

Church Observer

G M Evans

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Poetry.

A PENITENTIAL HYMN.

Hearken, O God, unto a wretch's cries,
Who low dejected at Thy footstool lies!
Let not the clamour of my heinous sin
Drown my requests, which strive to enter in
At those bright gates, which always open stand
To such as beg remission at Thy hand.

Too well I know, if Thou in figour deal,
I can nor pardon ask, nor yet appeal;
To my hoarse voice Heaven will no audience
grant;

But, deaf as brass, and hard as adamant,
Beat back my words: therefore I bring to Thee
A gracious Advocate to plead for me.

What though my leprous soul no Jordan can
Re-cure, nor floods of the laved ocean
Make clean? Yet from my Saviour's bleeding
side

Two large and medicinable rivers glide.
Lord, wash me where those streams of life
abound,
And new Bethedas flow from every wound!

If I this precious laver may obtain,
I shall not then despair for any stain;
I need no Gilead's balm, nor oil, nor shall
I for the purifying hyssop call:
My spots will vanish in His purple flood,
And crimson there turn white, though washed
with blood.

See, Lord, with broken heart and bended knee,
How I address my humble suit to Thee!
O give that suit admittance to Thy ears,
Which floats to Thee not in my words, but
tears!
And let my sinful soul this mercy crave,
Before I fall into the silent grave.

Henry King, 1567.

GOD'S MERCIES AND CLAIMS.

An address delivered on Thanksgiving Day
(6th Nov. 1870) by the Rev. R. V.
Rogers, Minister at Victoria and Port
Ryerse, Diocese of Huron.

Deut. xvi. 16, 17.

"Three times a year," from all parts of
the land of Israel, business, however press-
ing, must be laid aside; pleasure, and self-
gratifications foregone; self, in all its de-
mands, denied; every man must take this
long journey up to Jerusalem—a journey
from many quarters expensive of time,
strength and means.

You and I can conceive of many a plead-
ing family and business excuses; but they
would not be received. He who knew,
and urges at the fitting time, the claims of
the several relations in which one man
stands to another, will not allow of any
other setting aside his claim; but impera-
tively says—"three times." Many, admit-
ting God's claim of this thrice appearing
every year, might plead the inconvenience
of a long, tedious, expensive, and even
dangerous journey to Jerusalem, as the
reason for some nearer place. The plea
cannot be admitted. It cannot be other-
wise than specified. He who best knew
why and wherefore, said the meeting was
to be "in the place which he should choose."
Jerusalem was the place of his choice.
Besides, the place being God's appoint-
ment, there is a moral argument against
every place being admitted, in the power
to unite hearts, by the association of bodies.
This coming together of the strength of
the land would join men together, and give
them a oneness of feeling; though many,
they would be one family; though apart by
distance yet they would be near in brother-
hood,—socially, and nationally one,—one
in heart. Then there is a power to make
men more religious, in these appearances
before God, to confess their dependence on
him for their blessings; and to show their
indebtedness to him for what they have by
making others, less blessed than they,
sharers of his bounty. Therefore, on ac-
count of the benefit to themselves and
others,—besides the presenting of them-
selves,—God added, "and they shall not
appear before me empty."

They were to give of their substance
"Every man shall give as he is able."
Ability to give was to be the measure of
giving; and this ability was to be measured
by God's giving to him, "according to the
blessing of the Lord thy God which he

hath given thee." Where God had given
little, little would be the power to give;
and little was expected. Where God had
given much, much was demanded; and he
who gave them what they had, knew the
proportion, and would be satisfied with
nothing less than his fair share. There-
fore, when God commanded—"three times"
—by way of completion he added,—"and
they shall not appear before me empty!"
Emptiness was forbidden. He knew that to
every one he had given something, and of
this something, be it less or more, he
required his share. At the Passover-feast,
"green ears of barley." At Pentecost, a
sheaf of new wheat reaped on purpose. At
Tabernacles, or booths, called the Feast of
Ingathering, held at the end of the year,
suitable offerings were expected as a free
will spontaneous token of gratitude for
bounties received.

In excuse for disobeying the words of
our text,—"three times" &c., &c. Some
might plead the danger of leaving their
possessions and families exposed to the
inroads of their enemies. The objector
is silenced, by God's providing against
this. The power that gave the command
"thrice in the year"—added "neither
shall any man desire thy lands, when thou
shalt go up to appear before the Lord thy
God thrice in the year,"—and the fact
that during the Jews occupying the land,
their enemies never did attack them, when
away in obedience to this command, is
proof of God's keeping his word to the very
letter.

We have considered this command of
God in itself:—how imperative how bind-
ing, nothing was to set it aside;—no ex-
cuse would be admitted for non-observance.
He who knew man's interests better than
man himself, and cared for man beyond
what he could care for himself, spoke the
word—insisted on its observance—and re-
moved out of the way of obedience, every
hindrance. Is it not so with all God's
commandments? Before proceeding with
our subject, I would remark that that can-
not be wrong in practice which is right in
principle. The principle of annual festi-
vals our text establishes; then the practice
is duty at this day as at that.

By nature man is a sociable being, made
for society. His organization of mind and
body cannot unfold itself by healthy exer-
cise in a state of isolation and solitude. At
the very creation of man, God said, "it is
not good that the man should be alone."
He who made man what he is—knew this;
and has provided society for man, where,
in the exercise of his social powers, he may
be a blessing, and yet blessed. God's
design in forming society for man and man
for society, was their mutual happiness.
Man perverts this design by indulging feel-
ings and introducing, what is contrary to
the happiness of society:—hence flows
most of the misery in the world.

Now, as then, God is to be publicly
acknowledged as the author and giver of
our mercies. The grateful heart in the
midst of its enjoyment, looks upwards and
says, "all things come of thee!" "That
thou hast given we have gathered; thou
openedst thine hand, we are filled with
good." "Seed-time, and harvest, labor,
and labor's reward, thou gavest; then,
seed to the sower, now, bread to the eater;
thou fillest all things living with plen-
teousness."

Of all creation, man is the most depend-
ent creature. All other animals can soon
help themselves, and supply their wants:
man is long helpless, and never independent.
Why? Because he is to have a moral
and spiritual growth as well as a physical.

Further. Brute instinct is soon educat-
ed; the education of mind is a long process.
It is this very dependence, man on man,
from his birth to his grave, which is the
schoolmaster, to train him for duty to God
and his fellow man. The sooner man learns
this lesson the better for himself and for
society. Conviction of his dependence on
God will make the religious man. Con-
viction of his dependence on his fellow-man

will make him the useful man. It is the
feeling of our wants and weakness that
sends us to God for their supply. When
feeling our need, we pray, "Our Father
who art in heaven, give us day by day our
daily bread," it is this sense of our own
necessities which leads us to an acquaint-
ance with the wants of others, and leads us
to seek to supply them.

Whilst at these feasts, the Jew was to
rejoice before the Lord his God, his family
"thou, and thy son, and thy daughter, thy
man-servant, and thy maid-servant," the
minister was not to be forgotten, "and the
Levite that is within thy gates," the poor
were to share in the general joy; therefore
they were to remember "the stranger"
sojourning among them, "and the fatherless,
and the widow."

In the observance of these feasts, God
is to be substantially acknowledged, giving
to God as God has given to us, "according
to the blessing," "as God has prospered
us." Mere lip-service is the sacrifice of
fools. God demands a gift at our hands
in proof of the sincerity of our love, both
to himself, and our brethren. It is "with
sacrifices God is well pleased," when, what
we give costs us something; a costly gift is
proof of genuine love. It was this, it was
a sacrifice, that made the widow's farthing,
greater riches, a more acceptable offering,
than all which the rich cast into the Lord's
treasury. She of her penury:—they of
their abundance. Their gifts to the
temple were what they could spare, without
feeling the loss: hers was all she had,
all her living!

The members of our church have yet a
lesson to learn to give as God has given to
them; to give of their ability, ever to
"remember the words of the Lord Jesus,
how he said it is more blessed to give than
to receive."

From the observance of these feasts
none are exempt: and, therefore, the divine
call, "Kings of the earth, and all people,
princes, and all judges of the earth, let
them praise the name of the Lord." Each,
according to his ability. The Sovereign
on his throne; the Judge on his
bench. Each, in his sphere, is to honor
the Lord with his substance; glorify God
with his body and spirit; both are loans
from God, entrusted for God's glory, and
man's good.

It follows, that Governments are at fault.
Our government is at fault in not setting
apart an annual Thanksgiving. It is
injustice done to God who daily loadeth us
with benefits. It is unkindness to us, in
not giving the opportunity to "render to
the Lord for all his benefits."

In our case, the civil power has
neglected its bounden duty, and, therefore,
our Bishop calls on you to offer unto God
thanksgiving—to offer to the mighty God
as the God of your mercies—and thus
glorify him; give him the glory to whom
the glory is due.

We are invited to thank him for general,
and special mercies; in the words of our
chief Pastor, "to unite in offering to
Almighty God, praise and thanksgiving
for the blessings of a fruitful year which
have been so abundantly bestowed upon
our country, and for the many other mer-
cies which we have experienced at the hand
of our gracious God.

Among the common blessings, but not
less thankworthy because common, he
mentions—the blessings of a fruitful season.
Among the special, he points out peace
and protection. Observe the contrast of
our state with that of others.—While
other nations have been enduring all the
horrors of war, we have peace in our
borders; and the attempt which has been
made by misguided men to inflict on us
similar evils, has, by the good hand of our
God upon us, resulted in good.

"Say not in thine heart," for it is false,
"my power, and the might of mine hand
hath gotten me this wealth;" "but thou
shalt remember that it is He that giveth
thee power to get wealth!"
The tendency of things, at this day, is

to lead us to forget this. Alas, this
neglect of our rulers is at once a cause,
and the effect of this practical infidelity,
which says, no God!

The pride of our fallen nature loves to
sacrifice the sacrifice of praise to its own
net, to take the credit to itself for what it
has, rather than give the honor to God.
"But, ye have not so learned Christ
Jesus."

"We are now, thank God, in the enjoy-
ment of perfect peace,—a fruitful season
has rewarded the labours of our husband-
men, and health and prosperity have been
vouchsafed to us in large measure. Christ
is Prince of the Kings of the earth."
"The king's heart is in the Lord's hand."
"He putteth down one, and setteth up
another." "He giveth peace." At his
command the sword leaps from its scabbard;
or, is still, and is quite. "He makes wars
to cease!" War is one of God's four sore
judgments!

In our case, "the sons of destruction"
were restrained; and their violent dealings
returned on their own heads; and the by-
standing, looking on world said, "this is
the Lord's doing," perceiving, "that it
was his work."

For these and all the mercies which we
daily receive, let us render the sacrifice of
praise and thanksgiving to Him, whose
mercies are over all His works, who has
said, *whoso offereth thanks and praise he
honoureth me*; and who will not reject the
imperfect prayers and offerings of His peo-
ple who wait on him in faith and humility.

