

# Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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## Poetry.

### A PARISH CLERK'S LAMENT.

Our parson's took up with the Ritelist views,  
And he's all over changed from his 'at to his  
shoes:  
His coat is so long, and his face is so grave;  
And he calls his good crabstick this pastoral  
stave:  
An' his voice has got hollow and sad-like and  
mild,  
And he'd think he was yielding to sin if he  
smiled:  
They may say what they please, but whatever  
they says,  
I don't like the looks of these Ritelist ways.

And the old village church he'd have done it  
up new,  
And there's plenty of benches, but never a pew;  
And pillards and holtars, and things queer in  
spellin'.  
An' as for the vestry, that's quite past my tellin',  
There used to be two gowns I had in my cares.—  
A black gown for preaching, a white 'un for  
prayers;  
And now there are twenty, wi' gold all ablaze—  
And that's the expense of the Ritelist ways.

There's lirrrips and stoles that is always in  
wear,  
And copes to put on for the Litany prayer.  
An' green wi' white edgings for churchings and  
listen,  
He puts on a purple and white gown to christen:  
There's things that hang loose, and things that  
fit tight,  
And he's mighty displeased if I don't bring 'em  
right;  
Oh, it's almost enough a poor body to craze,  
The ins and the outs of these Ritelist ways.

Then there's bowings and scrapings, and turn-  
ings and flexions,  
It's hard work to mind all the proper directions;  
He'll first chant a sentence, then turn round his  
stole,  
Then wheel to the east wi' a sort of a roll—  
Now he speaks low and loud, now he jabbars  
so fast,  
As if it was something he wished to get past;  
At the back of the building they can't hear a  
phrase,  
For they don't speak distinct in these Ritelist  
ways.

And the music it's altered I can't tell you how,  
But the old Psalms of David are never sung  
now;  
They've got some new hymns, wi' some very  
queer words,  
And they twitter and pipe like a parcel of birds,  
They tell me it's grand and I should'n't com-  
plain,  
But I long for the old Psalms of David again,  
Or else for our goodly and Protestant lays,  
Not these dreadful quick chants o' the Ritel-  
ist ways.

I've been parish clerk for nigh thirty year,  
But the parson and wardens is gettin' so queer,  
And the work o' my offic' is gettin' so great—  
What wi' brushin' the vestments and cleanin'  
the plate—  
That I'd almost resolved to resign it and go;  
But my friends they say "don't," and my wife  
she says "no";  
So I bide in my place, and each Sunday prays  
There may soon be an end o' them Ritelist  
ways.

## Ecclesiastical News.

### CANADIAN.

#### DIOCESE OF MONTREAL.

The primary confirmation of his Lordship Bishop Oxenden in the rural portions of the Deanery of Hochelag, which commenced by a visit to Sorel the week before the Synod, were resumed at Berthier on the 27th ult. The service at Sorel, which was very numerously attended, was one of unusual interest. The Parish is the oldest in the Diocese, the bell which still calls the people to the house of prayer was the first provided by a Protestant congregation in Lower Canada. Among the confirmed, eighteen persons in all, a circumstance in close harmony with the associations of the place, were five of the aboriginal inhabitants of the Province, of the Abenaguis tribe, fruits of the mission under the charge of the Rev. A. L. Fortin, to the Indians at St. Francis. Bishop Oxenden's mode of conducting the confirmation service is very impressive and edifying. At all times one of the most solemn of our parochial services, there, great additional solemnity thrown around it, by the

calm, deep earnestness of the Bishop, by his clear and faithful supposition of Gospel faith and duty, and by the silent prayer in which all are requested to join before the question is put to the Candidates. The feeling was a general one on this occasion, "It was good to be there" and many hearts rejoiced that the Great Head of the church had sent to us a successor to our late beloved and lamented chief pastor, who is so well calculated to build up the inner life of our congregations and thus to advance the best interests of the Diocese.

On the visit to Berthier the Bishop was accompanied by Mrs. and Miss Oxenden, the latter lately arrived from England, who in the spirit of true missionary zeal, came out to see for themselves what the church was doing in its more immediate Mission field.

Having spent the night of the 26th at Sorel, where they enjoyed the kind hospitality of the rectory, the Bishop and ladies, accompanied by the Rev. Canon and Mrs. Anderson, crossed over to Berthier at 11 a.m.

In the course of the afternoon the mission school under the charge of the Rev. P. De Gruchy was visited. The building and its various appointments solicited much commendation, and a feeling of thankfulness was expressed that such a foundation for the Lord's work was so far advanced towards completion. The service which was attended by persons of all classes and creeds, was held in the evening, and was conducted in the hearty congregational manner which has so often favourably attracted the notice of strangers. Eight persons were confirmed. Though Berthier is comparatively a young mission, considerable progress has been made towards its establishment as a parish. It needs but the continued efforts of its few but zealous church members, with the sought-for blessing of God, to bring about in good time so desirable and important a result.

On Wednesday the 28th the Bishop and ladies proceeded to Kildare, 24 miles distant, accompanied by two members of the Berthier choir, the missionary and two young gentlemen of the district, candidates for holy orders. The weather was unusually fine for the season, and the Canadian scenery—the woods all aglow with the bright tints of autumn—was very expressive and beautiful. About 18 miles from Berthier, a ferry over l'Assomption river had to be crossed, and here a touching sight presented itself, the opposite bank being lined by a number of the Kildare church people who came thus far to meet and to greet their Bishop. Memories of early Christian times—of brethren meeting apostolic men—rose in our minds, and we too "thanked God and took courage."

