloah, "out of rest is born the god-like. Therefore shalt thou hallow this day to rest and to god-like ends."—*Krummacher.*

Ecclesiastical News.

GREAT BRITAIN.

—According to the latest accounts, the Venerable Archdeacon of London is gradually sinking.

—For the first time since the Reformation, Oxford city has a Romanist Mayor. The new sheriff is a Nonconformist.

—The first Conference of clergy and laity for the diocese of Bath and Wells has just been held with much success.

—It is asserted that Exeter Hall and the premises westward are to be purchased for the purpose of building a large hotel.

—The Archbishop of York at a confirmation at Hull, lately administered the rite to 497 young persons—204 males and 293 females.

—A notice has been put up at St. Giles's Church, Camberwell, London, announcing that at the commencement of the service all vacant seats are open to any parishioner.

—The Archbishop of Canterbury will, on the advice of his medical attendants, spend the winter in Italy, most probably at St. Remo, so well known to travellers by the Corniche-road.

—The debt on the church of St. Luke, West Hackney, is now paid. The Rector, the Rev. Richard G. G., being ably seconded by his congregation, has effected this in one year.

—The new church of St. Stephen, Walworth, is approaching completion, but the need of 1,000l. retards the consecration. The vicar-designate, Rev. G. Copeland, is raising a shilling subscription among the inhabitants.

—Conferences on lay help in Church work, in connection with the Bishop of London's Association, will be held on Monday next, the 21st inst., at St. Stephen's Schools, Whitechapel, and on Thursday, the 24th, at St. Saviour's, Londonwall.

—The movement for a simultaneous mission has received the approval of some of the most eminent of the Evangelical clergy in the diocese of London and Winchester, there being reason to anticipate "a great drawing together of different schools as the result."

—"It appears that our execution," says the *Rock*, "as to the literal execution of the faculty for the erection of chancel gates at St. Mary's, Taunton, was not unneeded. A Ritualist writer has already discovered that the faculty does not specify at what precise angle they are to be 'kept open.'"

—The Wardenship of St. Peter's College, Radley, has been filled by the selection of the Rev. Charles Martin, M.A., an Assistant-Master at Harrow, and one of the select preachers before the University of Oxford. Mr. Martin is a son-in-law of the Bishop of Salisbury.

—A handsome new church has been consecrated at Abington, Ireland, upon the site of the ancient Cistercian Abbey of Owney. It is constructed of white, red, and buff sandstone, after designs by Rawson Carroll, Esq., of Dublin, the style being geometric Gothic.

—We (*Rock*) regret to record the death of the Hon. and Rev. Leland Noel, Vicar of Exton, Rutlandshire, so well known and respected by Evangelical Churchmen. He was the son of Sir G. Noel Noel, Bart., brother of the Hon. and Rev. Baptist Noel, and uncle of the Earl of Gainsborough, and the Hon. Gerard Noel, M.P.

—Sir T. G. F. Hesketh, Bart., M.P., has agreed to defray the cost of heating apparatus and other extras in connexion with the new church at Rufford. Sir Thomas previously gave 1,000l. towards the building fund, and also provided stained glass windows and other articles necessary for the interior of the sacred edifice.

—The Rev. W. Keane, Rector, Whitby, preached a funeral sermon on the death of Mr. Ralph Greenbury, who had served as parish clerk for the long term of sixty years, during which time he had seen the appointment of four Archbishops, four Incumbents of the Whitby parish, the reign of four

sovereigns, and had attended 20,000 funerals.

—It is announced that the revisers of the New Testament Company have concluded their fourth session. The number of members present on most of the days was twenty-two. The Bishop of Gloucester presided. Greater progress was made than at any former session. The Archbishop of Canterbury paid a visit to the Company.

—A memorial to the Rector of Liverpool is in course of signature, asking for an alteration of the time of daily service at the parish church, and an extension of the same to St. Nicholas; also that those churches may be declared open for private prayer throughout the whole day, and the Holy Communion administered every Sunday.

—The Rev. Dr. Hannah, late Warden of Trinity College, Glenalmond, and Bampton Lecturer at Oxford in the year 1863, has just been appointed by the Bishop of Chichester, Vicar of Brighton. Besides his Bampton Lectures, Dr. Hannah is the author of a volume of *Discourses on the Fall and its Results*. He has also edited several of our old English poets.

—Some excitement has prevailed during the week through rumours of a sermon lately preached by "Father" Morse, at St. Paul's, Lorrimer-square, upsetting all generally received theories about heaven and hell; and earnestly recommending prayers for the dead. Extreme views would, by all accounts, appear to have been advocated in strong terms.—*South London Press.*

—Madagascar, hitherto included in the diocese of Mauritius, is to be a separate See. The first Bishop will be the Rev. Robert Hall Baynes, M.A., of St. Edmund Hall, Oxford, Vicar of St. Michael's, Coventry. The Bishop-designate took his degree at Oxford in 1856, and has held the curacy of Christ Church, Blackfriars-road, the incumbency of St. Paul's, Whitechapel, and the incumbency of Trinity Church, Maidstone.

—The foundation-stone of a new church, to be dedicated to St. Matthew, has been laid on a piece of ground nearly opposite the railway station, Commercial-road, Stepney. The site will cost 1,250l. The Rev. J. Harris will be the incumbent. Addresses in favour of church extension were delivered by Mr. E. Coope, the Rev. J. Bardsley, and other gentlemen.

—The Rev. Orby Shipley complains that the newspaper extracts of his scheme do not, on all points, impart the intentions of the writers. He intends to publish the plan, not, as would naturally be expected, in a pamphlet, but as an appendix to a volume shortly to be issued by Messrs. Longman. The curious will therefore have to buy a volume which they do not want for the sake of a few pages they do desire to see.

—The following arrangements for general ordinations have been made:—On the Fourth Sunday in Advent, 18th December, by the Archbishop of York and the Bishops of London, Winchester, Durham, Bath and Wells, Ely, Exeter, Gloucester and Bristol, Lichfield, Lincoln, Oxford, Salisbury, Bangor, St. Asaph, Chester, and Ripon. On the 5th March, 1871, by the Archbishop of Canterbury; and on the Sunday after each Ember week, by the Bishops of Norwich, Worcester, Rochester, and Hereford.

—The Foreign Office authorities state that steps are being taken with a view to furnish the Italian Government with a list of religious establishments at Rome belonging to British subjects, and an account of the property attached to them, the Italian Government having expressed a desire to be supplied with this information. Monsieur Visconti-Venosta has given the most emphatic assurance that all property belonging to British subjects would be respected by the Italian Government.

—The Right Rev. Bishop of Bath and Wells has consecrated the new church of St. Mary, at Walton, near Clevedon. The building is erected from the designs of

Mr. Norton, on the site of what was formerly St. Peter's Church, which has been lying in ruins from time immemorial. The building will accommodate about 300 worshippers, and the total cost has been about 3,000*l.*, nearly two-thirds of which is borne by Mr. R. Godwin, a large land-owner in the neighbourhood. The Bishop has also re-opened the parish church at Wembdon, near Bridgwater, which having been burnt down in 1868, has just been rebuilt, at a cost of 1,250*l.*, of which little more than 100*l.* remains to be subscribed. The new church has been considerably widened, and will now seat 360 persons, being about 100 additional.

Some alterations having been proposed for St. Michael, Highgate, church, an opposition circular was issued, the alterations being generally considered in Highgate to be unnecessary, expensive, and intended to offer facilities for public worship of a more Ritualistic description. The Vicar and churchwardens therefore abandoned this part of their scheme, and resolutions, having reference merely to the re-seating of the church, and alterations in the ecclesiastical furniture, and to the improvements in the warming and ventilating, were submitted. They were, however, rejected, and an amendment for the consideration of the warming and ventilation question alone at the Easter vestry was adopted.

THE CHURCH IN WALES.—The position of the Church in Wales is awakening serious attention. The Rev. J. Griffiths, Rector of Merthyr, asserts that the weakness of the Church in Wales is that her common people worship in one building, and her wealthy people in another; or, at best, if in the same building, they rarely or never worship together. It is also said that as a rule, she draws her clergy from one source, and almost from one district. Canon Perowne says that of 170 young men who entered Lampeter in seven years, sixty-one were from Cardiganshire, and twenty-nine from Carmarthenshire, the neighbouring county; the remainder were from various parts of Wales, and some few from England. As to attainments, 119 had received some sort of education at some of the Welsh grammar schools, 14 at English schools, and 37 at schools not ranking as grammar schools. With respect to social position, 77 were sons of farmers; 28 of tradesmen; 16 of clergymen; 3 of gentlemen without profession; 3 of schoolmasters; 1 a banker's son; the remaining 25 of various occupations, between tradesmen and professional men; one only being the son of a labourer. Of the qualifications of the young men generally, apart from their knowledge of Latin and Greek, the Canon says:—"Of the English language, English history, English literature—on all these subjects, judging from the men who come to this college, there is the profoundest ignorance." It is urged that the upper and middle classes of Wales should train their sons for holy orders, and take proper care that they have a thorough knowledge of the Welsh language; there would then be no lack of good and fit men to serve the Church.

LORD ROBERT MONTAGU'S PERVERSION TO ROME.—A statement appeared in the *Times* and other papers some time since to the following effect:—"One of the principal residents of this watering place (Folkestone), Lord Robert Montagu, has, it is stated, within the last fortnight, publicly gone over to Rome." As the noble lord is one of the members for Hunts, the Hunts Protestant Association directed their secretary to ask his lordship whether the statement had "any foundation in truth." Upon this being done, Lord Robert wrote to the secretary to ask him—(1.) With what object, and with what intention, the question was asked? (2.) What religion he professed? (3.) Whether he acknowledged the fundamental principle of Protestantism, viz., the right of private judgment? and, (4.) Whether he considered that religion is inseparably connected with politics? Mr. Adams, in reply, objected to these personal questions, but courteously gave answers on his own part, and again asked, on behalf of his association, for a "direct and conclusive reply" to the question contained in the resolution which he had the honour to forward to his lordship. No answer having been received for some days, a reminder was sent, which elicited from Lord Robert the declaration, "I am a Roman Catholic." In reply to this, the secretary expressed his sorrow at the avowal, and the association passed a resolution asking Lord Robert Montagu to resign his seat in Parliament, the Protestant

county of Huntingdon not considering itself properly represented by a Roman Catholic member.

—A great Protestant demonstration has been held at Preston, at which 700 persons sat down to tea. The Vicar, Rev. J. O. Parr, presided, and some excellent speeches were made on the occasion.