We have seen what a sacrifice of praise
was, under the Law; I ask, Is it less than
this, under the Gospel?

There, it was, "a rendering to the Lord
the honor due," "ascribing to the Lord
worship, and power." It was a lip-service,
but only as the language of gratitude, and
this enforced by actions expressive of de-
pendence. It was not the service of lips
only; theirs was a language not to be mis-
taken; they sacrificed the sacrifice of
thanksgiving "the calves of their lips," but,
in token of sincerity they offered to God
their time, themselves, and their substance:
I ask, Will the God of our mercies be
satisfied with less than this?

Our Bishop suggests as the special
objects of your bounty, to-day, the mission
fund of the Diocese.

Let me remark, without some such fund
as this, the Church could never enlarge
itself. The mission-fund is the natural
support of our weak churches. All churches
are, at first weak, and need support, until
growth has given them strength.

Now, it is of the nature of the church,
that if it does not increase, it decreases;
if it do not go forward, it goes backward.
Then, a fund like this is essential, not only
to the well-being, but to the very existence
of our church; and, as the feeder of the
church, its well-being depends greatly on
the state of its treasury.

With the church, success is always
followed by increased demand on the re-
sources of the church; and increased expen-
diture can be sustained, only, by enlarged
liberality.

—On the occasion of the promotion of the
Rev. Dr. McNeile to the deanery of Ripon,
a public subscription was commenced in
Liverpool for the purpose of erecting a
statue in his honour. Mr. G. G. Adams,
of 128, Sloane-street, was entrusted with
the Commission, and has now completed
the work. The figure is 7 feet high, inde-
pendently of the pedestal, and is executed
in pure white Carrara marble. The Dean
is represented standing on the right leg,
the left foot a little advanced, the head
erect, and looking to the front. The left
holds an open book, the right is slightly
extended, in an attitude of demonstration.
Altogether, the pose of the figure is one of
great dignity and freedom, and the
doctor's robes, which are very skilfully
treated, add much to the general effect.
The statue is to be placed in St. George's
Hall, at Liverpool.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

TRINITY CHURCH—Miss Forneret's Bible Class.—On Sunday afternoon, the 20th inst., after the usual services, the Superintendent of Trinity Sunday School, Mr. W. Cooper, read the annual report of the Young Ladies' Bible Class under charge of Miss Forneret, after which a number of prizes were distributed to the class, at the request of Miss Forneret, by Mr. W. Notman, who addressed the young ladies in terms highly commendatory of their amiable and accomplished teacher, and in grateful appreciation of the work going on in their class. Mr. Cooper then, by invitation, and on behalf of the class, kindly consented to present Miss Forneret with a handsome writing desk as a slight recognition of their affection for their teacher. The presentation was accompanied with a few neat and appropriate remarks by Mr. Cooper, which were gratefully acknowledged by the fair recipient. At the conclusion of this interesting ceremony the Missionary-box, supported by the weekly contributions of this class, was opened, and the contents, amounting to \$34, unanimously voted to the "Home Mission Fund."

—TRINITY CHURCH Y. M. ASSOCIATION may congratulate themselves upon the success of their entertainment on Monday evening. The lecture hall was crowded by a highly appreciative audience. The chair was occupied by the Rev. Canon Bancroft, who after a short prayer, explained the motive which prompted the young men of Trinity Church to provide the entertainments. Then the performance opened with a piano-duett "The Mocking Bird," by Mr. Pearce and Mrs. Fisher, followed by a song, "The Wolf," finely rendered by Mr. Pearce. The Rev. Mr. Carmichael read, with irresistible humour, "Paddy's Trip to France," and was followed by Miss Idler, who sang charmingly "Waiting," and, as an encore, "The Lesson of Life." Professor Andrews read an extract from Tennyson's "Enoch Arden," commencing with the return of Enoch after his long and enforced banishment. Mr. Pearce followed with a piano solo, "The Harp that once through Tara's Halls." The second part was opened by a flute solo by Mr. Hector McKenzie, Miss Ryland followed with a song and an encore, both very fine, and then Prof. Andrews read, only as he can read humorous pieces, a selection from Mark Twain. Mr. Maltby sang "The Vagabond," and Mr. Pearce "The Village Blacksmith." Votes of thanks were given to those who had given their services, and the proceedings closed with the national anthem, and the Rev. Canon Bancroft pronouncing the benediction. On next Monday evening the Rev. Canon Baldwin will lecture for the Association.

DIOCESE OF HURON.

CONSECRATION, AND CONFIRMATION SERVICES AT NORWICH.—The Lord Bishop of Huron visited the Parish on the evening of Sunday 13th inst., for the purpose of consecrating Trinity Church, and administering the apostolic rite of confirmation. Long before the first bell had begun to toll the church, which is calculated to seat 200 persons was crowded to its utmost capacity; and it was only with the greatest difficulty that one of the aisles was kept clear until the consecration service was ended. Precisely at 7 o'clock the Bishop and clergy, entered the chancel, and took their places within the rails. As soon as the voluntary was ended, and the church quiet, they proceeded down the north aisle and were met near the door by the Incumbent, the Rev. T. F. Lewis Evans, B. A., the churchwarden, and other members of the congregation. The usual petition for consecration having been read by C. W. Padfield, M.D., minister's warden, the Bishop and clergy returned to the chancel in procession repeating the 24th Psalm. The Bishop being seated in his chair, the deed of the property upon which the church stands was presented by the Incumbent to the acting chaplain, Rev. Canon Nelles, and was by him presented to the Bishop, who having offered the usual prayers, the form of consecration was read by the chaplain. Then was sung a hymn from Niemble's collection.

"And will the great eternal God
On earth establish his abode:—
the congregation joining with the choir.
Evening Prayer to the end of the third
collect was then said by the Rev. J. Padfield
of Trinity Church, Buxford, the proper
lessons being read by the Rev. Charles
Bancroft, Jr. M. A., curate of St. Paul's,
Woodstock. The Anthem was taken from
the 4th and 5th verses of the 27th Psalm.

"One thing have I desired of the Lord"—
The prayers were concluded by the Rev.
J. P. Hinks, Incumbent of St. James'
Ingersol. The Bishop then delivered a tell-
ing sermon in his usual clear and forcible
style, such as will not readily be forgotten
by those who heard it. The sermon ended,
the appropriate hymn was sung.

"O happy day that fixed my choice:—"

after which the candidates presented themselves for confirmation. The Rev. Canon Nelles having read the preface, the Bishop proceeded with the laying on of hands. The candidates numbered 49, of whom more than half were adults; grey haired fathers and mothers, receiving the sacred rite side by side with their children. Two are converts from Quakerism, one from Roman Catholicism, and may have hitherto been identified with no religious body, 5 have received the sacrament of baptism at the hands of the incumbent only a few days previous. The Bishop next addressed the candidates, urging them to constant attendance on the means of grace, especially the sacrament of the Lord's supper. The services were concluded with the Evening Hymn,

"Abide with me,—"

Over 400 were present, and many who would fain have done so were unable to gain access,—even the porch being crowded.

We congratulate our young incumbent upon so successful a termination to his first year's mission work; may it be followed by many such. The congregation have also reason to feel gratified at the improvements which have been recently made to the interior of the neat little edifice, including a stained glass window in the chancel, crimson communion cloth, brussels carpets, gothic chairs of oak, communion rails of iron in blue and gold, neat and tasteful pulpit and lectern of cherry, font of Ohio freestone, and collection plates,—the latter the gift of C. H. Connor, Esq., Toronto Capacious sheds have also been erected at the rear of the church, and further improvements are contemplated.

UNITED STATES.

—Soon after the adjournment of the Diocesan Council of Nebraska, says Bishop Clarkson, "I started on my annual visit to Dakota Territory. My route was by rail one hundred miles to Sioux city, and then by stage and waggon up and down the hills, and through the valleys of "the beautiful land," which is the meaning of "Dakota." Sioux city is a noisy, muddy, growing town in Bishop Lee's Diocese. I found some kind, good friends here—Judge Ford and family, Dr. Bird, and others, (the Rev. Mr. Pratt was absent,) and spent a pleasant day, notwithstanding two uncomfortable incidents—to wit, the arrival of "The Venerable Bishop Clarkson," and the tampering with my trunk by somebody else's key, which I found in it on my coming down stairs in the morning at the hotel. But the trunk was proof against assaults; and as to the newspapers, we must not believe all that they say in these days. Not long since, in a frontier town in Nebraska, appeared the following notice: "Elder Clarkson, of the Episcopal Society, will preach in the school house this evening, and administer the Apostate Rite of Confirmation."

From Sioux city I went to Elk Point, Dakota Territory, in the stage—twenty-two miles. There the faithful missionary of the district, Rev. Mr. Morrison, met me, and we held a service in an unplastered upper room over a store, on Saturday night, September 17. The seats were extemporised by placing rough boards on boxes and nail-kegs; but the congregation was good, and the service and singing hearty. The Methodist and Congregational ministers of the town were present, and led the responses of the people. Our little church was blown down by a wind storm, and is yet a pile of ruins.

On Sunday morning, we rose at five o'clock, and rode in a waggon to Vermillion, the residence of Mr. Morrison, where we were to officiate on that day. On the way we came to a lonely house on the prairie, where a church family resided, and we stopped, and went in to see them, and had prayers with them.

On Monday morning, September 19th, Dr. Hoyt and I started out on a missionary tour of one hundred and fifty miles through the splendid valley of the Big Sioux, holding service every night in the little villages along the route. We had a light wagon without top, no baggage but a bundle of Mission Services, a buffalo robe, and a change or two of linen. The Doctor's ponies, "Cap and Punch," were first-class in every particular, and carried us handsomely through sunshine and rain, up hill and down hill, as if they themselves felt our own interest in filling all appointments, and overcoming all obstacles of distance and weather. We found but two church people among these early settlers in this country, but we found everywhere a most generous welcome, and warm gra-

titude for the services and sermons we gave them. We held services in private houses and in school houses, and the congregations were always good.

At Eden, in the Sioux Valley, we were offered the use of a large log house, belonging to a good Presbyterian lady, Mrs. Knight. She had made every needful arrangement; and as we came up to it over the prairie, in the darkness, the large room blazed with a score of candles, held each one in the hand of some neighbor who had come to hear the Gospel. The people came on foot, and in waggons, and in ox teams, from many miles round. It was, indeed, a goodly sight. Every mother brought her precious baby with her; and we had some responses that were not in the Mission Service Book. The babies on the frontier will (as the good Bishop of Long Island knows) exercise their functions "in meeting." There were two large beds in two corners of this room, and as fast as the babies would fall asleep, the mothers would carry them across the room and deposit them on one of the beds. By the time that Dr. Hoyt had finished the service (not that his fine reading was soporific; but it was late, and the babies were tired,) these two beds were filled with little ones, lying length-ways, and end-ways, and cross-ways, and all ways, sleeping as sweetly as if they had never disturbed a service with their cries. I would not have had a baby less in the house. The mothers could not have come without them. And who knows but they brought a blessing? Wordsworth says: "Heaven lies about in our infancy."