Conducted by these representatives of the Kildare congregations, we soon reached the parsonage, where the Rev. J. Merrick and the Rev. W. M. Seaborn were in waiting to receive us. At 3 p.m. another warm service took place, the Bishop with untiring energy addressing the candidates and preaching the sermons at Berthier. Twenty persons were confirmed, some of whom came from the distant out posts of the mission. The church at Kildare has been very much improved by the recent repairs and additions.—It being necessary to reach Rawdon that night, in order to keep the appointment at Chertsey next day at 11 a.m., the Bishop and ladies the former driven by the Rev. W. M. Seaborn and the latter by the Rev. M. C. Merrick, set out upon the next stage of the missionary tour. The road lay along the base of the Laurentian chain of mountains and was very rough and uneven, the mountain streams meeting here an alluvial soil; in working through it brok up the level plateau and caused frequent gorges so that there was quite a succession of severe ups and downs, trying to the travellers and showing some of the "perils of the way" to which the missionaries are exposed. Night fell upon us before Rawdon was reached, but the scene was rendered

very striking by the fires, which the settlers had kindled in the woods and which at times lit up the mountains with a weird and unearthly appearance; at length the parsonage was reached, when all the travellers were most hospitably received.

The following day the Bishop proceeded to Chertsey, an outpost of the Rawdon Mission 12 miles distant from the parsonage, where a little band of devoted churchmen had succeeded in erecting a neat little church, which with the grave yard were consecrated.—Visiting the fine scenery around the falls at Rawdon, and preparing for the closing service of the course next day, occupied the evening.—At the appointed hour on the 30th the church at Rawdon was filled to overflowing, the warm hearted people leaving their daily work and crowding to the house of God, which on that day was to be consecrated. The large number of sixty persons were presented by the Missionary for the apostolic rite of the "laying on of hands," and the people, especially the aged members, were gladdened by the happy circumstance that at length, after years of difficulty and discouragement, the sanctuary they loved so well was duly set apart for its high and holy uses by the sacred act of consecration.

The Bishop and party left the same afternoon for Mascouche, in the hope of reaching Montreal next day, thus closing a week which will long be remembered, and which we trust has left an impression for good in this part of the Diocese which we pray God to widen and deepen to the glory of His great name and the advancement of the Redeemer's Kingdom.—*Communicated.*

### ST. GEORGE'S CHURCH.

On last Sunday week divine service was held in what we must now call old St. George's Church, for the last time. To many who were present it was a solemn, to all, an interesting occasion. St. George's has been for nearly half a century a cherished name in Montreal, and many and very various are the associations that cluster, like ivy, around its venerable walls. There some of our patriarchal citizens made loving and holy vows which were to bind them till death released them from all earthly obligations. There were heard from time to time the mournful but hopeful words which commit all that remains of kinsman, or friend, or acquaintance, as "earth to earth, ashes to ashes, dust to dust." There also many of those who are now prominent citizens of Montreal were admitted into rights and duties of the Christian faith. No wonder that many—especially the old—were attached to the St. George's and looked with no great enthusiasm on the new ecclesiastical aspirant to their affections. However that may be now, it is certain that the St. George's of St. Joseph street is to be henceforth superseded by the St. George's of St. Janvier.

There is little fear that any dissatisfaction at leaving the old church will last long in the minds of any of its frequenters after a few Sundays' experience of the advantages of the new. That it is a more beautiful church than its predecessor, there can be no doubt. The porch at the chief entrance is a key to the whole structure. Everything is solid as well as tasteful, useful as well as ornamental, made to endure as well as to delight. That massive Gothic entrance, attractive and beautiful, though without any profusion of ornament, with the modest symbols of Church and Crown, strong in their inherent right, is an excellent vestibule, to a church which bears the name of England's patron saint. The material of the building is Montreal stone; Ohio sandstone has been used for the decorative parts. The idea of strength which is suggested by the first sight of the church, is a correct one.

On entering, the attention is at once engaged with the spaciousness of the edifice. It is cruciform, and the transepts add greatly to its capacity. The roof, stained and varnished, is lofty, and gives an air of venerable majesty to the whole interior. The chancel is spacious, though not very deep, but its effect, as the most important portion of the church, is somewhat diminished by the cancelliform construction of the transepts. In the latter there are but three windows; in the chancel, five. Two of these are destined to serve as memorials. The central one will be devoted to the memory of the late Metropolitan. The subject of it is to be the "Sermon on the Mount." Surmounting the group will be the Fulford arms quartered, with the arms of the Diocese of Montreal. This memorial is the result of congregational sub-

scription. The neighboring window on the right is to be dedicated to the memory of the late Hon. Geo. Moffatt, long a zealous and active attendant of old St. George's, and ever an indefatigable and generous member of the Church of England. These windows, which are now in course of preparation, under the skilful hands of Mr. Spence, will be ready for placing in about six weeks, and are expected to match, in beauty of workmanship, anything of the kind yet seen in Montreal. The windows now in use in the chancel and throughout the church are chaste and subdued—the pattern being a pretty lozenge of pale yellow color, with a border of red, blue or green. The blue of the chancel ceiling is exceedingly beautiful. The walls of the church are of a sort of pink. Over the chancel arch are the words, "Holy, holy, holy is the Lord God Almighty;" and over the choir arches, "I will sing with the Spirit, and I will sing with the understanding," and "Singing and making melody in your hearts to the Lord." The window tracery and chancel decorations are very tasteful.