LAY HELPERS.—The following is the form of commission given by Bishop Fraser to the lay helpers whose appointment we noticed last week:—James, by Divine Permission, Bishop of Manchester, to our well-beloved in Christ —, Greeting: We do by these presents grant to you (of whose faithfulness and competent knowledge we are well assured), our commission to execute the office and perform the duties of a Reader, in the parish of —, within our diocese and jurisdiction, on the nomination of the Reverend —, clerk, you having first made before us a declaration of assent to the doctrine and formularies of the Church of England and a promise of obedience to the Bishop, and we do hereby authorize you (subject to the direction of the Incumbent of the said —) to visit the whole and the sick therein, and to read and explain the Word of God to them; and further, when the said Incumbent shall require, to read the appointed lessons in the said Church; and also to read publicly within the — such portions of the Book of Common Prayer as the said Incumbent shall appoint, and also in the same place to read and explain such passage of Holy Scripture, or to read such godly Homily or discourse as the said Incumbent may approve; and further, to discharge such other duties in the said — as the Incumbent may direct, and as by a layman may lawfully be done: and we do hereby certify and declare that this our Commission shall remain valid and have full force and authority, until either we revoke the same at the instance of the said Incumbent, or of our own mere will and pleasure, or a vacancy of the benefice shall occur. And so we commend you to Almighty God, whose blessing and favour we humbly pray may rest upon you and your work. Given under our hand and episcopal seal this — day of — in the year of our Lord one thousand eight hundred and —, and of our consecration the —.

PREBENDS IN ENGLAND.

ADAMS, Rev. W.; R. of Stockton.
 AYLESBURY, Rev. W.; C. of Sandown, I. of Wight.
 ALDWITH, Rev. J.; R. of Rodington, Salop.
 ALLEN, Rev. V. J. T.; R. of Dalton-le-dale.
 DELL, Rev. R.; V. of St. Peter, Birmingham.
 HESSEY, Rev. Dr. J. A.; Exam. Chap. to Bp. of London.
 HEWITT, Rev. T.; R. of Preston, Suffolk.
 HOLMAN, Rev. W. H.; R. of Iwade, Kent.
 HANNAH, Rev. Dr.; V. of Brighton.
 HARRIS, Rev. P. S.; C. of St. Mary's, Warwick.
 HILL, Rev. T. F.; V. of Coundon, Ep. Auckland.
 JONES, Rev. P.; V. of Llanddons, Anglesey.
 LAURENCE, Rev. R. G.; V. of Tong, near Shifnal.
 MILLER, Rev. G.; V. of Holy Trinity, Westminster.
 OTLEY, Rev. J. B.; Rural Dean of E. Attley.
 PHILLIPS, Rev. S.; V. of Pulham St. Mary.
 RAWLINS, Rev. J. A.; C. of Charleote, Warwick.
 REPLEY, Rev. F. N.; R. of Hartford, Hunts.
 TIDLER, Rev. A.; V. of St. Barnabas, Bristol.
 WATSON, Rev. W.; V. of Yarncombe, Devon.
 WOODHOUSE, Rev. O. G.; V. of Minsterley, Salop.

CHURCH INSTITUTION.—A Church defence meeting was held at Exeter, on Tuesday, the Right Hon. the Earl of Devon presiding. Sir Stafford Northcote, M.P., apologising for his absence, wrote:—"I wish much that the Church's case could be fairly put before the people in a simple form, and in a temperate spirit, without disguising the real difficulties of her position or ignoring the real claims of those who dissent from her communion. I have a strong conviction that if the people would look at the question as a whole, they would, by a very large majority indeed, desire to keep up the Establishment." Sir Massy Lopes, M.P., Sir Laurence Palk, M.P., and Mr. Kekewich, M.P., wrote, approving of steps being taken to meet the attacks of the Liberationists. The Rev. E. P. Arnold, of the Education Department, wrote:—"The clergy are the very body whose status and pecuniary prospects are involved in the attacks of the Liberation Society. It appears to me, therefore, that it would be better for us of the clergy not to mix ourselves up in a political struggle which so nearly concerns ourselves. It is of little use for a party of lambs to memorialise the wolf not to eat them. Agitation should be left to the laity, for it is in fact a lay question. Our proper business appears to me to endeavour to make the Church beloved by the people, so that they shall not wish for its disestablishment." The meeting was addressed by the Earl of Devon, who strongly urged Churchmen to unite in resisting the attack that surely would be

made upon the English Establishment; and he was followed by Mr. J. H. Kennaway, M.P., Prebendary Harris, and Archdeacon Freeman. Resolutions were adopted pledging the meeting to maintain the connexion between Church and State.

UNITED STATES.

—A meeting was held in St. Luke's on Sunday evening, 13th Nov. on behalf of the Philadelphia City Mission. Bishop Stevens, Dr. Howe, the Rev. Mr. Darborow, and others of the clergy were present. Addresses were made by the bishop, Dr. Howe, and Mr. Darborow. From the first semi-annual report, it appears that the mission now employs, wholly or in part, the service of six clergymen and eleven lay assistants. During the past six months they have made 5,825 visits; 360 sermons and addresses; baptized 44; officiated at 61 funerals and 62 marriages; 8 churches and halls are used for services, and twelve public institutions. They have occupied 21 mission stations, and opened 3 Sunday schools with 150 scholars. This among a population for the most part destitute of church privileges. One of the most promising branches of the mission is that devoted to the Germans. A Sunday-school and night school have been established for them, and are well attended.

Bishop Huntington has issued a most eloquent pastoral on the subject of systematic giving. He asks the church to double this year the amount given last.

ALBANY.—The convocation of Ogdensburg met in Trinity church, Potsdam, on the 22nd of November. In addition to the bishop of the diocese, there were present of the clergy Messrs. Babcock, Goss, Hall, Hobbie, Hopkins, Kidney, Pennell, Potter, Prout, Randall, Rich, Stewart, the Rev. Messrs. Johnson and Hilliard of the diocese of Central New York, and the Ven. Archdeacon Patton of Ontario, with delegates from several parishes.

MICHIGAN.—The regular semi-Annual Missionary meeting of the diocese, was held in St. Mark's church, Coldwater, on the 16th and 17th of November. The afternoon of Wednesday was devoted to Dr. Tustin, who, as a missionary to the Swedes from this diocese, interested us in a graphic account of his labors, researches and prayers among that people. He has already conducted to their future settlement in this State, the vanguard of the coming army. And in order to secure to them the immediate services of the church, the bishop has pledged \$200 towards the salary of one of their countrymen, soon to be ordained priest, and transferred to this diocese. Thursday forenoon was occupied in the discussion of missionary work in general. The subject of systematic giving and a weekly offering, was thoroughly canvassed. Judging from the tone and force of addresses made, we argued, if a tithe of missionary spirit evinced could only be infused into the hearts of the laity, the treasury of the church would soon be filled. Out of this animated discussion came the suggestion, by Dr. Gillespie, of a service commemorative of the establishment of the church in Michigan. The hope was indulged that such a devise might very materially aid in stimulating the laity to give largely toward the object in view—the endowment of the Episcopate. The suggestion was hailed as fitting, and resulted in the following resolution:—

"Resolved. That this missionary convocation would commend to the attention of the missionary committee the important fact that the year 1871 is the fiftieth year of the formation of the church in this diocese, and that they be requested to take order concerning the same."

In the evening, the children of the Sunday school were addressed by several of the clergy, after which the rite of confirmation was administered to the class presented by the former rector of the Parish, Rev. Gen. P. Schetky, D. D.

COLORADO.—The second convocation of the clergy of the Missionary Jurisdiction assembled in the Cathedral church of St. John in the Wilderness, on the 16th ult.

On Sunday Schools; the chief point of discussion is the difficulty of obtaining a suitable liturgy and hymnal. Wm. H. Lynd offered the following resolution, which was adopted: Resolved, that the Rt. Rev., the Bishop be requested to prescribe a uniform system of management and instruction for the Sunday Schools of his jurisdiction.

On the State of the Church: This may be best described as encouraging, and we

may well congratulate ourselves. Upon the clergy, individually, moderation and conservatism is urged. The work of the church in this jurisdiction is too tremendous and absorbing to allow any time or words to be given to internal dissensions.

On Parish Schools: These are essentially and emphatically important. The mode of conducting them must be determined in a great measure, by local circumstances. Policy requires that, as a rule, the parish school need not be too positively a church school at first, owing to heterogeneous materials which compose society in this country; inasmuch as every shade of religious and irreligious opinion is represented, caution and moderation should be used in communicating ecclesiastical and religious instruction; it must not be forced, but must grow naturally, and by example rather than precept.

NEVADA AND ARIZONA.—From the *Annual Report of the Missionary Bishop.*—My consecration to the Episcopate took place in the city of New York, on the 13th of October, 1869. The four weeks following were occupied in making, to different congregations in New York and vicinity, a statement of the character of the work to which I had been appointed, and the assistance needed to carry it on. I also visited three of our Theological Seminaries, and addressed the students with reference to Missionary work at the West, and especially in Nevada. The middle of November I left New York, and on the 23rd arrived at Virginia City, the place which I make my home. There was at that time but one clergyman of our church in the State.

NEW HAMPSHIRE.—The remains of Rev. Dr. Ballard were brought to Hoskinton, his native town, for interment, and the burial took place on Friday morning, the 18th. The body was borne from the old Ballard homestead. Rev. Drs. Eames and Coit, Rev. Messrs. Hartgate and Harrison, in surplices, officiated as pall bearers, Bishop Niles in his robes, leading the procession. The committal was read by the Bishop, the prayers by Rev. Dr. Coit.

OHIO.—Sunday, the 6th of November, was a Red-letter day in the history of our beloved church in this city. Bishop Bedell set apart that day for visiting the two missions of the Church Guild, and those who had noted the work into which our laymen had thrown all their energies since last Easter could but feel gratified at the success which has crowned their efforts.

The Bishop visited Emmanuel Mission in the afternoon at 3 o'clock. This flourishing mission is situated in a very populous portion of the city, and where a church service had never been held till the Guild took the matter in hand. The Bishop preached and then administered the rite of Confirmation to four persons. In the evening Bishop Bedell proceeded to the other mission of the Guild, at Cummingsville. This is another populous suburb of this city, and is about seven miles distant from Emmanuel Mission, and largely attended. After the sermon the Bishop administered the rite of confirmation to four persons. Our services in Cummingsville are at present held in the Baptist Church, but it will not be long before we have our own church, as the necessary subscriptions are nearly completed. The Sunday School at this mission already averages an attendance of fifty scholars. Thus we record the result of six months work in the suburbs of this great city. To say that it was gratifying to Bishop Bedell, as well as to our church people, is using too inexpressive a term.