Our Utah work says the Bishop absorbs much money. Aow could it be otherwise when it is carried vigorously on in the teeth of adverse influences, and in the stronghold of Brigham Young's dominion? I do hope and trust that our kind giving friends will not be discouraged because we use up so quickly their generous benefactions, and because so slowly we must advance toward the point of self-support. In Utah, there have been thirty-six baptized and fourteen confirmed, and one cornerstone has been laid. There are eighty three communicants, twenty Sunday-school teachers, and two hundred and twenty-eight Sunday-school scholars.

Church-work in Montana, must be laborious. There are in Helena, only Romanists and Methodist besides us; in Virginia City, only the Methodist and us; in Deer Lodge, only the Romanists; in Bozeman, only the Methodists; in Missoula and all other towns, only the world the flesh, and the devil, with mighty helps, and the Holy Spirit unhelped, are at work. In Montana, there have been twenty-five baptized. There are forty-one communicants, eight Sunday-school teachers, and one hundred and nine Sunday-school scholars.

The church in Missouri contributed, during this year, to objects other than salary, \$100,000, nearly three times the sum reported last year. Number of communicants, 3,100: an increase of 25 per cent.

GREAT BRITAIN.

CHURCH ASSOCIATION CONFERENCE.

The autumnal conference in connection with the church association was resumed on the 14th inst., at Hope Hall. Mr. Charles Groves presided at the morning sitting, and amongst those present were the Very Rev. Dean Close, the Rev. Canon Auriel, (London), the Revs. Dr. Lowe, Dr. Taylor, Dr. Blakeney, Dr. Hodgins, James Bardeley (Manchester), G. R. Concannon (London), C. D. Maston (Kerall more), E. Garbett (Surhilton), W. Lefroy, J. R. Conor, R. Robson, R. H. Hammond, R. W. Bardeley, D. Anderson, L. F. Burne, R. Hughes, J. W. Bardeley, C. D. Winslow, R. Dandy, W. Irvine, W. R. Blackett, Henry Martin (Irish Society), R. J. Weatherhead, Gustavus Carson, H. Woodward, H. Baugh, Dyson Rycroft, W. Maynard, &c.

The proceedings having been opened with singing and prayer the chairman said—I have been requested to take the chair this morning, and have consented to do so, being desirous to show the interest I feel in this society. Before calling upon Mr. Bardeley to favor us with his promised address on "worldly conformity," I will tax your patience for a few minutes only to mention the great value this association has been to our church in clearing up several legal points that were doubtful, and for which our bishops have special need to

be thankful. Till lately they scarcely knew what they had the power to correct, and, if they did, they hardly dared to venture to bring the offenders into the ecclesiastical courts on account of the enormous expense and the procrastination by appeals, so that church discipline was almost suspended. But by prosecuting a few of the Ritualist cases this association has ascertained what the law really is, and so smoothed the way for the bishops proceedings against future offenders. The total expenses of the cause against Mackonochie was nearly £6000. This alone was sufficient to protect any bishop from a legal prosecution. This association have, I believe, succeeded in every action they have undertaken that is completed, showing that they have only proceeded in such cases as were clearly infractions of the law, but they never commence a second action upon the same point. That being once settled, and the law made clear, it is for the bishop to act upon it. Some of the offenders were perhaps ignorant of the law, and they also have reason to be thankful that the association has enlightened them, but I do not hear that they have offered their thanks. (A laugh.) The main object of the association is to maintain the doctrines of our church as taught by our reformers, and to preserve the purity of our Protestant worship according to the liturgy drawn up by them; to resist all innovations in the prescribed order of the service, and specially the introduction of the idolatry of the mass, with its sacerdotal accompaniments of altar, vestments, bowings, and prostrations. (Hear, hear.)

The Rev. James Bardeley, M.A., rector of St. Anne's Church, Manchester, delivered an address on "Worldly Conformity: its Increase among, and Prejudicial Effect upon, Evangelical members of the church of England." Some 20 or 30 years ago, Mr. Bardeley said Evangelical christianity was thought to be the right thing, and of course multitudes threw in their lot with the evangelical party, who theoretically held their views, but of whom it could hardly be said that they lived under the influence of evangelical principles. The result was that what the party gained in breadth it was to a considerable extent lost in depth. They could not expect that those who merely professed their principles and attended their churches would do anything to stem the tide of worldliness that was rushing in upon the church. The line of demarcation between religion and the world was very much obscured. The age in which we live was very peculiar. The material progress of England was almost unexampled in the history of the world. Where there was commerce there was wealth, where there was wealth there was luxury, and where there was luxury there was spiritual enervation. He had always been accustomed to regard the theatre as anything but a school for virtue. He knew that forty or fifty years ago the theatre was illuminated with the genius of Garrick, of Kemble, and of Siddons; but he maintained that even at that time it was not what he would call a reforming institution. (Hear hear.) At the time to which he referred, a contemporary and a personal friend of David Garrick, of Samuel Johnson, of William Wilberforce, and of William Pitt, was Mrs. Hannah Moore. She was the woman of her age. Her genius did as much to stem the tide of French revolutions as ever the statesmanship of William Pitt. He had not time to prove this, but he asserted it. Well, when her heart was first touched by God's grace, and she really became in earnest about her soul, she went to the theatre as usual. She saw no harm in it. She had been brought up in the conviction that it was what some people called a school of virtue; but, having spiritual instincts and spiritual feelings, and being in earnest about her soul, she soon felt that the atmosphere of the theatre was not the atmosphere for her, and she deliberately gave up the practice of attending, and had recorded her opinion that attendance at the theatre was incompatible with real earnest seeking after God. There was no doubt that the number of persons in evangelical congregations who attend the theatre had increased and was increasing, and the question was, what was to be done? He could only say that he did feel that the theatre was a place where a really earnest Christian ought not to be found—(applause)—and he might add, he did not think would be found. (Hear, hear.) A great deal might be said about attendance at the theatre and other things in the ab-

abstract, as not a violation of law. He thought it was very fallacious and very dangerous in matters of this kind to speak about things in the abstract. (Hear hear.) We must think of them as things in the concrete, and consider what were their belongings and their direct and inevitable tendency. The same remarks applied to the ballroom. No doubt something might be said, and a very plausible case might be made out, in these days, for the ballroom; but it did not seem to him, dealing with the fine thing in the concrete, that for the mother of daughters, at nine or ten or eleven o'clock at night, to take away her daughters at the time when they ought to be assembled around the domestic altar, and plunge them into such a sense of gaiety and worldliness as a ballroom, was inconsistent with all godliness; and he did not believe that anxiety about eternal things would long survive an attendance upon such a place as the ballroom. He would say the same of the racecourse. There was no doubt there was something wonderfully animating in the racecourse. There was not a more animating spectacle, perhaps in the world to the natural man. Thank God, he knew nothing of betting—nothing—(laughter)—but he had been on the racecourse in his early days, and there was not a more interested spectator. Nay, he should have reason—he would not tell why—to think and speak of the racecourse to eternity; but, at the same time, what was the tendency of the racecourse upon individuals and upon the community at large? The *Times* newspaper, a few years ago, denounced the racecourse as an unmitigated curse; and the *Pall Mall Gazette* spoke at the same time in similar and equally strong language. But at all these places—the theatre, the ballroom, and the racecourse—persons who profess to belong to evangelical congregations were to be found. No doubt, great caution was required in speaking on these subjects because it might be lawful for some men to do what it would be very inexpedient for others to do. A great deal would depend upon their motives in going to such places. Our Lord went to dine with persons who did not sympathise with His principles or with His mission at all, and who, in many respects were opposed to His mission; but He went as a physician and not as a companion. Though there were some beautiful exceptions, he thought all must see that ritualism was worldliness organized—worldliness reduced to a system. It was just what the natural man had always been wanting—a religion that was material; and some of the most thorough votaries of the world he had ever known had been some of the most enthusiastic champions of that system. He was disposed to think it would be found that many of those carriages that were last at the opera on Saturday night were the earliest at certain churches on Sunday morning. (Hear hear.) Higher and better things had always been expected from Evangelical Churchmen than from others; and he hoped this might long continue to be the case. When Montagu Villiers, Bishop of Durham, conferred a place of preferment upon a connection of his, whom he believed to be an able and worthy man, every one knew what a sensation it created, and how his lordship was gibbeted by the factious press. Yet Dr. Longley, his predecessor, conferred two pieces of substantial preferment in the same diocese upon two of his connections, and there was not a word said about it. The reason was that Dr. Longley had not come out—he was not what was called a pronounced evangelical. In the same way, some of the bishops at this moment were bestowing some very few substantial pieces of preferment, if not upon their own nephews, at any rate the nephews of their wives, which was much the same. (Laughter.) And not only had they done this and were doing it, but they were overlooking able, aged, and experienced clergymen in their dioceses, who had borne the burden and heat of the day. Yet nothing of this appeared in the newspapers. Why? Because the bishops in question were not such pronounced evangelicals as Montagu Villiers. What a compliment this was to evangelical religion! It was nothing more or less than the whole press of England saying, "Why, we expected better things from you, professing your principles." Might that expectation never be disappointed! (Applause.)

The Very Rev. the Dean of Carlisle read a paper on "The present position and prospects of the evangelical party, as compared

with the past." He said the evangelical party never was so numerous nor so influential in the church of England and in the country at large as at the present moment. There never was a period when so many men of undoubtedly evangelical principles held high offices in the church. Never was the gospel preached in so many of our pulpits, and never were so many important churches and vast parishes in the hands of evangelical clergymen. In fact he had little doubt that if the different sentiments of clergy might be classed according to the number of their parishioners, evangelical would far outnumber all the other parties combined. Other facts denoted a preponderating influence. These religious institutions in the Church of England which bore the distinct mark of evangelicalism in every instance outstripped as well in money as in usefulness kindred societies which rejected any such doctrinal peculiarities. On the point of doctrine, he was bold to assert that, as a body, the evangelicals held with tenacity all the essential doctrines of the gospel as they were held by the first founders of evangelical religion in the church. Sometimes they were reproached with being more bellicose than their predecessors, and more vehement in their denunciation of error. But it was for gotten that their predecessors had no such forms of error to contend with. Could the surprising and daring positions now commonly uttered by semi-papists and semi-infidels in the church have been heard by the great and good departed, or could the rapid or Popish ceremonies unblushingly introduced into some of our churches have been seen by such men as Cecil, or Daniel Wilson, or Goods, or Romains, or Simeon, or a hundred others, none could doubt that there would have been an ebullition of honest zeal and indignation, and a faithful denunciation of such sentiments and practices. To his individual judgment their greatest danger was a hollow truce, an apparent acknowledgment of brotherhood with men opposed to the very fundamentals of God's Word, merely because they were members or ministers of the same church. The obvious tendency of the age was to soften down the great salient points which distinguished truth and error, light and darkness, life and death. But with respect to the future prospects of this great evangelical party in the Church of England, while he presumed not to predict its appointed destiny, of this he felt confident, that if through any mistaken sense of duty it should as a body, or even a large portion of it, desert the Church of England and leave the ritualists and free-handlers of God's Word "to divide the land" the bare bones of an establishment would be left to the church, but its spiritual death-warrant would be signed. Moreover, he was deeply impressed with the conviction that nothing but persecution and compulsion should drive them out of that church which they claim as their own.