Over the north transept arch are inscribed appropriate texts of scripture. The transepts are 45 feet in length by 24 deep. In the north one the door is in the centre,—thus cutting short the middle window; in the south there is a side door and the windows are perfect.

The nave is 104 feet long by 24 feet deep; the chancel and choir together are 40 feet deep by 27 feet wide. The church will accommodate about 1,400 persons. The seats in the gallery, as also some below, are free. About 200 persons are thus provided for. It is quite probable, however, that these sittings will be required for the influx of regular new attendants, who, we understand, intend hereafter to make St. George's their house of worship.

The utmost intelligence and foresight have been expended on every detail of this fine Church. The backs of the pews are low and the seats slope inwards—a very simple contrivance, but a great relief to those who have been accustomed to the opposite system. The gawk pendants are of singularly beautiful workmanship. There are ten—five on each side—besides the one in front of the chancel.

The following gentlemen constituted the Building Committee:—Rev. W. Bond, Chairman; Rev. Jas. Carmichael, Messrs. H. A. Budden, Sec.; George Moffatt, Treas.; James Hutton, John Plimsohl, A. F. Gault, N. S. Whitney, R. W. Sheppard.

### THE OPENING SERVICES.

The opening of a new church is an important event in the history of a congregation, and when that congregation constitutes a large and influential portion of the community, such an epoch in its religious life becomes a matter of general interest. Old St. George's was one of the best known churches in this city, and of the members of the Church of England who have attended it during the twenty-eight years of its existence as a place of worship, there have been men whose names are identified with the rise and progress and present prosperity of Montreal. The new church which was opened yesterday for Divine service is a monument of the energy, enterprise and liberality which have ever characterized those who have worshipped in the old church of St. George. And it was, no doubt, with a feeling of pardonable pride that many of them entered yesterday into possession of their noble religious home. With this pride, however, must have been mingled other feelings, as the reminiscences of by-gone years, with all their varied scenes of joy and sorrow, crowded on the mind. The old church was dear to many hearts from sacred memories, and the words—beautiful from their simple earnestness and truth—which were addressed to his congregation by their revered pastor, when, for the last time, they gathered together for common prayer and praise beneath the roof of their cherished temple, found an answering echo in many a heart. How many who there had knelt in holy communion with those who heard those words had been removed for ever from the scenes of earth! Some old and stricken in years, who had spent a long life in the service of their Master and those for whom He died, and who just lived long enough to hear their last sermon from the pulpit to which they had looked so often for spiritual nourishment; some in the prime of life and activity; and some younger still, who had, not so long ago, been admitted to the fellowship of the Christian Church—these would have no memories in the new church. And then the mind would push its way forward, perhaps, through the mists of the future, and watch the membership of new St. George's through its individual career. How many changes in the next twenty-eight years! How many of those present now will be there then, on the eve of a new century, to worship together in

St. George's Church. Many such reflections, no doubt, swept through the minds of the vast congregation which listened yesterday morning to the tones—which cannot be secularized—of the old bell, pealing forth its sweet invitation, to come to the new St. George's. In the words of the Rev. Dr. Bond, slightly changed to suit a change of circumstances: "Who can be surprised, as the day has come when we shall no longer see the old familiar place, as our house of God, that many hearts are moved with strong and saddened feelings, as we prepare to seek another spot wherein to worship, even though it be more suitable and more beautiful?"

The Bishop preached in the morning, the Rev. Canon Bond, LL.D., in the afternoon, and the Rev. James Carmichael, A.M., in the evening.

#### MORNING SERVICE.

##### THE BISHOP'S SERMON.

ISAIAH, 56. 7.—"Even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

There is something very delightful in taking part in the opening service in a new church. Many of you were present when the foundation of this building was laid. You have seen it rise up stone by stone from the very ground. You have watched every arch as it was formed, and every window as it took its allotted place. Most of you too have thrown in from time to time your contributions towards its erection—and you have felt, I dare say, some little anxiety as to the result of the builder's skill.

And now, when you gaze upon it in its fair proportions, you feel, if I mistake not, an honest pride that you have been the means of raising a building so comely and so beautiful, and that here, if God spares you, you may in years to come meet for His worship. And I too, when I entered this church for the first time a few days ago, felt proud and thankful that such a noble building was added to the number of those which already strengthen and adorn my Diocese;—thankful, too, that there are those among us who have been willing to give of their substance for so blessed an object.

But although such feelings are very natural, and even right, in God's sight, there are other feelings—higher and holier—which ought to possess our minds to-day; feelings which our text suggests, and which I shall endeavour to call forth. May God Himself bless my words to that end. I want to show you—

1st, The real character of this building.

2ndly, The blessing here promised to every true worshipper in it.

3rdly, God's willingness to accept your offerings.

As to the character of this building—it is no common house: it is the house of God. In the verses before my text, the Lord speaks of the blessedness of those who keep His Sabbaths from polluting them—who have joined themselves to Him and to His people—to whom He gives a place and a name better than of sons and daughters. "Even them (He says) will I bring to my holy mountain (that is to my temple on Mount Zion) and make them joyful in my house of prayer." Here then we see in what light God regarded the temple of old. He looked upon it as His house. He speaks of it as "mine house and my walls." And from this day forth the building in which we are now gathered may be looked upon in the same light. The voice of prayer has just been heard in it. The Saviour's holy feast was celebrated in it this morning. His word has been read; and it is my privilege now stand up and preach the first sermon in it.