MISSOURI.—At a meeting of the Parish Missionary Society of Christ Church, St. Louis, on Wednesday evening last, our Bishop addressed the society on the subject of Diocesan Missions. Some of the facts, he related to us, are so encouraging that I am sure that churchmen in other parts of the country would be pleased to read about them, and to know how we are progressing in Missouri.

From fifteen to twenty churches are now being built in different parts of the State; when the Bishop took charge of the Diocese, two years ago, we had about twenty, so our strength, in that respect, is doubled. These have not had their foundations laid among luxuries and superfluities; no, they can tell of self-denials and privations on the part of laity as well as clergy. These churches are generally frame buildings, but they have been built on plans that have been tested by experience, and the objects in view in preparing

these plans, have been the obtaining of as much room as possible for the money, and the erection of a neat edifice without going into debt.

One small town had been visited by the Bishop, for the first time, about a year ago. He then urged the few church people (as he always does in such a case) to take steps toward the purchasing of lots. He thought that would be all they could do for some time, but now without any outside help, they have a church built and almost ready for consecration, and at the last visitation thirteen were confirmed.

In one of our cities, two years ago, there was one feeble missionary station; now it has three resident clergymen, and pay between four and five thousand dollars a year for salaries. A clergyman in another parish of the diocese has one church just finished and three being built in his jurisdiction. Many of the clergy have from six to eight stations under their charge. Since the Convention, in May, several clergymen have been received and four ordinations have taken place.

Our success was causing the Bishop anxiety; while churches are being built, the peoples' means are so severely taxed that they cannot give much towards the Missionary. Could we but help them now in a very short time they would be strong points. Now is the critical time. Every place in the Diocese have a few of those, are working hard and growing. The number of confirmations, last year, was larger in proportion to the number of clergy or communicants than any other diocese, and this year there will be still more. During every tour of the Bishop, new places are visited and work commenced in them.

Missions.

CENTRAL TURKEY. — Mr. Adams, of Adana, reports a tour in the eastern part of his station field. Starting from his "summer retreat, forty miles northeast of Tarsus," he visited Tarsus and Adana first, passing from Adana "across the plain and lower ranges of the Taurus hills," to Sis. "We reached Sis," he says, "on Wednesday morning. The town is situated upon the eastern slope of an isolated mountain in the plain, and contains about 4,500 souls. It was the capital of ancient Armenia, and was the imperial residence of its last king. In Sis resides one of the two patriarchs of the Armenian church. We called upon him and had a pleasant interview. He was reading when we entered, and his conversation proved him to be very intelligent. When informed of my nationality and the object of our journey, he made this singular statement: 'We have preached the word to these mountaineers for a thousand years, and all in vain.' He politely declined to consider this as any evidence that such teaching might have been essentially defective. We walked over the monastery, containing three hundred rooms and an immense church. The whole vast pile, though built of solid hewn stone, is rapidly going to ruin on every side. These rooms once full of priests and monks, are totally deserted, and, to our eyes, 'mene, mene, takel, upharsen,' glared from every wall. The library and treasury were inaccessible to us, though both are said to be very rich, each in its own line. We found one protestant, who affirmed that a missionary could easily gather a good congregation, while the Armenians repeatedly acknowledged that the power of their church was gone.

"Our course lay almost directly north all the next forenoon. A fine government road for ten hours, carried with no little skill across these mountains, added not a little to the pleasure of travelling. The scenery was magnificent, and would richly repay the amateur traveller. Many of the hills are largely blue anthracite limestone, with hard, fine grain, and glistening when fractured, in the upper beds, and a hard, white, cretaceous limestone lower down. Unmistakable evidences of coal, iron, and slate, abound. Our road for several hours steadily ascended, until about noon, when we reached the highest point, from which we looked down upon a vast sea of mountains, in a circle of perhaps fifty miles in diameter. I counted sixty-seven peaks, each struggling to overtop the rest while the valleys between looked as if old Night never took his departure, so deep and black did they appear. We halted for

rest a short distance down the mountain, near a spring, where we found some men from a long way to the north. They heard the gospel from Baron Hoher, for the first time in their lives, apparently, and in reply to our exhortations, the last words of one were, "What shall I do to be saved, if this is so?"

"Resuming our journey, we turned somewhat to the north-west, and commenced plunging down into the earth for two hours, when we found ourselves by the east branch of the Scihun. The grandeur of this river gorge is indescribable; and hastily glancing at what we never expect to see surpassed by its kind in nature, we turned sharply to the west, and clambered up the opposite mountains. As we were plodding along we saw, two miles or more to the west, that the sun was shining through a hole in the southern projection of a mountain. As we drew nearer, what was our astonishment and delight, in which we were joined by the natives, to perceive the profile of a Grecian face, as perfect as a painter could draw, less a light defect in the lower part of the chin. It required no imagination to see it. There it stood, perfectly cut in the eternal rock, and watching for the end of all things, as if it was the Genius of the mountains. It must be somewhere from 250 to 300 feet long. Directly beneath, upon a pedestal of rock, separate from the face, stands a small image, like a gentleman of olden times in small clothes, and leaning his head against the end of the huge nose above him, thus forming the whole above referred to. The whole is a great curiosity.

"As the daylight began to fade upon the mountains, we rode into Yeri Bakan, and pitching our tent outside the village, we soon had a crowd about us to see the first hat that had ever invaded their region. The villages contained about sixty houses. There are eight Protestant heads of families. Three or four years since, one of their number, who could read, returned from one of the large cities bringing a New Testament. He commenced reading it aloud, when a number declared that their worship was not according to the Word of God. They built a room adjoining the Armenian church, where they met to read and pray. The women, eagerly desirous to learn how to read, begged Mrs. Adams to come to their houses and tell them at least how to begin. Her stay among them was very pleasant, and we much regretted that we were obliged to leave them so soon.

"We left Baron Avedis here, and, resuming our journey, we called upon the governor at Beylan, who promised to protect our teacher, and all who wished to become Protestants in Yore Bakan. He is the most liberal Turkish official I ever saw. His accomplished manners, and fine European costume, made him seem sadly out of place. The new policy of the government, in sending men of the best culture and liberal religious opinions as pashas and governors into the most fanatical and rudest districts, cannot but have the best effect.

"The chief impression left upon my own mind is, that the people generally are far more ready to hear and read the gospel than is commonly supposed, i. e., the Christian populations. A knowledge of Protestant faith has found its way into the remotest corners of the land. The American churches should never resort to 'tabular views' to ascertain the success of their foreign missions, for it often happens that a missionary's strongest hopes lie quite outside of what makes the largest array of figures. As I write this, a conversation I had with Hagop Effendi occurs to me. He remarked: 'I have travelled a great deal among the Protestants of Syria and Turkey, and the strongest impression I have does not arise from the schools, books, or churches, as pledges that Protestantism is to be a success in Turkey, but from the prodigious extent to which the country at large is leavened by Protestant truth. The grandest results of your labors are not at all apparent.'

NORTH CHINA. — Since the letters were received which appeared in the *Missionary Herald* for September, relating to the massacre at Tien-tsin, the communications which have reached the Missionary House do not throw much additional light upon civil affairs in China, or the degree of danger to which the missionaries may be exposed. Up to the latest dates, matters seem to have been in an unsettled and unsatisfactory condition. No punishment had been inflicted upon the leaders in the

violence at Tien-tsin; but no further outbreak of violence is reported. Writing from Tien-tsin, on the 20th of July, Mr. Stanley says: "For the present—for how long?—all missions work is suspended. Excitement still runs high; not an arrest has been made; the natives would not consent to my going to the city; threats are still frequent." On a tour which he made to some distance south of Tien-tsin, in June, Mr. Stanley found encouragement at different places, baptized several individuals, found "large numbers of people in an unsettled state of mind, ready for a change," wanting something but not knowing what. He felt that were the country quiet and safe, that section would present an exceedingly interesting and hopeful field; but says, "now we must wait, and see what follows the Tien-tsin massacre. I hope for the opening of the whole country."

Writing again on the 1st of September, Mr. Stanley refers to excitement at Tien-tsin as having much increased again within a few days. Large numbers of troops had been gathering in and around that place, but it seems probable that all the preparations were "intended for the defensive only."

CASE OF REV. C. VOYSEY.

(Before the JUDICIAL COMMITTEE of the PRIVY COUNCIL.)

Mr. Voysey, having voluntarily admitted the authorship of the publications, sermons, &c., Sir Roundell Palmer argued the case on behalf of the promoter, enumerating the several Articles of Religion which the defendant was charged with having contravened, and also the points in which he had set at defiance the teaching of the Liturgy. In justification of the introduction of the latter authority, Sir R. Palmer referred to passages from the judgment in the Gorham case, and also to the language of Dr. Lushington, in which it was laid down that passages from the Liturgy containing dogmatic teaching might be referred to as authorities for the doctrine of the church. The learned counsel accordingly read various prayers and collects from the Communion Service and other portions of the Prayer-book, as to the Divine nature and authority of our Saviour, and said it was almost inconceivable that any person could continue to read such words as those in the daily service of our church, and at the same time hold and publish the opinions which were ascribed to the defendant. It was not like the ordinary case of some strong view taken by an individual as to some particular passage or passages of Scripture; the multiplicity and gravity of the references in the services of our church to the Divine nature of the Redeemer rendered it inconceivable that the meaning assigned by the defendant to the Articles could be reconciled with the expressive language of our public worship. In illustration of the views put forward by the defendant, Sir Roundell read and commented on various passages from the *Sling and the Stone*, and the published sermon of Mr. Voysey, and after having been engaged for nearly four hours in reading and commenting upon the passages extracted from the writings of the defendant, adduced some legal references to show that in the issue raised in this case the statute law strongly supported the law of the church. Acts of Parliament, for instance, passed in the reign of William and Mary, expressly maintained the doctrine of the Trinity, and penalties were declared against those persons who, having adopted the teaching of the church, afterwards, by writing, teaching, printing, denied the truth of Holy Scripture, or denied that the Scriptures of the Old and New Testaments were of Divine authority. In the prosecution of Tom Paine, again, various important principles were laid down upon the highest authority, establishing that, to debate and defame the principles of Christianity, was to attack the basis and framework of society. Where, therefore, the writings of a clergyman of the Church of England dealt with the Bible or with any one of its books in a manner wholly inconsistent with a recognition of its Divine authority, it was impossible to plead that this was an exercise of the liberty and license permitted by law to those who had signed the Articles of the Church of England, and at their ordination declared their belief in all the canonical Scriptures. Such writings could not be viewed as honest criticism of particular texts or impartial examination, whether particular passages were or were not genuine, or legitimate inquiry as to the authorship of some particular book. They were contradictory of the Scriptures themselves, and inconsistent with any high like honest belief in the value and authenticity of the book. The only sentence proportionate to the offence if the Court should be of opinion that it had been committed, was the sentence of deprivation, unless, indeed, there should be a retraction by the defendant.