The Rev. Dr. Taylor said there were several causes why the prospects of the evangelical party were not so bright, and one of them was the theological tone of the episcopal bench. He did not believe there was a tendency in the great majority of the occupants of the Episcopal bench to promote men holding decidedly and distinctly Protestant sentiments. Another cause was the present attitude of influential laity, who stood aloof from such gatherings as that to a large extent; and a third cause why he looked forward with some degree of dread with respect to the future of the Protestant evangelical party was the coming assault on the Church of England. It was useless to shut their eyes to the probability that before many months were over there would be an assault on the Protestant Established Church—an attempt to deal out the same measure of justice, or whatever it might be called, to the church in England as to the church in Ireland; and if that took place there was very little prospect for the evangelical party or any other party in the Church of England. The dean had said that they ought not to leave the national church unless they were compelled to do so. But supposing the national church became a national Pantheon for maintaining religion distinct from religious truth, containing altars for all forms of religious worship, from the extreme of ritualism to the extreme of rationalism, would they not be compromising their fidelity to God's truth by consenting to be part and parcel of that church? If that state of things should arise, the wise and prudent course, in his opinion, would be to demand the separation of the whole church from the control and bondage of the state, and to refuse to be yoked with the priests of Baal on the one hand and the priests of infidelity on the other. But if they went out they would not go out shorn, but as a body and as a church, with all the honours of war—with drums beating and banners flying, with their officers at their head, and with the martial tread of Christ's church militant on earth.

The Rev. Canon Auriel said what was required was that they should proclaim the truth with more zeal, fidelity, and love. They need not leave the church.

The Rev. Dr. Lowe said he trusted that the evangelical party was not confined to the Church of England. On the contrary, he believed that amongst the nonconformists there was a very large party strongly attached to evangelical principles—perhaps the very

largest party in the country. If the framework of the establishment should be devoted to the promulgation of error, if idolatry should be legalised in the Church of England, the time might come when it would be the duty of evangelical churchmen to consider whether they ought not to join the Liberation Society, and assist them in their efforts.

After a few remarks from the Rev. W. R. Stevens, Mr. Andrews, and the Rev. James Bardeley, the discussion closed.

At the afternoon sitting, over which Mr. Andrews presided.

Mr. C. H. Eovell, of London, a member of the Council of the church association, read a paper on "The Ecclesiastical Courts, with the present position of the bill for their reform." He said—Many previous attempts had been made to effect a reform of those courts, but none of them had proceeded so far as the recent measure; and although it had not, and probably would not, become law, it had awakened so much interest and attention throughout the country that they might safely anticipate a revival of the subject in the next session of Parliament, and the introduction of measures fully as stringent as that which had already been considered by a select committee of the House of Lords. The ecclesiastical courts of England were among its oldest institutions, and the longest of them all resisted any attempt to carry out a thorough reformation. They had been described by the late Lord Cranworth as cumbersome, dilatory, and expensive; and he had asserted from the woolsack, in the presence of the Archbishop of Canterbury and fifteen English prelates, that nineteen in twenty of the ecclesiastical judges in England were incompetent to perform their duties. Yet the evils complained of remained unreformed and the abuses pointed out were permitted to continue unabated. Having described the operation of the ecclesiastical courts, he suggested, as a remedy for the delay and expense attending them, that a multitude of the incompetent officers should be got rid of, and that a judge should be appointed to advise the whole of the bishops, who in important cases needed able judicial assistance. He insisted that the procedure in the ecclesiastical courts should be thoroughly reformed and made to correspond with that of the other courts. In regard to expense, no doubt, a great saving might be effected in ordinary cases, but he must not encourage the hope that contentious litigation would ever be cheap. The present state of matters was had y credible, and grossly discreditable. Some objections had been raised on the ground that the public would not consent to the cost of the courts being thrown on the nation, and it was therefore attempted to throw the blame of permitting the continuance of the scandal upon the parsimony of the nation. But this was not so. The fees now received by the officers of the various courts were sufficient to provide for every possible expense, and to allow a large reduction in the way of a bonus to the clergy and the public.

A brief discussion followed. The Dean of Carlisle, in bringing the proceedings of the conference to a close, said he did not like to say much about the ecclesiastical courts, because he knew too much about them. He would only say that, in his opinion, it would be the greatest benefit to the Church of England to sweep them away "at one full sweep." The fees were a monstrous imposition from beginning to end. He expressed a hope that some good result would follow from the conference, which had, at all events, proved to him that the evangelical party in the Church of England was not a "rope of sand," as it had been called, but a body bound firmly together by one common resolve to defend to the utmost the glorious principles of the Reformation. (Applause.)

—The Convocation of Canterbury stands prorogued to December 14th.

—The foundation-stone of a new church in Ladbrokegrove North and dedicated to St. Michael, has been laid.

—The Bishop of Winchester has nominated the Rev. Canon Gregory, of Lambeth, to be Rural Dean of Camberwell.

—Several clergymen have withdrawn from the Church Convention on account of the recent vote regarding the revision of the Prayer-book.

—It is said that 10,000*l.* has been offered for the exclusive right, for ten years, of publishing the revision of the Bible now in progress.

—The committee of the Poor Clergy Relief Corporation have determined to open a special fund for the immediate relief of Continental chaplains deprived of their income by the war.

—We (*Rock*) have reason to believe that the announcement that a successor to Bishop Twells had been appointed is premature. The Bishop of Capetown has the subject in view, but the matter is not yet definitely settled.

—At St. Michael's, Great Yarmouth, on Sunday last, there were no less than 728 communicants. Nine clergymen officiated. The Bishop of Norwich had a few days previously confirmed a large num-

ber of young persons, many of whom received their first communion on this occasion.

—The Rev. H. C. Huxtable, who is to succeed the late Bishop of Mauritius, has arrived in England for consecration. Mr. Huxtable has laboured as a missionary both in India and at the seat of his coming Episcopate.

—The Rev. Walter Tyrell, curate of Trinity Church, Leicester, will deliver a course of Protestant lectures to ladies on Thursday evenings, from the 17th inst. up to March 2, 1871, the whole to conclude with a written examination, open to those who wish to compete, for prizes of from 1*l.* to 5*l.* The admission will be free, and examination optional.

—The Rev. T. W. Aveling, one of the leading Nonconformist ministers of Kingsland, will deliver a lecture on "Jerusalem," at the Homerton Parochial Schools, on Tuesday, November 15th. The proceeds of the lecture will be given towards the funds of the schools, which the Rev. W. Baird is anxious to increase in efficiency and preserve as Church of England schools.

—The Bishop of Capetown states that there are six Bishops labouring in the province, independently of the mission at Zanzibar. He is very anxious to secure a Bishop for Transvaal, and a Bishop for Kaffraria. He is also anxious to obtain a sub-division of his own diocese, by the erection of a Bishopric at George, and to revive communications with the decaying Church of Abyssinia, but not by aggressive means.

—A faculty has been decreed for the erection of chancel gates at St. Mary's Church, Taunton, on condition that no bolt or lock should be attached which would close them against the public, and that they should be kept open during Divine service. No appeal against the decision was lodged by the objectors, as they probably thought that gates without locks and bolts, and which must be kept open, were sufficiently absurd in themselves. They must take care, however, that the faculty is literally obeyed, and that the gates are not hung upon screens.

—The Bishop of London has instituted the Rev. William Alfred Plumtre, M.A., Curate of Woodstock, and chaplain to the Duke of Marlborough, to the vicarage of Wharton, near Nottingham, on the nomination of Mr. T. D. Hall. The Bishop of Peterborough has instituted the Rev. George Marie Capei, M.A., curate of Pembury, near Tonbridge Wells, to the rectory of Passenhall, near Stony Stratford, on the nomination of Viscount Maynard; and the Rev. M. A. S. Walrond, late vicar of St. Mary, Charterhouse, to the Rectory of Lowick, near Thrapstone, vacant by the death of the Rev. H. G. M. Pretzman, M. A. The Bishop of Bath and Wells has collated the Rev. C. P. M. de Gillam, M.A., vicar of Milbourne Port, to the vicarage of Othery, near Bridgwater, vacant by the death of the Rev. H. Roberts, M.A.; and the Rev. Arthur Newman, M.A., to the vicarage of Wembdon, vacant by the death of the Rev. C. W. Alston. The Lord Chancellor has presented the Rev. William Wren Liddell, M.A., of Christ Church, Oxford, vicar of South Cerney, to the rectory of Cowley, near Cheltenham, vacant by the death of the Rev. R. C. Smith. The Earl of Bradford has presented the Rev. Richard Gwynne Laurence, M.A., of St. John's College, Cambridge, curate of Edmond, Salop, to the vicarage of Tong, near Shifnall, vacant by the preferment of the Rev. J. W. Harding, M. A., to the rectory of Chilton, near Sadbury.

—A somewhat important church conference of the clergy and laity has been held at Wakefield, the Bishop of Ripon in the chair. Several useful and practical papers on matters connected with the church were read, and formed afterwards the subjects of discussion. The most important papers were on church endowments, by the Rev. C. Sangster, Rural Dean, in the course of which he showed that out of 478 parishes and ecclesiastical districts in the diocese of Ripon there were 45 in which the incumbent received less than £100 a-year; 116 more in which his income was under £150; 59 in which it was under £200; showing a total of 220, or nearly one-half of the livings in the diocese whose value was under £200 a-year. Some of the speakers suggested a return to the ancient practice of the offertory as the best means of supplementing the narrow means of poorly endowed districts. Mr. J. E. Dibb, of Wakefield, next read

a paper on "the increased importance of Sunday-schools in consequence of recent legislation;" and in the discussion which followed upon it Mr. Stanhope took occasion to compliment Mr. W. E. Forster upon the way in which he "had brought so delicate a question to so honourable a compromise." The last paper read, by the Rev. John Sharp, vicar of Horbury, was devoted to a consideration of "the various ways in which lay help may be best organized for the promotion of the work of the church." This paper elicited considerable discussion as to the use of sisters of charity, &c., with a distinctive dress, and as to the desirability of reviving the office of sub-deacon. The Bishop closed the proceedings with a short address, in which he summed up the results of the various papers and speeches, and dismissed the conference with the accustomed benediction.