We have prayed that God, who by His presence did consecrate the Temple of old, would be present among his worshippers here, and that He would accept our offering of this place for His services.—Henceforth, then, we may regard it as set apart and dedicated to him. And I hope that before long every debt upon the building will be paid off, so that we may have the happiness of assembling here, and by a special and solemn act consecrate it forever to the Lord. As often then as you come into these courts, remember the words—"My house." Enter it with a feeling of holy reverence—the Lord is here, in His holy temple. Take off thy shoes from off thy feet. There is one among you whom ye know not. I have often thought that our reverence for God's house is not sufficiently marked. We do not sufficiently realize our

Lord's presence among us. We are not watchful enough over our feelings, our thoughts, and our words. Before the service begins, and also when it is over, do not forget, dear brethren, that you are still within His sacred courts. It is well when the service is ended not to rise too hastily from your pews, or be too eager, ere the sound of prayers has died away, to plunge as it were into the world again. It would be well if we put a close seal on our lips when here, never open them to speak on worldly subjects; and if we deferred, until after we passed the threshold of His house, those friendly greetings, which are so delightful among brethren but which are out of place here. But there is yet another word in our text, which defines still more clearly the sacred character of His house. It is spoken of as a house of prayer. "My house shall be called a house of prayer." This is the great purpose for which we meet here—for prayer. Each one of us draws near to God in his own chamber. We there tell him of our own individual wants—those wants which press upon each one of us, and are perhaps known only to ourselves. We speak to God apart, telling Him of the special burdens that oppress us, and of the special sins that beset us—and we ask him each one for himself, to put away those sins, and either to remove those burdens, or to help us to bear them. All this is between ourselves and God. We are alone with Him. Our hearts speak to him in private. Again we daily gather our beloved ones around us and, as members of the same household, we plead for family mercies and family blessings. We raise an altar in our homes and kneel there with our servants and little ones, asking God to bless us as a Christian family. But here it is different. We meet as a mixed multitude, but still as fellow members of a Christian body—as members of a great spiritual family—to pour out our common griefs, to make our common confessions, to thank God for our common blessings. We meet together as a church, or rather as a branch of that one great church to which we have the happiness to belong. We join in united prayer. "being many" come together as "one" in Christ, and every one members one of another." And so with one heart and one mouth we approach the throne of God. Surely then holiness becomes this House, and much devoutness becomes those who worship in it. Prayer will not only, I trust, be uttered by your lips, but will come forth from the deep well of your hearts. And instead of the almost silence of the congregation, I hope that you will make these walls to ring with your hearty and earnest responses. And instead of sitting with cold attention whilst your ministers pray, I trust that each one on his bended knees will make those prayers his own.

A few weeks since I had the happiness of visiting one of our missions in a rough and distant part of the Diocese. We met for service in a rude, half-finished, log church, in the midst of the uncleared forest, and with no dwelling apparently near it. The church yard served as my robing room. And when I entered, I found the wooden walls as yet unplastered, with here and there a wide interval between the planks; so that we worshipped almost in the open air. The building, however, was well filled with worshippers. And here I administered the rite of confirmation, and preached to an attentive people. But there was one thing which lastingly impressed that service upon my mind. I witnessed there in that little church, in that rough building, what I never saw before, a whole congregation on their knees. There was but one exception, that of a woman with a child in her arms. All the rest, men, women and children, knelt during the prayers, as in God's presence. And I am thankful to say that the same blessed scene presented itself in a neighbouring church afterwards. I had seen before congregations in which most of the worshippers were on their knees, but never till that day had I beheld an entire congregation all bowed down in prayer before God. Brethren, let us follow the example of these our brethren. Let every one who worships here draw near to his heavenly Father in the posture which befits a humble suppliant, and for which the pews in this church are so specially adapted. Oh that this church may be pre-eminent, not merely for the beauty of its architecture and excellency of its internal arrangements, but for the devoutness of its congregations, and the earnestness of its

worshippers! Oh that this place may be felt and seen to be a house of prayer! But it may be asked, should the voice of prayer and praise be the only voice that should sound here? Certainly not. Prayer should be the special end for which we come, but not the sole end. We come here also to be taught, to be fed, to have our souls quickened. And for this God has appointed the great ordinance of preaching. It pleases Him (we are told) by the foolishness of preaching to save. The preaching of the Gospel is the power of God. He seems to say, "I have a message for you; come and listen to it." "Hear and your soul shall live." "Faith cometh by hearing, and hearing by the word of God." Hooker described sermons as "keys to the Kingdom of Heaven—as wings to the soul—as spurs to the good affections of men—as food to the sound and healthy—as medicine to the diseased." It is clear that preaching was meant to occupy a considerable place in the Christian system. The gospel opens with preaching of the Baptist. Our Lord began his ministry with a sermon, and charged His disciples to preach wherever they went. Was it not after St. Peter's memorable sermon on the day of Pentecost, that there were added to the church 3,000 souls? The souls of men are alienated from God; and this is the special instrument He employs for bringing them back to himself. It is the engine which He is pleased to use in order to move men—the great spiritual lever which He brings to bear on the dead heavy mass of which man's fallen nature is composed. He says to His ministers, "preach the Word." He puts the silver trumpet in their hands, and woe be unto them if they use it not prayerfully, truthfully, earnestly. Look upon sermons brethren, as conveying God's message to you. And if you listen to them in a humble, teachable and earnest spirit, you will be sure to receive something from them that will help you on your heavenward way. Look upon the preacher as God's mouth-piece. And remember the Saviour's words to the first Heralds of His Gospel, so full of solemn import, and yet encouragement, to His Ministers now. "As my Father hath sent me, even so send I you." Above all let prayer be offered up for those that minister among you, as speaking to you for Him—as His messenger to your soul. And if you would have their ministrations best to you, ask God so to handle His word that it may be quick and powerful to the saving of your souls. I feel sure that I am touching a responsive chord in your heart, when I remind you, that although you will henceforth worship in a new church, the voice to which you will listen will not be the voice of strangers. Your ears will still be gladdened by the well known accents of one who has been endeared to you by above twenty years of untiring care for your souls, by his faithfulness, by his tenderness over you, and also of his fellow-labourer, who has deservedly won the esteem of you all. They will still speak to you of a living, loving Saviour, and it may be, with increased earnestness they will endeavour to win over your souls to Him. I have spoken of prayer and preaching. But there are other means of grace, which it will be your privilege to enjoy here, other means which God has appointed for your souls' advancement, and that especially which has a sanctity above all the rest, that highest and holiest of Christian ordinances, the blessed Sacrament of the Lord's Supper.