The Solicitor-General having advanced other arguments on the same side.

Mr. Voysey was called upon for his defence. He said that the arguments of counsel were based on a conception of a clergyman's duty

remained in the church and taught as he had done solely because he believed that it was a clergyman's duty, as well as his right, to teach openly whatever he believed to be truth as drawn from the Holy Scriptures, according to the vows made in ordination, so long as he did not contradict any statement in the Articles and Creeds. In spite of all that had been so ably said, he still believed that he was guiltless of the charge of having said anything illegal, unless a principle entirely new should be laid down as to the legal limits of the liberty of clergymen. If he had been all this while under a mistake—if, in fact, it made no difference in the eyes of the law whether he had contradicted the Articles or not, and if he were bound to give equal prominence and force to every doctrine laid down in the formularies, regardless of his own persuasion of what would be best proved by Holy Scripture, then he should be ready, even without their lordships' sentence, to retire from a position the rights and duties of which he wholly misunderstood. But he could not yet bring himself to believe that he was mistaken. This trial, he contended, was the battle-field of two great parties, representing on one side most of the earnest traditionalists, and on the other most of the not less earnest and religious men whose thoughts were in harmony with the highest culture of the age and the latest conclusions of science. It was a mere accident, so to speak, that he had anything to do with it. Much as he might deplore that the cause for which he had hitherto suffered, and for which he was now in peril, had no worthier champion on the present occasion, he could not forget that he was the mouthpiece of hundreds of brother clergymen and of a very large and increasing host of laymen. From unmistakable public indications, and from an enormous mass of private correspondence, accumulated during the last five years, he had overwhelming evidence of the spread of those views which he advocated, and of the increasing interest taken by the clergy and laity of this country in the success of his cause. He was no longer bound to defend himself against any direct charges or indirect implications for calling into question the opinion that all persons dying impenitent, or out of the grace of God, were tortured everlastingly in hell, or that every statement in the Bible was to be accepted without question as true in fact or morality, or even in religion; for on all these points it had been declared that the church had laid down no definite law, and, therefore any opinion might be lawfully held. If he were charged with departing the Prayer-book, or calling into question particular passages, or even books of the Old Testament or the New, he had at once a sufficient defence in the words which Dean Milman concluded his *History of Latin Christianity*, in which he asserted his conviction that "the words of Christ, and his words alone (the primal indefeasible truths of Christianity) shall not pass away"—a proposition which left as unquestionable those words only which should be proved to have been really uttered by Christ; and not, for instance, those which concluding the second Gospel were now rejected on almost all hands as un-historical, and which, we were free to assert, contained statements not to be reckoned among the primal indefeasible truths of Christianity. As an example of the commonly received doctrines which he had attacked, he would cite the words of the late Bishop of Peterborough about October, 1864, that "the fourth utterance on the Cross, the cry of despair, revealed that after man had done his worst, words remained for Christ to bear. He had fallen into His Father's hands." The Archbishop of York, in his Aids to Faith, said:—"The clouds of God's anger gathered thick over the whole human race; they discharged themselves on Jesus only. He came to reconcile men and God by dying on the Cross for men, and bearing their punishment in their stead" (language which was not justified by the Articles); and further "So long as we believe that the wrath of God, because of our disobedience, fell in the shape of affliction on Him who had so acted as to please God, the terms in which it may be expressed may be suffered to vary." It was certain that these views, and the ideas embodied in them, were not imposed on any one by the Articles or formularies of the Church of England, which nowhere spoke of the wrath of God as falling upon Jesus, or of His suffering in our stead.

Lord Chelmsford: But if you show that these persons have contravened the Articles of the Church how will that justify you?

Mr. Voysey: I assume that all these writers are irreproachable, and that my writings ought to stand on the same footing.

After a large amount of similar argument, the Lord Chancellor said that they could not call upon the counsel for the respondent to govern all the arguments which had been advanced by the appellant, excepting in so far as he might wish to refer to any points upon which the appellant may have touched. The Solicitor-General made a few observations of a general character, maintaining that Mr. Voysey ought to have adhered to the doctrine laid down in the formularies of the church to which he professed to belong, and the Lord Chancellor then said that their lordships would take time to consider their decision.

THE CHURCH OBSERVER

Published every Wednesday.

Terms of Subscription: (\$2.00 per annum, in advance)
 Clubs of Ten, \$1.50
 Single Copies, 5 cents

ADVERTISING RATES.

Ten lines and under, one week	\$ 2.00
one month	5.00
three months	12.00
six months	21.00
Professional Cards of five lines, per annum	10.00
One Square of twenty-two lines, per annum	25.00
Quarter-column, per annum	40.00
Half-column	60.00
Column	100.00

GEO. F. ROWELL & CO., 40 Park Row, New York
 S. M. PATTENBELL & CO., 37 Park Row, New York
 Are the sole Agents for this paper in that city, and are authorized to contract for inserting advertisements for us.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, DEC. 7, 1870.

ROMAN CATHOLIC JUDGES.

The incompatibility of Romanism and enlightened civil society promises to be well illustrated by the time the Guibord case is decided. At every stage of this celebrated *affaire* facts are elicited which, though attracting little attention now and here, will not be passed over by students of ecclesiastical and political history. That Rome claims absolute lordship over the intellect as well as the religious practice of all men, that she treats as null and void all ordinances which society, independently of her, may frame for its protection, that she claims to be above control alike in secular and spiritual affairs—the executive of a world-wide theocracy—all these points have been fully illustrated during the progress of the suit. The last aspect of the case is not the least interesting or the least important. The civil courts were in the first instance appealed to because the plaintiff knew very well that she had no chance of obtaining redress by submitting the case to ecclesiastical tribunals. What redress might be procurable was manifestly only to be had in a Court in which plaintiffs and defendants stand on the same level, and the judges are free to consider and decide cases simply on their merits. As far as the last stage it was assumed that an impartial award might be looked for in the Civil Courts of Lower Canada, the judges sitting in those Courts being supposed free from all control save that exerted by their oath of office. The case was argued on this assumption, and successive judgments were received as the decisions of unbiased judges responsible only to God and society.

Probably most Protestants who have watched the progress of the suit have wondered whether this assumption of the freedom of Roman Catholic judges would hold good to the end. It seemed almost inevitable that plaintiffs who had the hardihood to challenge the action of their spiritual rulers, let the consequences be what they might, would scarcely rest satisfied with a decision possibly influenced by the latter. The event has justified this reckoning of future contingencies. On Friday morning, as *Le Pays* forcibly put it "il y avait une révolution dans la Cour d'Appel" there was a revolution in the Court of Appeals. Mr. Doure, representing the widow Guibord, challenged the four Roman Catholic judges "to define their position" "to put an end to the injurious doubts which are entertained as to their independence and as to their true position with regard to the Sovereign who appoints them and another Sovereign who pretends to command their conscience, to circumscribe their authority, and to cast defiance at that of our Queen, our Parliaments and our laws.

This is an interesting episode in the apparently interminable suit, and has an importance reaching far beyond the interests involved in the case. It is seldom the good fortune of the most distinguished and accomplished lawyer to raise a question

involving such momentous issues, to have an opportunity of challenging not merely the soundness of this or that judicial decision but the competence of more than half the occupants of the Bench. Mr. Doure is to be congratulated on his honourable prominence in what is really a critical epoch in the history of Lower Canada jurisprudence.

Each of the four Roman Catholic judges is challenged on the following grounds:—

- (1) That as a Roman Catholic he is a guardian (*protecteur*) of the Roman Church, and (2) as such has an interest in favouring the opposite party in the suit.
- (3) That the Roman Catholic communion is governed in spiritual matters by an authority, the seat of which is at Rome, to which every member is held to submit, and the orders, decrees and injunctions of which he is in conscience bound to execute.
- (4) That the said authority arrogates to itself the right to impose as a dogma on the members of the Roman communion its supremacy over that of all sovereigns including Her Majesty the Queen of Great Britain and Ireland and of this country.
- (5) That the judge challenged is obliged on pain of anathema and excommunication to disregard the provisions of 14 Geo. III. cap. 83 which ensures to all subjects of Her Majesty, professing the religion of the Church of Rome the free exercise of their religion (*soumise a la suprématie du Roi*) subject to the authority of the Sovereign. [The syllabus is here cited in proof that the Church of Rome repudiates the pretensions of the civil power to interfere in ecclesiastical affairs].
- (6) That by recent decrees, etc., the Roman authority declares the doctrines of the syllabus to be binding with all the authority of God himself on the consciences of Roman Catholics generally, and in particular on that of the Judge challenged.
- (7) That in the present suit the Judge cannot render justice to the appellant without violating each and every one of the requirements cited.
- (8) That the *Intimes* themselves admit that the question contested is one in which the Roman authority ought to prevail even to the detriment of Her Majesty's authority, and that the Judge, by his profession of faith, is bound to protect the interests of the Romish communion, and to decide such questions in its favour.

For these reasons the appellant demands that the judges challenged be severally required to state in writing whether they are Roman Catholics; whether they are subject in religious matters to the Roman authority; whether in consequence, they are bound to believe and to act on the belief that the ecclesiastical power may exercise its authority without the permission and consent of the civil government; whether in case of the interests of the two powers conflicting, judges are bound, on pain of excommunication, to decide in favour of the "religious authority;" whether they are in like manner bound to affirm that the civil authority has no right to interfere in what relates to religion, morals or spiritual control (*régime*)—or the instructions of the pastors of the church, or the administration of, and qualifications for, the sacraments; whether they are similarly bound to deny the independence of temporal Sovereigns, and, in particular, of Her Majesty the Queen; whether they are bound to maintain that "in our age it is necessary (*utile*) that the Roman Catholic religion should be considered as the only religion of the state, to the exclusion of all other forms of worship, whether they must believe and act on the belief that the Roman Catholic Church has a right to employ force and that it has temporal power direct and indirect,—that the immunity of the Roman Catholic Church and of its officers does not owe its origin to the civil right (*droit*). Lastly, whether they must

believe and act on the belief that the authority which has decreed as above "is infallible, and consequently must be obeyed, just as if God,—superior to all earthly powers—commanded them (the judges) to believe and practise them."