—A public meeting of the ratepayers of Woodbury, Devon, has been held to "take into consideration the alteration made in the parish church by the incumbent without permission, or a faculty." Mr. Ware, jun., one of the churchwardens, said when they found the alterations made in the church, he and the other churchwarden waited upon the vicar, and protested against them. The vicar replied that Sir Francis Fuller had given him his support in making the alterations, but acknowledged that he did so conditionally upon the parishioners not being opposed to them. Mr. Fulford refused to remove what they objected to. They had consulted Mr. T. J. Bremridge, proctor, on the matter, and it was by his advice that they called upon the vicar, and that this meeting was convened. The following resolution was adopted:—"That the rate-payers now assembled do authorize the churchwardens to take such steps as their legal adviser will think necessary to cause to be removed from the chancel of the parish church certain ornaments called a sedilla, credence-table, piscina, and reredos, that have been placed there, or restored, by the incumbent, the Rev. J. Loveband Fulford, without the churchwardens' knowledge or consent, and without a faculty." It was resolved to open a subscription list for legal expenses, and also that before any steps were taken, the vicar be again asked to remove the things objected to.

—The Archbishop of Canterbury has been asked to give his judgment on the Dunedin case. After premising that he decides on an *ex parte* statement, and summarizing the case, his grace concludes:—"On the whole, therefore, considering the unsettled state of the constitution of the church of New Zealand, in respect of the absence from its code of any distinct regulations respecting the establishment of new sees, and the mode of election or nomination of bishops thereto, and believing that the other sees in New Zealand were originally constituted much in the same way as that of Dunedin, I am of opinion that Bishop Jenner, having been selected by the Archbishop of Canterbury on the request of the Metropolitan of New Zealand, and consecrated under royal license to act as 'a bishop in the Colony of New Zealand,' and having afterwards been accepted by the Rural Deanery Board of Otago and Southland—i. e. the whole of the diocese of Dunedin—has an equitable claim to be considered Bishop of Dunedin; and I think it probable that a court of law would establish his right to the interest of the moneys collected on his behalf. But as I can scarcely suppose that he is prepared to force himself upon a body which is now unwilling to receive him, my advice is the same as that of the General Synod of New Zealand—viz., that he should forego his claim. Yet I can scarcely think it equitable that he should not receive payments from the moneys at present in hand for the expenses which he has incurred owing to the painful position in which he has been placed."

—A Bill is in preparation to give effect to the recommendations of the Select Committee of the House of Commons on Prison Chaplains, over which Mr. Maguire, M. P., presided last session. Visiting justices may now refuse to pay stipends to clergymen visiting gaols save those of the Established Church. The Bill in preparation will make the payment of all chaplains compulsory, the remuneration to be in proportion to the number of prisoners for whom spiritual ministrations are provided.

—There are four candidates for the living of Handsworth, in Yorkshire:—Rev. J. Mowat, Fellow of Sidney Sussex; Rev.

J. H. Lamb, formerly Fellow of Christ's; Rev. G. B. Atkinson, formerly Fellow of Trinity Hall; and Rev. Grey Skipworth, formerly scholar of Emmanuel. The living has lapsed to the University of Cambridge in consequence of the patron, the Duke of Norfolk, being a Roman Catholic. At intervals the University is disturbed by the contests which follow upon the possession of such a questionable privilege, and it is now proposed that the presentation to all livings which either are in the gift of the University or which lapse to it, should be, in future, entrusted to a board consisting of the Vice-Chancellor and six other members of the Senate elected *more burgensium*. The question has been discussed, but no opposition was offered to the plan. It was suggested that the University should go further and petition Parliament to be relieved altogether from the administration of the patronage of lapsed livings.

MR. NEWDEGATE, M. P.—At a recent meeting of the Colleshill Farmers' Club, the hon. members glanced at the history of France for the last hundred years, and the influence of the Jesuits upon the national life. This he showed had led to an ignorance of all that should fit the people to take part in political life; and as it had turned out, when the Empire which governed them absolutely was removed, neither friend nor enemy could find a Government with which to negotiate. He proceeded to argue that the stability of England should be built on religious education, and said he should always seek that without excluding those who could not participate in the full benefits of such an education, the education should yet be religious, and by religious he meant an education founded upon the morality of the Bible—upon the Bible itself. He was in favour of arming England; but he would arm Englishmen with a better strength. He would give them the strength of Stonewall Jackson's men. He would have men, when they shouldered their muskets, to go forth no hypocrites, but in the strength of Cromwell's Ironsides.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, NOV. 30, 1870.

LINES OF DEMARCATION.

A correspondent thinks it would tend to unity if the names which are used to denote distinct parties in the church were clearly defined, and he has furnished us with a formidable list of names which he wishes to have explained. We do not see how the very desirable end he has in view is to be reached by making the lines of demarcation more broad and distinct. The interests of truth require, however, that if diverse opinions obtain in the church, they should be placed side by side and fairly tested. For this purpose the recognized terms High, Low and Broad are far more convenient than the elaborate classification which our correspondent has submitted to us. In placing in juxtaposition the opinions which the leading men of these schools put forth on one or two doctrinal points we shall endeavour to act impartially.

1. As to the rule of faith,—

Evangelical Churchmen hold that the Scriptures are the only authoritative expression of the will of God concerning man; that in them there is neither defect nor error; that what is contrary to them is false; that the Holy Spirit, who is as truly present with the individual student of God's word as with ecclesiastical Councils, is the only infallible exponent of Holy Scripture; that every human being has a right to the unrestricted use of the Word of God; that any church or individual that places restrictions on the use of the Scripture is guilty of robbery and soul-murder.

High Churchmen regard tradition as of equal authority with Scripture, the church being supposed to have enjoyed a larger measure of light in early than in later times; they undervalue private judgment,

making the interpretation of the church authoritative; they consequently discourage the circulation of the Scriptures without note or comment.

Broad Churchmen give little heed to the utterances of antiquity, which recent discoveries of truth, they say, have modified or set aside; time, which has weakened the authority of the Creeds, has had a similar effect on the Holy Scriptures, which are no longer, whole and entire, the absolute and sufficient dictator of faith and director of conduct; there is more or less imperfection in Scripture, its science is often crude and erroneous, its morality grovelling or transcendental, and its dogmatic statements inconsistent and irrational; "our only guide in this matter is 'the principle of private judgment which puts conscience between us and the Bible, making conscience the supreme interpreter.'"

2. As to the work of Christ,—

Evangelical Churchmen hold that Christ is the anointed of the Father Prophet, Priest and King; that in His prophetic character He is the embodiment of the glory of God "full of grace of truth," the ever-living revelation of the Godhead to man; that in His kingly character He rules in the hearts of His people individually and in the church corporate; that in His priestly character "He made by one oblation, once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" that it is impossible to repeat that sacrifice, and both needless and pernicious closely to symbolize it; that Christ in the flesh is now in heaven, and that He is nowhere else save and except as His divinity pervades all things.

High Churchmen hold that the Holy Communion is a repetition of the sacrifice offered on the cross; that as a sacrifice it has efficacy; that Christ is present on the "altar" under the forms of bread and wine, in a different sense from that in which He is said to be elsewhere; that in receiving the bread and wine the communicant literally received the body and blood of Christ; that consequently the bread and wine must be treated with most marked reverence—lifted up as objects of adoration, neither scattered nor spilled; described and invoked in phraseology identical with that by which we describe and invoke Christ personally.

Broad Churchmen reject the doctrine of the Atonement; Christ himself is only "the example above all examples,"—His words instead of being the "Yea and Amen" of God are one of innumerable instrumentalities in "the education of humanity." As to the Holy Communion it is a commemorative, instructive and inspiring rite, but not a sacrifice on the one hand, or the grace-affording memorial of a sacrifice on the other.

3. As to human nature,—

Evangelical Churchmen hold that by Adam's transgression, death, legal and actual, "passed upon all men unto condemnation;" that the whole nature of man is infected by sin, so that without the direct influence of God, overruling his natural inclination, his mind cannot originate a true thought, his heart be sensible of a pure emotion, his will give forth a right volition; that before a man can be literally an inheritor of the Kingdom of Heaven he must undergo a change so radical as to be akin to a second birth, and that this change can be brought about solely by the Spirit of God.

High Churchmen admit the depravity of man, and the sole efficacy of the Holy Spirit's operation for its removal, but differ from Evangelical Churchmen as to the means by which He acts upon the soul. The Sacraments are the instrumentalities by which the restoration is effected—bap-

tism, bridging the dead soul into life, and the Holy Communion sustaining the restored vitality.

Broad Churchmen repudiate the doctrine of total depravity; they maintain that man is not so utterly fallen as to be incapable of good works; what he needs, they say, is not regeneration—in the Evangelical sense of the term—but education, the development of innate goodness, rather than the introduction of goodness,—growth not birth.

REV. MR. MACKONCHIE.

Some men seem to be the sport of the "glorious uncertainty" of the law. If emboldened by precedents they venture to put any case to legal test they are sure to find that there are as many or more precedents to justify an adverse decision. So certain are they to fail where others succeed that one is apt to believe that the bandage which cover the eyes of Justice personified must be little more than a sham. If any litigant has reason just now to wonder at his invariable ill fortune it is the Rev. Mr. Mackonochie, who, as the telegraph informed us a few days ago, has again failed in his appeal to the law. Why what is declared right in Mr. Bennett should be pronounced wrong in him, why he should suffer for putting into practice what others are justified in putting into words, why the law should be all complacency to other appellants and all severity to him, must be more than he or any one else can understand. Certain it is, however, that he is a very unsafe person to be put forward as the champion of any cause. After the judgement rendered in the Bennett case such a decision could scarcely have been expected. Like charity that judgment covers a multitude of—well, irregularities,—but not Mr. Mackonochie's.

CHURCH REFORM.

(No. 1.)

THE EPISCOPATE.

"That which decayeth and waxeth old is ready to vanish away." Purely human institutions, without exception, seem doomed to decay with age—"there is none abiding." And even those institutions in which there is aught divine are equally evanescent, all that is not human disappearing by degrees, while the divine remains. Ecclesiastical systems are by no means exempt from the operation of this general law. They have all more or less of the human in them, and while their divine elements are immutable and indestructible, what is human must sooner or later change and die. With a strong conviction of this we have no sympathy with the aversion which some profess to the discussion of the vexed question of church reform. It must, we think, be obvious to every person who reflects at all that what is human in our ecclesiastical system must be defective and may be improved, the only alternative to such improvement being the removal of whatever in it is divine. Those who cling with unreasonable affection to the past may denounce all change, and the timid may deprecate it, but change must take place, and that speedily, if decay and destruction are to be averted.