But it is time that I pass on to the second point, which the text suggests, namely the blessing promised to every true worshipper; "I will make them joyful in my house of prayer." "With joy (says the Prophet in another place) shall ye draw water out of the wells of salvation." The Christian worshipper need not come to the house of God, hanging down his head like a criminal with the sentence of death upon him—like a slave dreading the presence of an angry master. No, he should come here with the confidence of a child, feeling an humble assurance that he and his services will be accepted. He here meets his Saviour, and loves to hear His voice. There is a holy calmness which our service breathes, when heartily engaged in. We are not sent empty away: but are filled and satisfied. Even in our darkest seasons we look unto Him, and are lightened. It is true that sometimes the arrow makes us smart and bleed inwardly, when it strikes home to the conscience. It is true that sometimes we feel in the house of God, as one of old felt, ready to

smite upon our breasts and say, God be merciful to me a sinner. But then, sorrow like this is but a stage in the believer's experience, leading on to joy—it is but the discipline preparing us for joy and peace—enduring but for a night, and ushering in a morning of unclouded joy. Oh! that this may be a place for wounding, and for binding up—for humbling the sinner, and leading him to the Saviour. May many taste here of those healing remedies which flow from the cross of Christ. May your souls receive such comforts, such encouragement, such help in this place, that you may go on your way rejoicing, and be made holy and happy Christians. And if at any time your spirit is bowed down with some unusual sorrow, and all seems cold and comfortless around you, when other helpers fail, and God, even thy God, seems as it were far from thee—then call to mind the promise of our text, "I will make them joyful in my House of Prayer." Come here and plead that promise, and you will find that God can, and will, abundantly fulfil it.

Lastly, be assured of His willingness to accept your service. He declares concerning His people in the words before us, "Their burnt offerings and their sacrifices shall be accepted upon mine altar." The pious Jew brought his appointed offerings to the temple. He laid them upon the altar in humble faith, and went away assured that God had accepted him. How much more blessed the privilege of the Christian worshipper! He offers his sacrifice of prayer and praise to a reconciled Father. He lays it on that one altar which is sprinkled with the blood of Jesus. He comes with holy boldness in the name of the great Intercessor. We know that our offerings—our best offerings—are but poor and miserable—unworthy of God's acceptance—but He graciously receives them. We give Him our prayers; but oh how feeble are they! Our praises; but how cold, lifeless! We give Him our hearts; but we surrender them far too grudgingly. We add our alms, it may be; but we feel that we are only paying back to Him His own. And yet (how great your mercy!) God accepts us, and our offerings as a sacrifice of a sweet-smelling savour, for Christ's sake.

And now, brethren, I must be closing my address to you. If I have said one word that has reached your hearts—if I have led you to regard this house of prayer with even one deeper feeling of reverence and thankfulness, I need not urge and press you to leave behind this morning some substantial offering towards the great work which has been accomplished here. Many of you have given according to your power, yea, and beyond your power. I would merely remind the congregation generally that a very large sum yet remains to complete the outlay. And surely it is good, very good for us all, to take part in a work like this—remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

I commend you, beloved, as a congregation, and as individuals, to God. I commend your ministers, your church, your school, every institution connected with this place to Him who alone can prosper you. May God ever bless and own the work which shall be undertaken here for His glory and the workers whom He shall make willing to be employed for Him. May you ever feel, when visiting this church, "I was glad when they said unto me, Let us go into the house of the Lord!" And on leaving it, may you often have cause to exclaim, "I sat under His banner with great delight, and His fruit was sweet unto my taste!" May this be unto you a spiritual banqueting house, and may God's banner over you be love!

#### AFTERNOON SERVICE.

##### THE REV. DR. BOND'S SERMON.

The Rev. Dr. Bond's text was Haggai, ii. 9.—"The glory of this latter House shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts."