The dilemma into which our Roman Catholic judges have been brought would be ludicrous but for the momentous interests at stake. They must declare themselves either had Catholics or bad judges—bad Catholics since they reject what all the world knows to be the doctrines and pretensions of their Church, or bad judges because they assent to them.

By all means let them impale themselves on which horn they prefer. It must be tolerably evident, whatever reply their Honours may make, that "unfeigned assent and consent" to all that Rome demands of her spiritual subject disqualifies the individual making it for the judicial office, and for every other office which can in the least affect the interests of Protestants. Truly, if this fact be sufficiently impressed on the public mind—so impressed on it as to lead to proper action—not only our Courts but the Province will be "revolutionized." The decease of a humble member of the Institut Canadien promises a startling illustration of the Divine words, that "no man dieth to himself."

CHURCH REFORM.

(No 2.)

RELIGIOUS SERVICES.

When it shall have been established beyond appeal that the Book of Common Prayer is essentially Popish,—that the Macknochie, Bennets and Orby Shipleys are the best interpreters of its letter and spirit—it will be time to agitate for changes in our venerable liturgy. We cannot but regard as premature and injudicious the demand for a revision with a view to the alteration or excision of passages which are liable to perversion. The demand admits too much,—it is an admission that the Ritualists are right in claiming the Prayer-book as the warrant for what they say and do. Moreover, we have recently seen enough of Ritual Commissions to know what may be expected from such deliberative bodies—delusive hopes, long delays and a bulky report which will be the derision of all parties. It might be well to have disputed passages authoritatively defined; but it may be doubted whether, in the present state of the church, there is reason to hope for definitions which would make matters much clearer than they are now. For the present we conceive it to be by far the more safe and dignified course for Evangelical churchmen to maintain the Prayer-book in its integrity—to suffer no tampering with it.

His Lordship the Metropolitan, in his primary charge, stated that he had "on many occasions, both in the Convocation of Canterbury and elsewhere, advocated a certain modification of our rubrical directions, to suit the wants of the present generation." Evangelical churchmen generally—even those who are opposed to changes in other portions of the liturgy—are agreed as to the desirableness of modifying the rubrics, many of which are antiquated, impracticable or ambiguous. Unless, however, we in Canada, exercising our indisputable right to legislate for ourselves, take the matter in hand, and revise the rubrics to suit ourselves, we see no immediate prospect of obtaining what we desire. The Report of the Ritual Commission clearly shows that no satisfactory revision of the rubrics by the Church at home need be looked for, at least at present.

Putting aside the question of revising the Prayer-book, we are prepared to accept most of Mr. Ryle's suggestions for popularizing the services of our church. We have certainly been too conservative, too regardful of precedent, too heedless of the needs and instincts of the masses. We have acted as if we believed that there was a fascination in our church service which the most boorish could not resist, and have apparently been blind to the fact that the supposed spell is

inoperative on hundreds of thousands even of our most intelligent artisans. We have acted as though we thought that the longer our services were the better they would be liked, while dissenting bodies have abundantly proved the superior usefulness of short, lively services. Were we to put the matter to the test of a "plebiscitum," we have no doubt that the suffrages of our own people—to say nothing of outsiders,—would be given for dividing, shortening and simplifying the services of the church. If our own people, almost with one consent, pronounce our services much too long, we need not wonder that we fail to reach the masses when we persistently offer the "prayer-book, the whole prayer-book, and nothing but the prayer-book." Is it not high time we had our eyes opened to manifest facts?

Mr. Ryle recommends, among other things, that liberty be given to the officiating minister of every parish church or other consecrated place of worship to shorten the morning service by omitting the litany and the office for the holy communion. In this he is in agreement with our respected Metropolitan who, in the charge before alluded to, urged the necessity of this change in terms almost precisely the same as those used by Mr. Ryle. His Lordship further agrees with Mr. Ryle as to the expediency of compiling a third form of service for use in the evening where prayers are read in the morning and afternoon. As to these reforms there is no need of argument and no excuse for delay. We have full power to make the proposed changes, and the sooner we make them the better.

On the subject of religious services in unconsecrated places, Mr. Ryle speaks out with characteristic clearness and boldness. He maintains that instead of being merely tolerated or sanctioned they should be "adopted, cherished, held up to honour." It is astonishing how strongly averse numbers of the parochial clergy of the mother country are to services in unlicensed places. They seem to forget that Mar's Hill was unconsecrated by any Christian rite, that the gaol at Philippi was not duly licensed for divine service, and that it is questionable whether "the saints in Caesar's household" had any consecrated house of prayer. We do not, of course, lightly regard the apostolic injunction to do all things "decently and in order," but when we find our ecclesiastical machinery inadequate to work out the design of the gospel of grace we must make use of other and more effective means.

MARIOLATRY.

"One whose very name is blessed by every one who truly loves her Son. * * * Well, you may suppose, was she prepared for such high destiny by holiness and virtue; not as cleansed, but as ever clean; not as purified, but as always pure; not freed but exempted from sin. The tide of which you spoke (the twofold tide of corruption) found before her the dam of an eternal decree which could not brook that the holiness of God should mingle with what it could only redeem by keeping extraneous to itself. Bright as the blood of Adam when the breath of God sent it sparkling through his veins pure as the flesh of Eve while standing yet in the mould of the Almighty hands as they drew it from the side of the slumbering man were the blood and the flesh which the Spirit of God formed into the glorious humanity that Mary gave to Jesus."

The above is not the crude random statement of an inexperienced theologian, but the guarded dictum of no less able and responsible a divine than Cardinal Wiseman. It is extracted from that dangerously fascinating work *Fabola, or the Church of the Cutacombs*, and sufficiently shows how the Virgin Mary is regarded by Romanists of highest culture. Not only is the human mother of our Lord declared immaculate, but her purity is put on a par with the sinlessness of her divine Son. It would be impossible to describe the sinlessness of Christ's human nature,—or even of his divine nature—in fuller, clearer language than that it was "not cleansed, but ever clean; not purified, but always pure; not freed but exempted from sin." Roman Catholics need not be so anxious to disabuse the minds of Protestants of the idea that they render divine homage to the Virgin Mary, for we are to follow Dr. Wiseman she is en-

titled to the devoutest reverence of the human spirit and to its most ardent love. Some of our readers may not be aware, however, that the passage which we have cited might be easily matched in innumerable works which bear the names of so-called "Anglican" writers.

THE DIOCESE OF ONTARIO.

We publish elsewhere a communication on the subject of the removal of the seat of the see of Ontario from Kingston to Ottawa. The writer does not mince matters but plainly charges His Lordship with purposing a gross breach of faith. He maintains that Dr. Lewis gave a distinct pledge to reside in Kingston in the event of his election to the bishopric. This pledge, our correspondent alleges, was given by both Dr. Bethune and Dr. Lewis in reply to telegrams addressed to them respectively by the Mayor of Kingston. The Bishop of Toronto, in answer to a letter recently addressed to him by our correspondent, states that when he was communicated with in reference to the bishopric, for which he and Dr. Lewis were candidates, his reply was that he considered Kingston the proper seat of the new See and no other, and that he should adhere to that opinion. Dr. Lewis's reply is not given, but its purport may be inferred from the fact that it was "deemed satisfactory" by his supporters in Kingston who, as our correspondent affirms, and as we can easily suppose, would have withheld their support had it been otherwise. Mr. Shannon's observation on His Lordship's administration of the Diocese must, of course, go for what they are worth.

"An Enquirer" in commenting on an article which appeared in these columns last week under the heading of "Lines of Demarcation" complains that we have not indicated the position occupied by moderate churchmen. Our reply is that we did not see the necessity of it, as, to a certain extent, the term explains itself, and beyond that is not to be explained. With our correspondent we could wish that all who profess to be Evangelical were ultra-Evangelical, as we do not see the possibility of going too far in that direction; but some minds are so constituted as to be equally repugnant to all extreme views. A desire to avoid extremes is often indicative of sound sense, broad culture, and high conscientiousness. We are sure that our correspondent would not speak disparagingly of this disposition, and that what he condemns is the moderation which results from indifference, sluggishness and time-serving. This we detest as heartily as he does. A moderate churchman may be either one who has looked so deeply and earnestly into things as to have become suspicious of unqualified statements, and of his own conclusions; or he may be one who has very unworthy reasons for not taking a decided stand. Let those who wish to be known as moderate churchmen conscientiously ask themselves to which class they belong.

The Rev. C. A. Wetherall, of Quebec, has called our attention to some remarks which appeared in a recent number of this paper. It is a pleasure to state, on the reverend gentleman's authority, that the story of the mutiny among the men of the 69th Regiment is purely mythical. No sane person, however, would hold us responsible for giving currency to a report which was telegraphed simultaneously to all the papers in this city, and the remarks which we made on the rumour were, we believe, such as would commend themselves to every one. The homily was none the worse for the text being apocryphal.

THE CHURCH IN CANADA.—The Bishop of Montreal writes after his first year's experience that he found in Montreal a cathedral and

seven well-served churches. In the country districts there are seventy-eight mission stations, some comprising four congregations. The diocese employs seventy-nine clergy and eight licensed lay readers. The Bishop appeals (1) for money to help in building churches where services are now held in private houses, and to enter in fresh fields of labour; and (2) for men. Especially he wishes to employ two travelling missionaries to go among the lumbermen in the the backwoods. Messrs. Hatchard, of Piccadilly, are agents for the Bishop.—London Rock.

Obituary.

With deep sorrow we place on record the decease of one whose life may indeed be described as "a burning and a shining light." No one who ever came into contact with the late Mrs. H. L. Routh, least of all the numerous recipients of her thoughtful benefactions, will hear of her departure from this life without profound regret,—regret qualified, however, by the conviction that she had "hope in her death." Judicious in counsel, unceasing in charity, fervent in spirit and constantly serving the Lord, she unconsciously showed how much good may be done in a quiet way by consecrated wisdom and means. By constant trustful communion with the "God of all comfort," her disposition became so interpenetrated and filled with charity, that doing good involved no felt self-denial, but was the habit of her life. Many a missionary in the remote parts of the diocese has had his burden of care lightened by her considerate kindness, and in many other ways she has endeared her memory to the church to which she was so fondly attached. St. George's church, in this city, of which she was a member for more than twenty-two years, will long mourn her loss. Her remains were on Saturday deposited in their last resting-place in the Mount Royal cemetery. "She rests in hope."

New Books.

THE SUNDAY SCHOOL IDEA. By John S. Hart, LL.D. Philadelphia: J. C. Garrigues & Co.