Thinking men of all schools in the Church of England are profoundly sensible of this. They are all equally convinced that the time has arrived for a considerable modification of the externals of the church. Their projects of reform are infinite in variety, but they all deem some reform imperatively necessary.

Of all schemes, emanating from the evangelical section, that of the Rev. J. C. Ryle is by far the most comprehensive, as it is the boldest. His idea of what the times demand, embodied in a series of letters which we some time since placed before our readers, will serve as the groundwork of our remarks on the subject, our object being chiefly to show how far the

forms which he and others have proposed are desirable and practicable here.

Mr. Ryle has much to say against the English Episcopate. While disclaiming "all idea of casting reflection on" the present incumbents of the English Sees, he maintains that they are altogether in a false position; that "they can do justice neither to themselves, their dioceses, or the Church of England," and that there is "no surer way to bring Episcopacy into contempt than to give a minister of Christ an English diocese as it now is and then expect him to do the duty of an Apostolic bishop." These are plain words—plain to the extreme of severity. Let us see how far they are warranted by facts. In the "form of ordaining or consecrating of an archbishop or bishop" we have the Church's exposition of Episcopal duty as prescribed in the Holy Scriptures. The elected bishop is pledged "to instruct the people committed to his charge;" "to withstand and convince the gainsayers;" "to banish and drive away all erroneous and strange doctrines;" to correct and punish such as be unquiet, disobedient and criminous;" "to be faithful in ordaining, sending, or laying hands on others;" to be merciful to poor and needy people, and to all strangers destitute of help." This, in addition, of course, to giving due care to his own spiritual life, is what our Church demands of every one who desires and receives the office of bishop,—and surely it is enough. In these days of free inquiry, of audacious and mischievous error, a man who pledges himself to banish and drive away erroneous and strange doctrines, undertakes large responsibilities. But in the case of our English bishops there is much superadded to what the formularies of the church impose. In addition to being the chief pastor of two or three densely peopled counties, and overseeing from five hundred to nearly a thousand clergymen, he is a legislator, a foremost man in society, a practical philanthropist, and nobody knows what else. It is at his peril he refuses to receive indignant deputations, or reply at length to individual appeals which a public man in any other position would ruthlessly throw into the waste-basket, or decline invitations to public meetings in aid of institutions into whose merits he has no chance of examining. If what society demands of an English bishop were distributed among a committee of twelve, each member would find his hands pretty full.

On calmly reviewing these facts, which are patent to everybody, we do not think Mr. Ryle is far wrong in saying that to go on as we do now is to bring Episcopacy into contempt—that "it is as good as saying that Episcopacy is only a name, a sham, a mockery, a delusion and an unreality." As things are the very name of "bishop" is a misnomer. There is no possibility of "oversight," except of the most sorcery and ineffective character. What opportunity has an English bishop of observing closely the progress of God's work in the rural parishes nominally under his charge? What amount of thought can he bestow on schemes for church extension in his diocese? Still more, how much time can he devote to the consideration of questions of vital importance to the church at large, which are now daily coming up and demanding solution? It is supremely ridiculous to expect all these things; it is unmitigated cruelty to exact them.

Mr. Ryle's remedy for these manifest evils is radical. He proposes to divide the dioceses so that the jurisdiction of a bishop shall not exceed a county; to relieve the bishops, with the exception of four or five, from attendance in Parliament; to render the power of the bishops less autocratic by establishing a mixed Council in each diocese; to reduce the stipend of each bishop

to, say £2000 a year, or £3000 in the case of prelates occupying seats in the House of Lords; lastly, to make a change—rather indefinitely described—in the mode of appointing bishops.

In opening up the question of the baronial rights of English bishops,—their occupying seats in the House of Lords,—Mr. Ryle only anticipates what time is sure to bring about. It is perhaps too late to propose a reduction in the number of peers, for there is every indication that ere long spiritual an effort will be made to exclude them altogether, and unless the current of public opinion is reversed the effort will succeed. Already leading churchmen, becoming reconciled to the inevitable, are asking sceptically whether it is a source of strength to the church for her chief pastors to have seats in the Legislature. The feeling that it is not will probably extend as the cry for the removal of the bishops grows louder, and all that Mr. Ryle proposes—perhaps more—will come about without any special efforts on the part of church reformers.

The necessity of increasing the number of dioceses is obvious if the Church of England is to be Episcopal in anything but name. Mr. Cecil Raikes thinks there should be at least forty dioceses, and Mr. Ryle maintains that no English diocese should exceed a county, while the larger counties, such as Yorkshire, Lancashire and Middlesex, should each form three or four. There has been an attempt to meet the demand for an increase of the Episcopate by the appointment of suffragan bishops, a miserable expedient which would never have been tolerated had not political consequences been involved in an increase of prelates with full powers and independent jurisdictions. About the last thing the Church of England wants to render her Episcopate truly effective is a deluge of suffragan bishops.

The wisdom of constituting a Council in every diocese, to relieve the bishop of nearly all responsibility, may be questioned. No man is fit for consecration to the office and work of bishop who is so rash as to need a Council as a check on his inconsiderate impetuosity, or so imbecile as to need one to embolden him to act in emergencies.

A reduction of Episcopal stipends is involved in the multiplication of dioceses. The present revenue of a bishop—enormous as it is in some cases—is not too large, considering the position he fills and the demands he has to meet. But give him a smaller jurisdiction, remove him from his present uncomfortable and costly social exaltation, and a proportionate deduction from his income will rather add to his efficiency than detract from it. There would be a clear gain in putting an end to the insinuation that for worldly considerations a bishopric is a desirable thing.

How far do these proposals for a reform of the English Episcopal system apply to the church in Canada? Our bishops have no political functions, are not in receipt of enormous official incomes, and are not autocratic. There is no feature of our ecclesiastical system with which we have more reason to be satisfied than the relation in which our bishops stand to their dioceses. Time which not only tests but changes all things will render some modifications needful, but our system is sufficiently elastic to admit of necessary changes.

CHRIST CHURCH CATHEDRAL.—We have authority for stating that, on the resignation of the Rev. Dr. Balch recently, the Rev. Canon Baldwin was appointed to the Senior Canonry of the Cathedral by His Lordship the Bishop and Metropolitan.

—ACKNOWLEDGMENT.—The Treasurer of the Building Committee of the Memorial Church at Port Ryerse, Ont., thankfully acknowledges the receipt of twenty-five dollars toward that fund, from the Rev. Canon Baldwin, of Montreal.

Correspondence.

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

A TRUE WITNESS.

(Letter No. 2 from our special Correspondent.)
EDINBURGH, November, 1870.

To the Editor of the Church Observer.

Having promised in my last, a sketch of the sermon delivered at All Saints, Edinburgh, by the Rev. Mr. Chinnery, on the evening of October 23rd, I now fulfil my pledge.

Let me first premise that the sermon was intoned, i.e., the preacher took an unnatural tone and maintained it throughout, with most wearisome effect.

His subject was "Ask and ye shall have." The opening of his discourse was exceedingly simple, and the conception of the text which he formed, was the giving us some eight or nine seasons in which we ought to pray.

1. When we rise up and when we lie down.
2. Before we eat, and when we have eaten.
3. When we read. Now I thought he will speak of man's ignorance in spiritual things, and teach the people when reading the word of God, to ask the aid of the Holy Spirit for the due understanding of the same. But he never once referred to the Bible. He simply said that every book was calculated to do us some good or evil. When we read a book, we should pray that it might do us some good; and if we should have to read a bad book, then we should ask of God that it might do us no harm.
4. When we write letters, that they may do good.

5. Before we partake of the Sacrament, and after we have partaken.

6. In Ember days, for those about to be ordained to the sacred ministry of the church.

7. We should pray for the dying; and lastly—

8. *We should pray for the Dead!!!* I hardly could sit still and hear such monstrous teachings in a so called Church of England place of worship, and before a fair congregation. But there was no mincing of the matter. He described the dead, in order that we might not imagine that he was referring to those spiritually dead. No, no, he meant those who had ceased to breathe, and these he said needed our prayers and our intercessions just as much as the living. He attempted not to show how our prayers were to do them good, nor gave any scripture for his assertion. The Romish doctrine was simply laid before his hearers, and the anti-christian practice earnestly recommended. The preacher then recited all his points one after the other, not forgetting "and let us pray for the dead," closing immediately afterwards with the words "Asking all in the name of our Lord Jesus Christ, for He has said whatsoever ye shall ask the Father in my name, I will do it."

Such was Mr. Chinnery's sermon. I do not wonder at it, for it is my firm conviction that high ritual is based always upon Romish doctrine, and I was told of the best authority; that in this same "All Saints" a notice was given out a few Sundays before that on which I visited it, that the "sacrifice of the altar would be offered on the next Lord's Day morning for those who went down in Her Majesty's lost ship *Captain*."

How long are these things to be permitted? or is the leaven of Popery so permeating the mass of the people, that such a departure from the truth gives no offence? We have, I am convinced, more need than ever of a sound "Observer." Proclaim the truth, and may God multiply on every side those who believe and love the truth. It may interest some of your hearers to know that the Rev. Mr. Chinnery pays £100 a year to the Incumbent, Mr. Murdoch, to be allowed to carry out the Ritualistic idea at All Saints, as his assistant!!!

I am, yours, &c.,

E. B.

CHORAL SERVICES.

To the Editor of the Church Observer.

SIR,—It is remarked in your very suggestive article on "choral services," that "Many things which are of themselves right, are questionable on account of their associations." Now, some of your readers may deem the eccentric vagaries of the Romanizing party in our church right, or at least harmless in themselves, who may still consider them rather questionable from the associations referred to. Perhaps many of your readers are not aware what those associations really are, or to what a depth of degradation our Protestant Reformed Church is being plunged by the "histrionic buffoneries" of the Anglo-Roman divines. Are they aware that the fuss is not merely about hems of garments, church millinery, and sweet

odours?—that the questions now at issue relate not merely to non-essential points of Christian worship, but to matters closely allied with pagan ceremonial and heathen worship? Are they aware that there is a close affinity between Paganism, Popery and Puseyism in some of the essential features and accidents of their worship?—that there is an exact uniformity and conformity between the religious ceremonial of the two latter with their heathen ancestors?

In the early period preceding the controversy respecting image worship, the outward ceremonial of the church was nearly identified with the rites of pagan times; the Christian churches exhibiting many of the chief features of heathen temples. Now, is not the object of the *new school*—ever since the Oxford movement—to thoroughly un-Protestantise our church and assimilate its ceremonial to those times; change the pure spiritual worship of God into a heartless externalism, and regale the senses with music and incense in the room of saving, unctious, Gospel truth?