The preacher briefly brought in contrast the former House, Solomon's Temple, with the latter House, proving in various ways the superior magnificence of the former, and then drawing attention to that which caused the latter Temple to exceed in glory—"The coming of the Desire of all nations." This was the point of illustration in opening the new church. The former church had its glory, this being the place where Christ had been preached, souls brought to Him, and the present congregation nursed and trained. But it was hoped and prayed and trusted that the new church would exceed it in glory, on the ground that from its

inception every step had been taken in a spirit of prayer to God. The cause of the removal was then briefly reviewed, and the reason for choosing the present site adverted to. After which the sermon was closed by an appeal to the wealthy, calling on them to let the less wealthy see that they could make self-sacrifice on behalf of the poorer members of the congregation; to the less wealthy, showing the action of the wealthy, but reminding them of their duty, "gladly to give of their little;" to the congregation generally, exhorting them to self-consecrating love, and to see that nothing was permitted to obscure the glory of their church—that nothing was tolerated which would obscure Christ; to the young men and women, stimulating them, ever to be on the advance in the work of Christ; and finally, to the children, reminding them that the thing which at one time gave Jesus greatest pleasure, was little children crying Hosanna to the Son of David; closing with a prayer that the prophecy might be fulfilled—"I will fill this House with glory saith the Lord."

## AFTERNOON SERVICE.

In the evening an eloquent discourse was preached by the Rev. Jas. Carmichael from the words "In the name of our God we will set up our banners."

After a few introductory remarks on David's recognition of and reliance on God, the reverend gentleman said:—

And it is with the same feelings of faithful trust in God, that we your teachers raise our voices for the first time this day in this new house of prayer. Fully conscious of our own weakness, and fully alive to the increased responsibility which this day brings with it, we have heart enough I hope, and faith enough to catch up the old war note of Israel, and face the future, believing that God has good things in store for us as a congregation yet. We take down the banner of the cross from its old well worn resting place; we lift it down covered with the dust of years and baptized with a thousand memories dear to the hearts of many who hear me now, and transplanting it to its newer and more majestic shrine. "In the name of God we set up our banner."

Yes, the old well worn banner. Its home may be nobler, loftier, grander; but in its transplanting it shall know no change. As of old, the calm deep solemn words, so full of mystery, yet so full of love—those words which speak of Christ and only Christ as our salvation shall link this newer home with the history of the older and the past. As of old, men shall learn the same grand Evangelical truths which, clustering round the finished atonement of a risen Saviour, have comforted the hearts of many long since past into their rest. Yes, you may beautify the temple, and like Solomon clothe it in the gold and silver which piety and zealously lavishly bestows; but what is the temple but the ark? and what the ark but the home of the old time worn tables on which God wrote his unchangeable words? And so here, all may be changed and beautified, the glory of the newer house may exceed the glory of the former, but we bring home to it to-day the same old Gospel of a Saviour's love, the tried the tested message of a Saviour's Grace, the echo of a thousand sermons preached in the temple of the past—the prolonged strain of Gospel music, caught up, unbroken, to swell forth into broader, deeper strains. Yes, in the name of God we set up anew this banner, and we will hold it up whilst God in mercy gives us grace.

And the thought of this should go not a little towards toning down that natural feeling of regret which I know so many of you experience in leaving the sanctuary of the past to enter into the temple of the present. Sacred are the memories that this day you are called to leave behind you. Many of you have aged within those old walls, and during the years of calm and unobtrusive worship which you have rendered to God within them, He has spoken to you through the dearest and tenderest feelings of the human heart. You feel that there are associations there, that some way you can never transplant with you here. You feel as if you had beauty here, and all that could delight the eye, but to you there is a something wanting that no beauty can compensate for, that indescribable influence of association by which we raise even the lead from the grave and kneel with them at the old table, or sit side by side with them in the old well known pew.

Brethren, such feelings are too sacred to furnish food for argument; step lightly on such memories; we walk on holy ground. You feel like those of old who

hung their harps on willows and with a thousand memories fresh on them looked in each others faces and said, "How can we sing the Lord's song in a strange land." Ah brethren, the Lord's song is at home everywhere; the Lord's song to you is the record of his dealings with you in Jesus Christ; the Lord's song is the Gospel which cheered your dying dear ones and gave you strength to resign them without a murmur; the Lord's song is that record of a Saviour's love which changed your hearts, brought you as lost ones home, and gave you daily grace to bear your daily burdens. Well, that song of grace, we transfer here. *Not one note will be changed. Not one solitary vibration will be altered.* The same old story of a Saviour's love that won your soul and made you what you are—that calmed your dying dear ones, and made you even happy in your dead—that same old story will re-echo in this newer shrine, as once it echoed in the old. Here souls will be born as well as there; here Christ and Christ only will be exalted as the sinner's refuge; here men will pass through your experience, father to themselves the dearest memories of grace, and, flocking round the banner of the cross, shall find for themselves that peace in Jesus which you, under the same gospel, found years back in your older home. Speak not, then, of a strange land. This house is but your old home beautified. So long as you have the old unchanging gospel—as long as you know that nothing will be added to it or nothing taken from it—so long as you have here all that your soul can desire. There may be much that you may miss; but Jesus will be present here as of old, and where He is, there, child of God, is your home—not yours only, but of many whom the Lord your God will call.