Our readers have already had some specimen chapters of this excellent manual on Sunday-school teaching. After carefully perusing it, and comparing it with other approved works on the subject, we have no hesitation in recommending it to the public as the most practical and ample treatise we have yet seen. The author is a philosopher, but not a dreamer; a thorough disciplinarian, but not a martinet. He has broad views of the importance and grandeur of Sunday-school work, but at the same time has mastered its minutest practical details. The superintendent of the largest city school, and the teacher of a few infants in the vestry of a country church will equally recognize the value of Dr. Hart's advice. If any are dissatisfied with the book it will be those whose ideal of Sunday school teaching is making an appearance in the school long after the opening exercises are over, droning out an undigested lesson, till the little victims are asleep or wishing teacher was tormenting the entire school with a homily as long as it is dull, and generally doing the reverse of what common sense recommends. They will not be satisfied with Dr. Hart, and we are pretty sure Dr. Hart would not be satisfied with them.

For Inventers and Mechanics—THE U. S. PATENT LAW. By Munn & Co. Park Row, N. Y.

Inventors who wish to procure patents in the United States will probably find this little book serviceable. It seems to have been compiled with care, and, so far as we are capable of judging, furnishes all necessary information.

Correspondence.

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

LINES OF DEMARCATION.

To the Editor of the CHURCH OBSERVER:

Sir,—I was glad to see that you fulfilled your promise to ventilate this subject of enquiry; but you have not touched upon the class called "Moderate Churchmen." I trust you will do so in some future number.

I consider these various sub-divisions are but stepping stones, used to entice the truly Evangelical to leave by degrees their allegiance, and become Moderates, then Broad, then High, and finally Roman. We never find the corn until the blade has sprung up, and taken shape with its gradual growth, and so it may be said that to ask a Protestant to become a Ritualist or a Roman before he has been trained by degrees would be impolitic and would meet with sure defeat. Satan is sometimes called "Legion" because of his innumerable emissaries who draw away God's people from the true path, in their attempt to break up God's church on earth.

If true earnest members of the church would only reflect for a moment and examine the tendencies of these stepping stones, it is more than probable they would halt in their retrograde course, before arriving at the verge of ruin. Can it be possible that members of our church, in the nineteenth century, can so far forget themselves as to be willing to go back to the dark ages. Many will say undoubtedly that there is no danger; that, too, may be traced to Satan's design of making people believe in perfect safety, while actual danger surrounds us. Let such remember St. John's warning to the Church of Laodicea. Because thou art neither cold nor hot I will spew thee out of my mouth."

ENQUIRER.

Montreal December 5th, 1870.

BISHOP OXENDEN'S LECTURE.

To the Editor of the Church Observer.

Sir.—His Lordship the Metropolitan gave a highly intellectual lecture in the Synod Hall last Thursday evening to a crowded and attentive audience; subject, "History of the Church of England before the Reformation." It certainly is a history fraught with much that concerns the church in the present day, especially when there are so many who seem to be ignorant of the fact that our beloved church does not date only from the Reformation as many affirm. The able lecturer clearly demonstrated that its origin dates back as far as the first century. And from that early period there always was an independence from the Roman See of at least a portion of the Church of England, while another portion became to a limited extent Roman in practice if not actually subject to Rome. At the Reformation the church truly reformed many of her idolatrous practices and erroneous doctrines, yet she was still the Church of England.

It afforded me great pleasure to hear from his lordship that he purposes treating this subject in a future lecture at no distant day.

THE SEE OF ONTARIO.

To the Editor of the Church Observer,

Sir.—The question of the removal of the seat of the See from Kingston having been raised, the public naturally ask—"Was not the Episcopal endowment, or a large portion of it, subscribed for the purpose of having a resident bishop in Kingston? and did not doctor Lewis pledge himself before his election that the See would be maintained here?" These queries, and many others, which every churchman is asking, have induced me to place on record the fact of the case, from which the public can draw their own conclusion.

It will be remembered that in 1860, and the early part of 1861, there was competition between the friends of Dr. Lewis and of Dr. Bethune, as to who should be the successful candidate for the bishopric. The parties were very evenly divided, Dr. Bethune having a small majority of the clergy, while Dr. Lewis was supposed to have had a considerable majority of the laity. (It is unnecessary to say how that majority was obtained.) On the morning of Easter Monday, 1861, Mr. O. S. Gildersleeve, Mayor of Kingston, telegraphed to Drs. Bethune and Lewis as follows:—"If elected to the Bishopric, will you guarantee to maintain the seat of the See at Kingston?" to which both gentlemen replied in the affirmative. These telegrams were read by Mr. Gildersleeve at the vestry meeting of St. George's, and were considered perfectly satisfactory by the friends of both candidates. The vestries of St. Paul and St. James met at night, and in order that they might learn the intelligence, the following paragraph was inserted in the British Wig, I presume by Mr. Gildersleeve's request.

"THE VESTRY MEETING TO-NIGHT.—The Mayor being a churchman and having the interests of Kingston at heart, telegraphed Drs. Bethune and Lewis specially asking a promise from each to maintain the city of Kingston as the city of the future See; to both of which

the Mayor received an answer in the affirmative."

I may here observe that copies of the telegrams were read at the vestry meetings of St. James and St. Paul's and noted upon the minutes, and that I myself proposed a resolution pledging the delegates of St. Paul's to vote for Dr. Lewis, which was carried unanimously.

The writer, hoping that the Bishop of Toronto might have retained a copy of the telegrams above referred to, and wishing to learn his opinion of transactions, addressed his Lordship a few days ago, to which he promptly made the following reply:—

Toronto, Nov. 29, 1870.

Dear Sir,—In reply to your letter of the 27th inst., I beg to say that I have not retained a copy of the telegram received from the late Mr. O. Gildersleeve in the spring of 1861, nor of my reply thereto. I recollect, however, that the purport of the message to me was what you stated and that my reply was that I considered Kingston the proper seat of the new See and no other, and that whether I continue in my then position or was transferred to any other, I should adhere to that opinion. Those that recollect my telegraphic reply, will, I have no doubt, agree that such was its purport.—I remain, dear sir, very truly yours,

(Signed) A. N. Toronto.

James Shannon, Esq.

The Rev. A. Stewart, of Orillia, who was Chairman of St. George's Vestry Meeting in 1861, adds his testimony to that of the Bishop of Toronto as follows:—

"I have a distinct recollection that Mayor Gildersleeve announced to the meeting that he had telegraphed to the two clergymen who were reported to be candidates on the occasion, and that they both returned a distinct answer that if elected they would certainly make Kingston the seat of the Bishopric."

It has always been understood, that, technicalities aside, the endowment was raised for the purpose of having a Bishop resident at Kingston; and when Dr. Lewis replied to Mayor Gildersleeve's telegram in the affirmative, he did so in that sense and in no other, as is evident by the bishop of Toronto's letter, and by the fact that had he fallen one hair's breadth behind Dr. Bethune in declaring that he would retain the seat of the See at Kingston, he would not have had the most remote chance of being elected. On that point I may be considered good authority, when it is remembered that I was one of Dr. Lewis' warmest supporters in 1861.

Dr. Lewis, it is said, defends the violation of his pledge, by the miserable quibble that he merely goes to reside at Ottawa himself, leaving the seat of the See (whatever that may be) at Kingston. This statement, however, will deceive no person. What the Cathedral or the See will be without the bishop of the diocese, is not very clear. A layman who should make such an excuse for the violation of a solemn pledge would be forbidden respectable society, and people expect much more of a clergyman and a Bishop.

Should his Lordship persist in carrying out the intention imputed to him of removing from Kingston, it can scarcely fail to be fatal to his usefulness, not merely in Kingston, but wherever the facts become known. Already, subscribers to the Episcopal endowment find themselves to appeal to the Court of Chancery, while others speak of memorializing the Metropolitan.

If the Vestry of St. George's will only initiate a spirited and energetic policy in the matter, they may readily count upon the warm support of the churchmen of this city.

The administration of the first Bishop of Ontario has, I regret to say, been a series of blunders, going far to justify the observation said to have been made by the late Bishop of Toronto when he heard of the "St. George's difficulty":—"That is what comes of making boys Bishops." It may be doubted, however, when his Lordship comes to a sick bed, whether there will be a single act of his official career which will bring him keener remorse than the public violation of his solemn pledge to the people of Kingston.—Yours truly,

JAMES SHANNON,

Lay Delegate St. Paul's Church, Kingston, 2nd Dec., 1870.

—A conference of the clergy and laity of the Establish Church in Wales has been held at Llanidloes. The Bishop of Bangor presided. Amongst those present were the Bishop of St. Asaph, Earl Powis, Earl Vane, Lord Penrhyn, Sir Watkin W. Wynne, Sir Stephen Glyn, Sir J. Hamer, Sir E. Buckley, Dean of St. Asaph, Archdeacon Froulkes, Wynne Jones, Crawley, Evans, and Wickham. It is said to have been the most influential meeting, as far as regards the gentry and clergy of Wales, that the church has seen in this century. There was no part of Wales, north and south, that was not well and thoroughly represented. The principal speakers were the chairman, and the Lord-Powis and Penrhyn. A scheme of organization was submitted, and, after being severely criticised, was adopted. One prominent feature in the meeting was that parties of all shades of opinion were there. There was a predominant feeling throughout that something is wrong in the church, and has been for a long time wrong, and that it should be righted. A long letter was read by Archdeacon Froulkes from the authorities of Jesus College, Oxford, showing that they were ready to help the church in Wales. St. David's College, Lampeter, sent one of its leading professors to represent its interest, and to promise its support.

IRISH CHURCH CONVENTION.

The General Convention of the Church of Ireland is expected to conclude its session this week. The subjects with which it has been principally occupied are—The Proposed Revision of the Prayer-book, The Sustentation Fund, and Commutation. The first of these has been quietly shelved, at least for a while. The appointment of a Committee of Revision, proposed by Master BROOKE, met with general disapprobation. It was opposed by all the Bishops who spoke on the subject, and by the great body of the clergy.

The Bishop of Ossory, the scholarly Dr. O'BRIEN, maintained that the power of revision was entirely beyond the province of the Convention, being vested solely in the General Synods of the future. The Bishop of Derry, the eloquent ex-Dean of Emly, Dr. ALEXANDER, was severely sarcastic on the "agitators from Dublin," whom he described as "theological Gambettas, ascending in rhetorical balloons, sometimes falling into quagmires, and sometimes coming into the enemy's lines and getting a warm reception, and sometimes stirring up the spirit of the province!" The LORD PRIMATE opposed both the motion and the amendment, on the ground that it was "extremely dangerous to concede to the assertions of Ritualist and Romanisers that the Prayer-book upheld their doctrines." He said there was no truth in it whatever, and he was ready to defend every word in the Prayer-book against them. We hail with special satisfaction this declaration, coming from so high an authority, in the present important juncture.