May not many Romish rites and practices, and their Anglican imitations, be clearly traced to a pagan, rather than to a Christian source? Whoever has witnessed the ritualistic displays now in vogue in some London churches, and will refer to Stopford's "Pagano Papisimus," and other works which compare ancient with modern ritual, must be convinced that the parallel presented in the above category is not altogether imaginary.

As an example of this, I might mention the use of incense, perfumes and flowers at the altars (so called) of our Reformed Church. Whence this custom? Is it not essentially heathen derived directly from paganism? The epithet of *perfumed* or *incensed* is always used by ancient writers in their descriptions of the *heathen temples and altars*. In proof of which, many passages might be quoted from Homer, Ovid, and Virgil. What more natural, then, for a Protestant worshipper, when beholding with holy indignation, the surpliced Thurifer waiting on the priest at the altar in St. Alban's, London, with the Thuribulum, or vessel of incense, to imagine himself transported into the temple of some heathen deity, say that of Venus described by Virgil—

"Her hundred altars there, with garlands crown'd,
And riches' incense smoking, breathe around
Sweet odours."

According to an ancient writer:—"In old paintings and pieces of sculpture where any heathen sacrifice is represented, we never fail to observe a boy in a sacred habit, which was always white, attending on the priest, with a little box in his hand, in which the incense was kept for the use of the altar." This heathen practice is further confirmed by Ovid—"Da mihi thura, puer, pinques facientia flammus."

This pagan practice is now made a part of Christian worship, which, under the Christian Emperors, was looked upon as a rite so purely heathenish, that the very places and houses where it was used by a law of Theodosius were confiscated to the government.

Then again, does not the religious veneration for wax candles evinced by the faithful advocates of Catholicism furnish another proof and example of this assimilation and conformity with Romish and pagan worship? Primitive writers often expose the folly and absurdity of this heathenish custom. "They light up candles to God," says Lactantius, "as if He lived in the dark; and do not they deserve to pass for madmen who offer lamps to the Author and Giver of Light?"

Alas! what an anomaly: that these rites and practices, which were regarded as criminal parts of Paganism, should now be considered an essential part of Christian worship in the church of Ridley and Latimer.

And has not the simple Christian institution,—the purely commemorative ordinance of the Lord's Supper ("This do in remembrance of me,") been thoroughly paganized when perverted into a Eucharistic sacrifice? Is not the conformity here again complete as in heathen temples? There is a sacrificing priest, habited in a significant dress (*hierens, not presbuteros*); there is a sacrificed victim (*hostia* or *host*); an altar on which the sacrifice is offered up; and the object the same—to propitiate an offended Deity.

Although a very poor theologian, I must deny the rubrical authority for any such teaching in the canon law of the Epistle to the Hebrews.

When witnessing, at the elevation of a consecrated piece of bread, that crowning act of Popish idolatry—the adoration of the host,—a Protestant worshipper might well reflect with shame on the words of Tully, where he says:—"But was any man ever so mad as to take that which he feeds upon for a God." What an old Roman could not but think too gross for Egyptian idolatry to swallow, is now become an article of faith in the creed of those who claim succession from the apostles. May not, then, the candid reader acknowledge

that the teaching and practice of the Anglo-Roman Catholics is rather *questionable*, on account of their *unchristian associations*,—having too close a resemblance to the rites and ceremonies of their Pagan prototypes?

You call, Sir, upon all "who profess and call themselves Evangelical churchmen," to take cognizance of what is now going on. I do not know exactly the idea conveyed by the terms "Evangelical churchmen in Canada," further than that of a man who professes to hold decided Gospel sentiments, and holds his tongue with a decided and cautious reticence when the most momentous questions are at issue which involve the life and very existence of our beloved Zion as a Protestant church. Professing and calling myself a Christian, who has long been an attentive reader of your truly Evangelical and faithful witness in the cause of God and truth, I send you these remarks as an humble recognition of the importance and timeliness of the topics referred to in your last editorial of 16th November.

As Jews and Gentiles combined to crucify the incarnate Word, so now Papists and nominal Protestants have confederated to suppress and pervert the soul-saving doctrines of the inspired Word. But surely it cannot, it must not be, that even the humblest of Zion's watchmen, on whom officially devolves the duty of maintaining the integrity of the Gospel, will remain silent, inactive, indifferent in these perilous times.

"Should all the forms that men devise,
Assault our faith with treacherous art,
We'll call them vanity and lies,
And bind the Bible to our heart."

H. B. W.

Stony Creek, Nov. 21, 1870.

PROTHESIS OR CREDENCE TABLES.

To the Editor of the CHURCH OBSERVER:

SIR,—As it would appear these uncalled for novelties are about coming into use, with the sanction of our Bishop, who, if I recollect right, stated, in his first sermon from the Cathedral pulpit, that his views on church matters were neither High nor Low, but of a medium tendency, and, if anything, tended on the Low Church side. I therefore think, if his Lordship has given his consent to the introduction of these sideboards, otherwise so-called, he cannot be aware of the illegality of using the same, as adjudged by the very highest ecclesiastical court as *positively so*. And in order to sustain my opinion on the subject, I will simply refer to the judgment rendered by Sir H. J. Pust, which cannot be set aside or overlooked. Would it not be right in asking, if only for information's sake, what is our church coming to? We are daily, monthly and yearly solicited to aid the Mission cause, and but justly so; but I begin to think it wrong to open the eyes of the blind to a knowledge of a God, when the ministers who have been brought to a knowledge of His saving truth begin to fancy that God is not satisfied with simple, earnest prayer, unless it be accompanied by some uncalled for introductions so little calculated to inspire sincere love and reverence for Him whose we are, and whom we ought to serve in all lowliness and humbleness of spirit. Having other matters of moment to speak about shortly, I will conclude by remaining yours truly,

A CHURCHMAN.

Quebec, Nov. 28, 1870.

CHURCH MUSIC.

To the Editor of the Church Observer.

SIR,—I do not wish to discuss the question of whether we should have choral services or not. Until we have clergymen who can take their part, it is impossible to have a complete choral service; and to have a mutilated one, as is attempted in some instances, is like listening to the play of Hamlet with the part of Hamlet left out.

Nothing is more incongruous to my mind than to hear a choir sing the responses, while the clergyman says his portion; and it must be attributed to their great love of music, of any kind, that congregations tolerate such a mixture of different methods.

We, Church of England people in this Dominion, feel ourselves entitled, as an integral portion of the church of the Mother Country, to carry out here, as far as we can, all the customs and traditions of that church. Our ambition to do this has led us to build fine cathedrals and churches, which challenge comparison with those of older lands; but of our efforts in the way of choirs and singing, the less said, in the way of criticism, the better for our reputation. Any one who notices the false intonation, the sinking from the proper pitch, the improper emphasis and incorrect time, of even our most pretentious choirs, is painfully aware of the fact that we are miserably deficient in proper musical instruction and training. The hurried and gabbling way in which chanting is generally done, shows that

no importance is attached to the meaning of the words uttered. They might be Latin or Chinese so far as any attempt to bring out their meaning is concerned, and yet every book which contains any rules on the subject, insists upon the avoidance of this hurried style. Chanting should be *musical* declamation, and the declaimer should pay every attention to the proper expression required by the meaning. Why is it that persons ignorant of music or elocution, and even boys who can scarcely read intelligibly, are tolerated as choristers? We require a great amount of preparation before we admit a man to holy orders, and allow him to officiate as minister in our public services, but we do not require him to know anything of music; and this is perhaps the reason why our choristers, as a general rule, are not chosen as such on account of their knowledge of music but for some other reason.

Some show is made of teaching the boys "their notes," and an attempt is made to perfect older persons by dint of weekly practices; but the instruction is for the most part of the same order as is employed in teaching a parrot to talk or sing, and the result is a parrot-like performance, there being as little soul manifested in the one case as in the other.

We cannot plead ignorance of better methods. The results achieved in the United States under the system introduced and fostered by the zeal and ability of Dr. Lowell Mason and his numerous co-workers, making it possible to organize and carry out successfully, with so little previous preparation, such a monster concert as that held at Boston at the Jubilee, and the immense success which the Chev  method has had in France, are within our knowledge; but they do not seem to inspire us with any desire to emulate them. We still hold fast, in this respect, to the traditions of our forefathers, and are trying to hand down to our children the old tunes and chants, by "this parrot-like teaching of them by rote. Would that some Mason or Chev  might arise among us, and by indomitable perseverance, force upon us the reform we so much need.

Any effort made to effect some improvement by associating the different choirs, results in failure, partly, no doubt, in consequence of the proverbial jealousy found among musicians, but more I suspect, from the dread of exposure on the part of the choirs. It is felt that in an association there must be more or less a trial of skill, and knowing how little skill there is among them as a rule, the choirs prudently avoid it.

Our church dignitaries and clergy would consult the true interest of our church music did they encourage and even insist upon Choral Associations. Associated effort is the order of the day, why should not a common effort be made in behalf of this most noble object. "the service of song in the House of the Lord."

CHRISTIAN.

MONTREAL, 26th Nov., 1870.

To the Editor of the CHURCH OBSERVER:

SIR,—In reference to the letter of an enquirer as to the real difference of the seven names which are now dividing the Episcopal Church, I would beg to be allowed to say that I find that the seven churches mentioned in Revelations is a true and exact picture of these seven divisions. The very fact of their calling each other names shows that they have none of them learnt to overcome the evil passions of their hearts. That the fruit of all Christian churches is imperfect none will deny; that all contain some life and energy is also true. But all thinking Christians must see that the Greek Church, Roman and Episcopal, must unite before this world will become the Kingdom of our Lord; for the Jew, Turk and Heathen will never become Christians while Christian churches are a broken cistern that can hold no water. If Christ is our Father which art in Heaven, why cannot we unite and so enjoy the hope that He will come and make this His kingdom. He is not coming to reign over a divided kingdom. No. Then look not for Him till all are united.—I am, Sir,

A MEMBER OF THE APOSTOLIC CHURCH.
Montreal, Nov. 30, 1870.

INFALLIBILITY.

To the Editor of the Church Observer.