And may we not hope, my friends, that the same blessing which has rested on the gospel in our old church will follow us here? Much of our future spiritual success depends on the faithful, earnest spirit in which we enter into this house. It will not do for us to enter timidly or nervously, to feel as if in pulling up our old stakes we had lost the charm of our spiritual success. It will not do to tremble for future victories for God—to doubt that ever as much good could be done here as in the older shrine, or that we could ever feel the same devotion to God and Christ and holy things. Friends, their might be reason for such timidity if we set up the banner of the cross in any other way but that in which we left it to-day. Well might we tremble if we said:—"In the name of man—this man or that man, or in the wealth of man—this man or that man—we set up this banner." But surely we need not tremble when we know that this church, from its first inception, has gained the prayers of both rich and poor; that not one step has been taken without God's guidance being asked; that in every obstacle his help has been invoked; that ministers and people have joined their prayers together, and that, apart from each other, honest petitions have risen up on high; that God would bless the work of our hands, and make His house a blessing to His people. Surely when we know this, and know also that the same divine gospel which won so many to Christ in the older house will ring forth here. Surely we need not doubt that our spiritual success will be as great, if not greater, than in days gone by.

Yes, it would be wrong for us to doubt it; far rather should we enter this holy temple with large expectations of what Christ will do here. Let us bring here the memory of His love in days gone by, the old recollections of His past beneficence. Let us treasure up the loves of the older house—the blessings He has showered on us there—the tones of His message as it rang through those justly prized walls. Let us gather up all the good that has ever been done to us within them, and freighted with the blessings of the past, let us moor our vessel to the anchor that has entered within this newer vail.

Let none hang back through timidity, through fear of failure, or through vain regrets over departed days that never can again return. Time is too short to argue about what was, or what might have been. As Christians we have to deal with what is, and our duty is to seize the present for Christ, and use it to his service. Concentrate then your energies here, accept the situation that God's providence has placed you in, leave this house to-night

determined to work and pray. Yes, above all to pray that God may make this congregation foremost in zeal, in energy, and in Christian benevolence, and that grace may be given to us your pastors to be brave in teaching you, to fear no man, to lift high the banner of the cross that all may see it, and to so preach a living Christ, that when our work and our labor is done, those who come after us may find this temple a garden of the Lord, in which Paul has planted and watered, and God has given the increase.

The total amount collected at the close of the three services was \$450, and on the following day, a subscription of \$500 was handed to the Treasurer.

We understand that the pews will be ready for appropriation early next week. Applications had better be made to the churchwardens as soon possible. The rates for sitting will be from \$3 upwards.

## DIOCESE OF ONTARIO.

His Lordship, the Bishop of Ontario, held confirmations in the two churches in connection with the parish of Almonte, on Wednesday the 28th ult.

The incumbent, Rev. J. K. McMorine, presented fifteen persons at Almonte, and eleven at Clayton. Nine of them were males, and seventeen females, and four were adults. The services at both churches began with a hymn and the Litany. Then followed the confirmation and the Bishop's address. His Lordship urged the candidates in plain earnest words to grow in grace by a diligent use of the means, and spoke in forcible terms against the dangerous error, so prevalent in these days, that religion is meant for adults, not for the young. The holy communion was then administered to 67 persons, including the communicants in both churches, all of those who had just been confirmed partaking with the exception of two.

Many of the candidates, both in their previous attendance upon the classes, and by their devout demeanour during the solemn services gave the best evidence of their real desire to follow Christ. But our hearts were filled with trembling hopes and fears as we heard them promise before God and man to renounce evil in themselves and in the world, and to become disciples of the cross. We pray and pray that not one of them may go back again to the world and sin; that we may never have to say of any of them—"Ye did run well, who did hinder that ye should not obey the truth?" but that in the diligent use of all the means of grace, they may daily receive from God the blessing of a strength which will sustain them in the weary battle with the world's temptations, even to the close of their days.

## DIOCESE OF TORONTO.

CHURCH MISSIONARY MEETING AT COBourg.—On Monday evening, 26th September, a missionary meeting was held in the Parochial School-room. The only member of the deputation present was the Rev. Mr. Wilson, of Grafton, Rural Dean, who, in the absence of the rector, invited that the Hon. James Cockburn take the chair. In doing so the hon. gentleman made a few preliminary remarks, and called on Mr. Wilson to open the meeting.

The rev. gentleman said he regretted the absence of the other members of the deputation, Archdeacon Fuller and the Rev. Dr. O'Meara. He then referred at length to the duties incumbent on the laity in aiding the minister in missionary work; to the efforts of ladies in this labour of love and faith; to the injunction of our Lord and Saviour, "Go ye into all nations and preach the gospel." He also referred to the church in the mother country, and particularly to the branch of that church in Ireland, where the pure gospel was planted by some of the apostles or their immediate followers, as we find that in the year 314 that church held an independent council, free from the authority of the Bishop of Rome. It was not until the year 596 that Augustine, a Roman missionary, visited England, when he there found a flourishing church. The rev. gentleman then drew the attention of the meeting to the wants of the church in the diocese, stating that the ministers of twelve parishes or missions in his rural deanery, in the Counties of Northumberland and Peterboro', received aid from the funds of the Mission Board.

Mr. Henry Weller addressed the meeting

on the duties and privileges of laymen taking a part in missionary work.

The chairman then called on Rev. Mr. Cole, who has lately arrived from England, and who began by saying that he, being a stranger, had no connection with or experience in missionary work in Canada. For that reason he was free, as an outsider, to offer a few plain remarks to the meeting. He should say he was not favourably impressed with the church in Canada, as to the maintenance and support afforded to its ministers. He referred to a mission which he visited in a prosperous locality, where the minister's income was \$200, received from the Mission Fund. What a contrast was there between the circumstances of the pastor, who had to undergo an expensive education to fit him for the ministry, and the prosperous appearance and the comforts enjoyed by the farmers. He referred, also, to the devotedness and liberality of the laity of the disestablished Irish Church, in their coming forward so nobly and generously to sustain the faith of their fathers.