It is the most important endorsement of the opinion avowed by the late Dean GOODE that we have met with for some time. In this *Rime's Tactics*, that profound scholar and practical controversialist, deprecating the demand for a revision of the Book of Common Prayer; and especially deprecating, as the ground of that demand, the allegation that the language of the Prayer-book might fairly be cited in support of Sacramentarian theories, wisely observed that nothing, in his opinion, could be more dangerous or more prejudicial to the doctrines vindicated at the Reformation than the designed Revision, *except the demand for it.* If the language of the Irish Primate had done no more than re-affirm the reality of the danger pointed out by Dean GOODE we should have deemed it of no slight importance. But it does more; much more. For it declares that the alleged existence of Romish or even semi-Romish doctrines in our Book of Common Prayer has no foundation in fact. At this moment, when the result of the appeal to the Judicial Committee of Privy Council in the BENNETT case is still pending; when people are even beginning to speculate on what might happen if it were decided that a Romish doctrine of the Real Presence might be tolerated within the pale of the Reformed Church; it counts for something, when a Primate of that church declares that Ritualists and Romanisers have absolutely no standing whatever in the Prayer-book, and that he is "ready to defend every word of it against them."

Whatever may be its effect on the question of Revision, this archiepiscopal declaration will not be lost sight of in the deeper question of doctrine. It will bear fruit, too, in a more direct form in the amount of English contributions to the Sustentation Fund. On this latter subject, in answer to Mr. CHARLEY'S inquiry, whether the time had not arrived to remind their Graces the Archbishops of CANTERBURY and YORK of their kind offer, in February last, to "render such assistance as they might be able" to the Irish Church, as soon as she should have framed her new constitution, the LORD PRIMATE rose and said: "The first day the Convention met I received by post a letter from the Archbishop of CANTERBURY, which was intended to be read to the Convention. But as this letter might be misconstrued, and might be thought to influence the votes of members of the Convention in the very interesting matter on which we have entered, I thought it best to reserve it until now, when it might come before the House without any suspicion. The letter is in these terms:—

"My Dear Primate,—I understand you meet to-morrow to discuss the future of the Irish Church. We are all most anxious here that the thorough unity which heretofore bound the two branches

of the Church should be maintained. You know my own sentiments as to our duty to come forward and befriend you with very material aid; and as soon as ever your affairs in Ireland are sufficiently advanced to let us understand your exact future position, I shall be happy, not only to move myself, but to be followed by all our episcopal brethren. Those I have consulted in England concur fully in my view.

"Addington-park, Oct. 17."

"A. C. CANTUAR.

When the loud applause elicited by this very encouraging letter had subsided, the Archbishop of DUBLIN rose and said: "I have to announce a contribution from England to the Sustentation Fund—the largest, I believe, that has yet been made. A letter has been received from the Earl of EGDMONT, stating that it is his intention to subscribe at once 20,000*l.*, one-half of which he will hand over to the diocese of Cork, and the other half to the general fund of the church." This announcement was also received with prolonged applause.

WINNING BACK NONCONFORMISTS.

From a paper read by the Rev. J. C. Ryle, before the Church Congress.

I believe that more liberty and elasticity about our liturgical worship would go far to win the hearts of many Nonconformists. Mind, it is not liturgical revision I plead for, so much as more liberty in the use of the Liturgy. I should rejoice, for instance, to see liberty to divide and shorten our daily services. Whatever many of us may think, thousands of our countrymen consider them too long. To say that in any parish, town or country, or in any kind of congregation, educated or uneducated, you ought to have precisely the same length of service, appears to me contrary to common sense. Again, I should rejoice to see liberty given to omit the Athanasian Creed. It never troubled my conscience, and I value it in its way highly. But it certainly gives immense offence to many English Christians, and the reading of it in many parishes does no good, and even harm. Again, I should like to see liberty given to shorten and simplify the Baptismal Service. The enormous length of it, as it stands, is an effectual bar to the public use of the sacrament of baptism in many congregations. The sponsorial questions are exceedingly disliked. The explanations of the expressions "regenerate," no matter whether they are given by high or low or broad, or no party, or moderate, or *via media* Churchmen, fail to satisfy thousands of inquirers. Liberty to use only what is essential to the baptismal service, would be a great boon to many minds. Liberties like these may seem to many dangerous and revolutionary. I do not believe it a bit. I would not have them imposed on any man against his will. I would respect every man's conscience. All I plead for is a little relaxation of existing stringency. Little as the concession may appear in the eyes of some, I believe it would remove many scruples, and pave the way for the return of many dissenters into the Church of England. After all, freedom is instinctively dear to human nature; men like to be trusted. A reasonable amount of trustfulness has more influence on people than myriads of rubrics, penalties, barriers, and stringent regulations. That principle is well understood in our great public schools; at Eton, Harrow, Winchester, and Rugby, it answers best to trust the boys in many ways. It is known in every well ordered family, and in every well-governed State. It is high time that it should be better known in the Church of England. 3. The third practical-step towards re-union which I suggest is this:—*The Church should devise systematic plans for utilizing the religious zeal of the laity.* Zeal in religion, no doubt, is a difficult thing to manage, and may easily degenerate into fanaticism. But zeal, like steam, is an excellent servant when rightly guided, and a church should always find something for it to do. In a world like this nothing great was ever done except by enthusiasts, and it is the part of a wise church not to snub and stifle religious enthusiasm, but to handle it discreetly, direct it into right channels, and give it work to do. On no point, I must humbly say, do I think the Church of England has failed so completely as on this. Wrapped in her own dignity, and satisfied with her parochial system, and her bishops, priests, and deacons, she has never taken zeal kindly by the hand, and enlisted its aid in

her pale. She has rarely smiled on her zealous young men of the middle classes. She has frowned and shaken her head at the irregular efforts of the laity. Her maxim has been that of Talleyrand. "Whatever you do, no zeal." Over and over again she has poured cold water on zeal, jumped on it, kicked it, heaped wet blankets on it, and shut the door in its face. The consequence is that she has driven hundreds and thousands of Christian men out of her pale, and manufactured myriads of Nonconformists by her Epicurean indifference. The whole Methodist body at this day is an illustration of what I mean. With proper management, nine-tenths of the Wesleyans would have been inside the church at this very day. You might write over the doors of two-thirds of the dissenting churches in England, "Built because the church did not know how to utilize religious zeal." It is high time to try another plan. Scripture warrants it. Bishops, priests, and deacons are not the only church officers I find there. I find mention of evangelists, helpers, exhorters, pastors, teachers, governments, as recognized institutions in the New Testament churches. Why should not the Church of England try something of the same kind? The wary Church of Rome, with all her faults, might teach us a lesson in this matter. As Lord Macaulay says, she would have taken Wesley and Whitfield and Mrs. Stephens by the hand, and given every one of them a name and a place and a work to do in her system. Now, why cannot we do the same? Be the cause what it may, there is a desperate lack of inventiveness, and a deficiency of adaptation and assimilation, in our ecclesiastical body. I often think, if John Wesley had been Archbishop of Canterbury for a few years, he might have taught us some very useful lessons, and planned some admirable machinery. One thing I am certain of, if we want to win back the Nonconformists, we must learn how to utilize religious zeal. The last practical step towards re-union which I shall name is a very simple one. The church must cultivate the habits of kindness in speaking and acting towards Nonconformists. Simple as this step may seem, it is of vast importance. So long as human nature is what it is, you may do a great deal by kindness and courtesy. Without them, arguments and reasoning and logic and legislative enactment will go for nothing. It is the soft tongue that healeth the wound. Men are far more easily drawn than driven. That is eminently true of English Nonconformists. Baxter said that by the use of a little kindness and tenderness the bulk of the ejected ministers in 1662 might easily have been retained in the Church of England. This is very delicate ground, and I am afraid of venturing on it. But there are a few things I should like to mention. I doubt the wisdom of using hard language about Nonconformists, and calling them schismatics. It does no good. Above all, it does not come with a good grace from churchmen. "Schismaticus est qui alium causat, non qui separat" [not he who separates, but he who causes another to separate, is the schismatic.] Would it not be better to remember that much of Nonconformity has been caused by the neglect of our church? I doubt the wisdom of turning away completely from dissenters and never giving them an opportunity of seeing us. This is one among many reasons why I have always supported the British and Foreign Bible Society, and am not ashamed of attending its meetings. On this point, however, I suppose I need not dwell. The dissenters have been asked this year to assist in revising the English version of the Bible, and I take it for granted there can be no great harm in co-operating with dissenters in printing and circulating it.

CHURCH MUSIC.

PSALMODY.

"The church with psalms must shout
No doore can keep them out.

Let all the world in ev'ry corner sing,
My God and King."

Whether the holy Herbert had reference, in this earnest utterance, to the singing of psalms in metre, or to the nobler prose of the royal psalmist, is comparatively of little concern to our present purpose. It is the strong assertion of the "divine right" of the people to utter their own praises to their "God and King," which

renders the quotation pertinent at this time. With all its quaintness, it is but a poetie reiteration of the psalmist's injunction.—"Let the people praise thee, O God! yea, let all the people praise thee."

It is quite evident that the poet was no friend of the modern system of praising God by proxy; nor, if such an anomaly had existed in his day, would our fashionable quartet choir have escaped his severest censure.

The singing of metrical hymns was undoubtedly of frequent occurrence in the early ages of the Christian church. Indeed, not a few of the hymns of the fathers in the church have come down to us through the lapse of time, and are still in use in the worship of the sanctuary. But the present custom of singing metrical psalms and hymns, to the almost entire exclusion of the more dignified prose of psalter, is one which had its rise only a few centuries ago. It came in like a flood from the continent into England, during the period of the Reformation, and doubtless its first appearance on our shores about the time that the Mayflower made its famous landing at Plymouth rock. Here it has taken deep root, and flourished luxuriantly. No better proof is needed than the numerous collection of hymns for use among the various denominations of Christians, containing hundreds and even thousands of hymns of all conceivable shades in theology, and in such multitudinous variety of meter that a whole lifetime of experience is necessary in a choir leader in order to render him familiar with their peculiarities, and to enable him to fit them with suitable tunes.

No wonder that our people are unable to sing! The multiplicity of tunes written for this endless variety of metre includes such an intricacy of rhythmical form, such absurd perversions of musical accent, such exuberant scope in melody, and such elaboration of harmony, that the musically uneducated worshipper is fain to sit down in sheer despair and forced to leave the task to be performed by those who are presumed, from their professional training and experience, to be competent for so difficult an undertaking.