SIR, The 8th of December, 1869, will ever be memorable in the councils of the Church of Rome, as on that day the first so-called Ecumenical Council that has assembled for three hundred years, met in the Holy City. Prelates from all parts of the Romish world gathered within the sacred walls of St. Peter, summoned thither by the Sovereign Pontiff. What brought them there, and what was the object of such vital importance, that induced many of them to travel so great a distance to be present? Ostensibly the consideration of the affairs of the church, but in reality to

proclaim a poor sinful mortal equal with God the only infallible one. Certainly the Church of Rome knows too well the efficacy of her curses, to fear lest her people would refuse to submit to anything she might impose upon them. Let us see what grounds the Church of Rome has for her assumption, and what right she has more than any other church to apply this term so exclusively to her bishop. She professedly bases her dogma on Scripture, quoting this passage in support of it, "And I say unto thee that thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." But to arrive at a proper understanding of the passage, we must connect it with what is stated in the preceding verse. Peter had said, (in answer to our Lord's question as to who they thought he was), on behalf of the rest "Thou art Christ the son of the living God," to which Christ immediately replied, "And I say unto thee that thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." The dispute has arisen concerning the word "rock." To whom or to what does it refer? The Church of Rome distinctly says it is Peter that is meant, others say Christ or the doctrines of Christ. We Protestants take it to mean the latter, which we think is the right translation, and more in accordance with scripture and the teaching of Christ. Again the Greek words *petros* (Peter) and *petra* (rock), are totally different both in meaning and character, *petros* being masculine, and *petra* being feminine; and if Christ had intended that Peter himself was to be the foundation of his church, he would surely have said "thee" instead of "this rock." And on "thee will I build my church, and the gates of hell shall not prevail against it." Also *petros* (Peter), signifies a piece of rock a "stone," whereas *petra* (rock) signifies a large mass of stone a "rock," and therefore the Church of Rome errs in saying that Peter was the foundation of the church. But very often the term is applied to our Lord himself, as in Psalm cxviii. 22. he is called "the headstone of the corner," and in Isaiah xxviii, 11 "in Zion a precious corner-stone," and in 1 Cor. x. 3. St. Paul says that "the Israelites did drink of that spiritual drink, for they drank of that spiritual rock which followed them, and that rock was Christ." And in the same epistle iii, 2, we read "other foundation can no man lay, than that which is laid, which is Jesus Christ." Our Lord, however, may have intended to impart something special to Peter, and the passage may read something in this way, "And I say unto thee that thou art Peter, and upon thee as first preacher to the gentiles, and upon thy confession that I am the son of God, I will build my church and the gates of hell shall not prevail against it." The rock to which Christ refers has Peter's confession of faith given in these words, "Thou art Christ the son of the living God," for which confession our Lord commemorated him, and gave the promise mentioned above; but very different from the construction the Church of Rome places upon it, which consists in making Peter the sole founder of her faith. The next part of the verse has now to be considered as another argument brought forward by the Church of Rome in further proof of her infallibility. "The gates of hell shall not prevail against it," (i. e. the Church of Christ). It only shows how far the Church of Rome has departed from the faith of the apostles, when to suit her new purposes she can deliberately wrest the plain meaning of Scripture, and thus build up superstition and idolatry out of verses and texts designedly misconstrued. The Greek word *hades*, translated "gates of hell," as used by the Greek and Jewish writers, signifies the state of the dead whether righteous or wicked, and therefore means that even death itself should not prevail against the Church of Christ. In other words Christ promised perpetuity, not infallibility, to his church. He did not say that it should be sinless, but that it should never perish. "Gates of hell" they say also mean sin; if so the Church of Rome comes under its head. She of all other churches ought to be the last to ascribe perfection to herself, corrupted as she is, both in doctrine and morals. Are there any statements in the New Testament or in any part of the Bible, wherein such doctrines as purgatory and infallibility, or such rites as penance and absolution, are taught, either by the prophets or the apostles? These are but modern inventions introduced into the

Church of Rome, in order to maintain her falsehood and theft. But although she is so eager to assert her claim to infallibility, it has always been a matter of dispute, as to where it lies and to how far it extends. The most learned Romish divines have differed on this point, some saying that it lies in the Pope, others in a general council, and others again say that it resides in the church, that is the clergy, (the people forming no part of the church). As to the infallibility of the Popes, there can be no question but that they were very far from being as perfect, as the Church of Rome would have us believe. The bishops of Rome are said to be successors of St. Peter as first bishop of that city, and as such are entitled to be accounted worthy of the highest respect—nay more, of adoration. Strange doctrine truly if we take into account the lives and characters of some of these pretended vicars of Christ. Some of the vilest beings that ever lived have disgraced the Papal chair to such an extent, that even their own flock have been ashamed of them. One Romish historian characterizes seventeen of these Popes as murderers, blasphemers, thieves, idolators, barbarians, perjurers, magicians. One pope (John xii) drank health to the devil, and invoked Jupiter and Venus. Another was guilty of murder, and many more were equally vile. Pleasant pictures indeed of Christ's vicars. In regard to the infallibility of general councils, the record of at least some of them is by no means of the most pleasing description. The Council of Constantinople was characterized by one of its own members as 'under the influence of the devil,' and actuated by pride, avarice, vanity, ignorance, lasciviousness, simony and dissimulation. The Councils of Nice and Vienna and the Lateran sanctioned the doctrine of materialism, or that angels and the souls of men possessed human bodies. If the general councils are depicted in this light, it is surely solemn mockery to ascribe infallibility to them. Lastly, as the church, that is the clergy, is claimed to be infallible, Cardinal Bellemine speaks thus: "Unless wicked members were not true members of the church, a wicked pope could not be at the head of it." Thus in order to maintain a wicked head, the clergy and laity are allowed to be wicked. It is also stated that six hundred years before the Reformation, the Church of Rome was disgraced by the vices and crimes of both clergy and laity. A protest was presented to Paul iii, in 1538, from the Germans, setting forth their grievances and praying for a reformation, nevertheless, no reformation could be effected. The Church of Rome has been wise in her generation, when she places all authority in the hands of the clergy, as she knows full well that if she allowed her people full liberty of conscience, her ill-gotten gains would soon be wrested from her. It is well known that she allows notorious evil-doers to remain within her pale so long as they submit blindly and superstitiously to her; but should they be rebellious, she turns upon them and if they withdraw from her, she follows them with curses and threats to compel them to return. Such then is the state of Rome with regard to infallibility. The disunion among the clergy is enough to cast a doubt on the infallibility of the Church of Rome. True the clergy keep their quarrels from the observation of the outside world, yet nevertheless quarrel among themselves, and it is owing to a spirit of non-discussion and non-inquiry that the Church of Rome has sunk so low into corruption. In conclusion the dogma of infallibility will bear its own fruit, as it is the heaviest blow that has fallen on this apostate church. M.

Montreal, Nov. 30, 1870.

[We have never yet seen a Roman pastoral, or heard a sermon in a Roman Catholic Church in which it was not coolly assumed that the texts quoted in the above article were capable of but one interpretation. Romanists have not a word to say against the Protestant interpretation of our Lord's words, their pertinacity in quoting which is a sufficient apology for our persistence in reiterating the only rational construction of them.]

INDUCTION OF VEN. ARCHDEACON BOND.

It has already been our pleasant duty to announce the appointment of Dr. Bond to the high and responsible office of Archdeacon. The name of the Rev. W. B. Bond has for a quarter of a century been an honoured "household word" to Church of England families in this city. Throughout the diocese, and especially among those who know him best, in

his own Rural deanery of Hochelaga, he is held in esteem and affection, not only by the members of the church in which he is a minister, but by all denominations of Christians. In the faithful discharge of his pastoral duties, in his care of the poor, in his attention to the sick, in his tender sympathy for those who are "afflicted or distressed in mind, body or estate," in his loving interest for children and young people, in his kindness to the stranger, the orphan and the widow, and in his active participation in all works of Christian benevolence, the new Archdeacon is excelled by no clergyman in the ecclesiastical province of Canada. He has also, as we have previously said, proved himself to be a prompt and diligent man of business, and for the peculiar duties of the archidiaconal office no fitter person could have been selected. As Rector of St. George's and as Rural Dean of Hochelaga, he has already given ample proof of his administrative ability. As Rural Dean, he has served an excellent apprenticeship for the more important office which he now fills, in becoming intimately acquainted with the condition of the various parishes and missions in the diocese. We are sure, therefore, that we faithfully represent public opinion when we say that his appointment will be received with sincere satisfaction in the two deaneries over which his archidiaconal jurisdiction extends, as well as by his brother clergy and the laity of the whole diocese.

The ceremony of induction took place on Sunday last, in the Cathedral. After evening prayer, in which the Rev. Messrs. Carmichael, Dumoulin, Baldwin and Curran took part, the Bishop read the following presentation of the Rev. Canon Bond to the Archdeaconry of Hochelaga:—

Ashton, by Divine permission, Bishop of Montreal and Metropolitan of Canada, to our well-beloved William Bennet Bond, Honorary Canon of this Cathedral, greeting.—We do by these presents freely, of mere good will, give and confer upon you an Archdeaconry, or Archidiaconal dignity, in our Cathedral Church and Diocese of Montreal, and in right of our Episcopal office do hereby duly and canonically institute you into the said Archdeaconry, and invest you with all the rights and privileges thereunto belonging; you having first subscribed to the 39 Articles of Religion agreed upon in the Convention holden in London in the year of our Lord 1562, and you having declared your assent to the book of Common Prayer of the Church of England, and that you would pay true and canonical obedience to us and our successors, Bishops of Montreal, in all things lawful and honest, and that you would subscribe to all the canons and regulations of the Provincial Synod of Canada and the Diocesan Synod of Montreal, and that you would observe, perform and keep all the statutes, ordinances and laudable customs of the said Cathedral Church, and further that you would be faithful and bear true allegiance to Her Majesty Queen Victoria and her lawful successors. And we do by these presents declare that the said Archdeaconry, now founded, shall henceforth be called by the name of the Archdeaconry of Hochelaga, and shall comprise the existing deaneries of Hochelaga and St. Andrews, and that over this portion of the Diocese of Montreal, the Archdeacon of Hochelaga shall exercise such jurisdiction as appertaineth to his office.

In testimony whereof we have attached our signature and affixed our seal, this 24th day of November, in the year of our Lord one thousand eight hundred and seventy, and in the second year of our Consecration.
[L.S.] A. MONTREAL.

The Rev. Canon Bond replied as follows:

"I receive at your hands, as Bishop of this diocese, the office and dignity now conferred upon me; and I, on my part, do promise, with God's help, faithfully to discharge the duties which shall be committed to me. In the name of the Father, and of the Son, and of the Holy Ghost."

As substitute for the Very Rev. the Dean, the Ven. Archdeacon Leach conducted the new Archdeacon to his stall, saying:

"In the name and on behalf of the Dean of this Cathedral, I do receive and acknowledge you, the Rev. William Bond, as Archdeacon of Hochelaga, within this diocese; and in token thereof I do conduct you to the stall allotted to you in this Cathedral."

The chancellor, S. Bethune, Esq., then said: "The most Reverend Father in God, Ashton, by Divine Providence, Bishop of Montreal, having presented the Rev. William Bond, LL. D., to one of the Archdeacons in this Cathedral and Diocese, and having duly instituted him into the said charge, I, as Chancellor of this diocese, do hereby declare that the said Rev. William Bond is now admitted to the dignity and office of Archdeacon of Hochelaga, with all the privileges and honours appertaining thereunto."

Then was sung a hymn, followed by the usual prayers of installation; after which the Bishop preached an eloquent sermon, taking his text from Luke xix 13, "Occupy till I come." [The sermon will appear next week]

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