What a contrast to the simplicity universality of primitive worship!

A few hymns, each appropriate to its own time of use, whether at morning or evening, or festival or fast, each having also its own proper melody, easy, simple and specially adapted to the text, limited in compass, and containing within itself the germs of harmony; such was the staple material of metrical song in the early ages of the church. Metrical versions (or rather *perversions*) of the psalms were unknown. The prose psalter formed a component part of the worship of the early Christians. These were sung to a few well-known tunes, in varying modes, of extreme simplicity in structure, and marvelously flexible in their adaptation to the text. Easy and natural in all their changes, they were most appropriate and acceptable aids to the public worship of all ages, classes, and conditions in the community. Tradition has preserved these melodies to the present day. The very simplicity and paucity of the Gregorian has had a prejudicial effect on the minds of men "skilled in music" as well as upon the ignorant, who have been led astray by those who should have been their teachers. But let that pass.

The use of the psalter, or psalms in prose, has been considered by some as distinctive and peculiar in certain denominations. Why should it be so? The psalms of David are a heritage of the whole Christian church; and those who neglect or refuse to use them in public worship as they should be used, wilfully deprive themselves of their own just right. The sacred writings inform us that when our Saviour and his disciples "had sung an hymn, they went out into the Mount of Olives;" and all Christendom accepts tradition that this "hymn" was one of the Messianic psalms of David. Tradition also (no mean authority) points to one of the so-called Gregorian tunes as the melody which was thus solemnly sanctified to use in the Christian church.

Let the psalms, then, be again restored to their legitimate place in all Christian worship as Divinely inspired vehicles of praise and prayer; let them be again wedded to those almost equally inspired strains in which the early Christians were wont to lift up their hearts in common praise; so may we hope to realize the

devout aspiration of the pious Herbert, and fulfil the imperative injunction of the inspired Psalmist, "Let the people praise Thee, O God: yea, let all the people praise Thee!"—Musical Pioneer.

Commercial.

Church Observer Office, MONTREAL, Wednesday, Dec. 7, 1870.

STOCK AND SHARE LIST.

Table with columns: BANKS, Am't of Shares, Paid up, Dividend last 6 m, Closing Prices. Lists various banks like Bank of Montreal, City Bank, etc.

Table with columns: BONDS, Olos'g Price. Lists government and municipal bonds.

Table with columns: EXCHANGE. Lists exchange rates for various locations like London, New York, etc.

ROBERT MOAT, BROKER, North British Chambers, Hospita Street

INDIA WAREHOUSE. CHARLES REAY, Family Grocer & Wine Merchant, 46 BEAVER HALL, MONTREAL.

THOMAS MUSSEN, IMPORTER OF BRITISH, INDIA & FRENCH GOODS, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL-CLOTHS, TRIMMINGS & SMALL WARES, MONTREAL.

A. J. PELL, GALLERY OF ART, 345 NOTRE-DAME STREET, MONTREAL. Silvered Plate-Glass and manufacturer of Mirrors, Picture Frames, Gilt Mouldings, &c.

JOSEPH GOULD, (Successor to GOULD & HILL), Importer of PIANOFORTES & CABINET ORGANS, 115 St. James Street, MONTREAL.

JUST PUBLISHED: THE LORD'S SUPPER.

THE EAST IN PRAYER, By B. HOMER DIXON. Published by COPP, CLARKE & CO. Price, 10c. FOR SALE BY DAWSON BROS.

LONGMOORE & WILSON, PRINTERS, 42 St. JOHN STREET, MONTREAL. Every description of Printing executed neatly and promptly.

[ESTABLISHED 1840.] Funeral Furnishing Establishment, 126 DOMINIQUE STREET, (Immediately opposite St. Lawrence Market), MONTREAL.

JOSEPH WRAY, UNDERTAKER, &c. Respectfully announces to the citizen of Montreal generally, and to his EPISCOPALIAN friends in particular, that he is prepared to execute all orders entrusted to him with the greatest care, and in the most becoming manner.

WHAT OTHERS PROFESS, WE DO! T J GROCERS' HALL, 914 St. CATHERINE STREET, 43, 45 AND 47 UNIVERSITY STREET, CHEAPNESS, QUALITY AND DISPATCH.

LINTON & COOPER, MANUFACTURERS AND WHOLESALE DEALERS IN BOOTS AND SHOES, 524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON, WILLIAM COOPER.

JAMES MUIR, HOUSE AND LAND AGENT, STOCK BROKER, &c., &c., OFFICE: GREAT ST. JAMES STREET, (Adjoining Molsons Bank), MONTREAL.

MACMASTER & LOGAN, WATCHMAKERS & JEWELLERS, No. 363 NOTRE DAME STREET, MONTREAL. Particular attention paid to repairing of Watches, Clocks and Jewelry.

TRINITY YOUNG MEN'S ASSOCIATION, Programme of meeting to be held in the Lecture Hall of Trinity Church, Monday evenings, at 8 o'clock:— 1870:— Dec. 12. Lecture, Dec. 19 and 20. Ladies' Sale.

GREAT SUCCESS! AMERICAN SUNDAY SCHOOL WORKER. A Monthly for Parents, Teachers and Scholars. \$1.50 A YEAR, IN ADVANCE. Sixty Scholars' Lesson papers free to all Clubs of Ten.

P. R. MACLAGAN, ORGANIST, CHRIST CHURCH CATHEDRAL, Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING.

LADIES' COLLEGE LONDON, ONT. The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR. PRESIDENT: The Very Revd. I. HELLMUTH, D.D., Dean of Huron, and Rector of St Paul's Cathedral.

WESTERN ASSURANCE CO. INCORPORATED 1851. CAPITAL, - - - \$400,000 ANNUAL INCOME, - - \$370,000 FIRE AND MARINE, HEAD OFFICE, - - TORONTO, ONTARIO.

HIGHER EDUCATION. HELLMUTH COLLEGE Board and Tuition per annum, \$226. HELLMUTH LADIES' COLLEGE, (Inaugurated by H.R.H. Prince Arthur). Board and Tuition per annum, - - - \$236.

COMMERCIAL UNION INSURANCE COMPANY. CHIEF OFFICERS: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 St. PAUL STREET, MONTREAL, CANADA. CAPITAL, - \$2,500,000 Sterling.

G. R. W. KITTSO, B.C.L., NOTARY PUBLIC, 44 LITTLE ST. JAMES STREET, MONTREAL. NORTH BRITISH AND MERCANTILE FIRE & LIFE INSURANCE CO. (ESTABLISHED 1809.)

YOUNG MEN'S CHRISTIAN ASSOCIATION. HALL OF THE ASSOCIATION, 34 King Street East, Toronto. To Parents, Guardians, Pastors, and others whose SONS, WARDS, or FRIENDS may be leaving home for residence in the City of Toronto:

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.

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.

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

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.

LIFE ASSOCIATION OF SCOTLAND. Capital, - - - \$1,946,668.00. Assurances in Force on 5th April, 1869, \$34,745,174.00 Annual Revenue, - - - upwards of 1,200,000.00 Reserve Fund, - - - 6,312,500.00

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.

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.

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.

THE BRITISH AMERICA Fire & Marine Assurance Company, Established 1833. All descriptions of Insurances effected at current rates. M. H. Gault, Agent, Saint James 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.

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

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

Table with columns for COMPANY, New Business, Total Business, and Death Claims. Lists various insurance companies like Alliance Life Ins. Co., Canadian Life Ins. Co., etc.

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

Medals Awarded at London 1862, Paris 1867. The Reception Rooms are open to visitors, who are at all times welcome...

LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY.

CANADA HEAD OFFICE, - MONTREAL

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

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

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

(Established 1856.) REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.)

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

SCOTTISH IMPERIAL INSURANCE COMPANY. Head Office for the Dominion:

No. 96, St. Francois-Xavier Street, MONTREAL.

CAPITAL - £1,000,000 STERLING.

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

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



EXCHANGE BUILDINGS, 13 ST. SACRAMENT STREET.

CANADA BOARD OF DIRECTORS: Chairman—WILLIAM MOLSON, Esq. HENRY THOMAS, Esq. DAVID TORRANCE, Esq. Hon. JAMES FERRIER, SENATOR. Fire risks taken on very favorable terms. Life rates are as low as any first-class Company.

CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 1847.

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

Divisible Profit Surplus.. \$192,891.53 Amount of Assurances in force... \$6,404,438 Amount of Claims paid up to April 30, 1870... 633,328

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

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

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

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

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

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary. CHAS. E. WILSON, Asst. Secy. T. E. FOSTER, General Agent. A. B. CHAFFEE, Agent. OFFICE: 145 ST. JAMES STREET, MONTREAL.

LANCASHIRE INSURANCE COMPANY. Capital, - Ten Million Dollars

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

RADWAY'S READY RELIEF

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

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

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

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

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.

Life and Guarantee Department: OFFICE...71 GREAT ST. JAMES STREET. This Company is now prepared to transact every description of LIFE ASSURANCE, also to grant Bonds of FIDELITY GUARANTEE for employes in positions of trust.

THE CANADIAN RUBBER CO'Y MONTREAL,

MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c. INDIA RUBBER OVER-SHOES AND BOOTS FELT BOOTS in great variety.

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY.

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

LIFE: Premium Income, - \$1,328,205. Reserve Fund, - - 10,406,021. FIRE: Premium Income, - \$4,336,870. Reserve Fund, - - 4,857,045. Total Assets, - - 17,690,390.

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

Constantly on hand a large assortment of Square and Cottage Pianos. Second-hand Pianos taken in exchange. Repairing and Tuning promptly attended to.

PHEENIX FIRE INSURANCE COMPANY OF LONDON, Established in 1782.

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

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

The Church Observer IS PUBLISHED EVERY WEDNESDAY.

TERMS OF SUBSCRIPTION: \$2 00 per an. in advance—Clubs of ten \$1.50 Single copies, 5 cents each

ADVERTISING RATES. Ten lines and under, one week..... \$2.00 " " " three months..... 5 00 " " " six "..... 12 00 " " " " "..... 20 00 Professional Cards of five lines, per an... 10 00 One Square of 22 lines per an..... 25 00 Quarter column..... 40 00 Half-Column..... 60 00 Column..... 100 00

To insure safety, all remittances should be ENREGISTERED and addressed:— TO THE PROPRIETOR CHURCH OBSERVER, MONTREAL, Q. MONTREAL: Printed and published for the Proprietors, at the Montreal Gazette Office, 171 St. James Street