The Rev. Mr. Logan, of Cartwright, and Mr. Joseph Fennell, also made some very appropriate remarks, the latter commenting on the duties of laymen. He was glad to see the hon. chairman presiding at such a meeting, as well as at the part taken by other lay speakers.

Rev. Mr. Coachafer, Curate of Cobourg, said his experience of missionary work in the back townships was very slight, indeed, as he was not long resident in the country. He held that there was much missionary work to be done in all large towns and cities, and some in Cobourg too. He next referred to the difficulties encountered by the minister in his arduous work.

The cordial thanks of the meeting were given to the lady collectors, with a hope that they would, in the future, be ready, as in the past, to give their support to such a Christian work.

The hon. chairman entered a mild protest against making a comparison between the wealthy classes in the mother country, in support of their church, and the members of the Canadian branch of the church. Their circumstances were widely different. At the same time he would frankly admit that greater efforts might and should be put forth in contributing to the support of the ministers of the church in this diocese.

The meeting was closed by prayer and the benediction by the Rev. Mr. Wilson.

## HOOKER.

This capacious soul was lodged in one of the feeblest of bodies. Physiologists are never weary of telling us that masculine health is necessary to the vigor of the mind; but the vast mental strength of Hooker was independent of his physical constitution. His appearance in the pulpit conveyed no idea of a great man. Small in stature, with a low voice, using no gesture, never moving his person or lifting his eyes from his sermon, he seemed the very impersonification of clerical incapacity and dullness; but soon the thoughtful listener found his mind fascinated by the automaton speaker; a still, devout ecstasy breathed from the pallid lips; the profoundest thought and the most extensive learning found calm expression in the low accent; and, more surprising still, the somewhat rude mother-tongue of Englishmen was heard for the first time from the lips of a master of prose composition, demonstrating its capacity for all the purposes of the most refined and most enlarged philosophic thought. Indeed, the serene might of Hooker's soul is perhaps most obviously perceived in his style—in the easy power with which he wields and bends to his purpose a language not yet trained into a ready vehicle of philosophical expression. It is doubtful if any English writer since his time has shown equal power in the construction of long sentences—those sentences in which the thought, and the atmosphere of the thought, and the modifications of the thought are all included in one sweeping period, which gathers clause after clause as it rolls melodiously on to its foreseen conclusion, and having the general gravity and grandeur of its modulated movement pervaded by an inexpressibly sweet undertone of individual sentiment. And the strength is free from every fretful and morbid quality which commonly taints the performances of a strong mind lodged in a sickly body. It is as serene, wholesome, and comprehensive as it is powerful.—*Atlantic Monthly*.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, OCT. 12, 1870.

THE RITUAL COMMISSION.

The distinguished prelates, noblemen, and gentlemen of the Ritual Commission are to be congratulated on the conclusion of their labours. They have done very little, and what they have done will probably vanish into the limbo in which the results of innumerable Royal Commissions lie; but it is satisfactory to know that there is no further possibility of their doing mischief, and an end to the sham of their doing an immense amount of good. From the very first the Ritual Commission has been regarded with anxiety by the timid and with distrust by all. No one with an adequate view of the task which devolved on it, the variety of subjects to be investigated, and the nature of the evils for which a remedy was to be sought, ever supposed that such a Commission could arrive at a satisfactory result. Its very composition made such an issue impossible. The commission has failed, certainly not through lack of talent, but in consequence of the extreme views of the persons selected to serve. Had the oath administered to jurymen been put to them, had they been placed under obligation to report simply "according to the evidence adduced," not one of them could have taken his seat as a Commissioner. They had individually made up their minds on the matters to be investigated, and most of them had declared their convictions so frequently and so positively that what is now published as their "Report" might have been compiled three years ago. How could a Commission so constituted arrive at a result which would be of the slightest practical value? Meanwhile the existence of the Commission has been an effectual check to serious efforts in the direction of reform. "Wait till the Report appears,"—"who knows what happy compromise the 'collective wisdom' of the Commission may hit upon?"—these and the like arguments have been a conclusive reply, when the necessity of reform has been insisted on. For three long years the evils for which the commission was appointed to find a remedy have existed and grown, and now instead of a remedy we have certain trivial changes blandly recommended, and which are as much out of proportion with the seriousness of the case, as the prescription of a very mild aperient to a patient in the last stage of consumption. We wanted to know something about the lawfulness of birettas, chasubles, dalmatics, and tunicles and the endless variety of strange things with strange names which are supposed to make up a complete clerical outfit. We wanted to know whether incense was an abomination, or a sweet savour. We wanted to know whether the order of service was so fixed that nothing could be omitted from it or added to it, or whether every clergyman was at liberty to do that which seemed right in his own eyes. And, lastly, we wanted to know whether our Church had altars, priests (in the ritualist sense) and sacrifices, or communion tables, ministers and sacraments. Are we satisfied on any of these points? Is any one satisfied? Does the highest of High Churchmen see anything in the Report which he can urge as conclusively justifying the views he holds and the ceremonies in which he takes part? Can the lowest Evangelical discover a word which makes his position one whit more secure? And can any of the thousands of church members who do not profess to be either high or low, but who simply love the church and are

anxious for her deliverance from the uncertainties which have gathered around her, find anything in the report to assure them that she is safe, consistent and Scriptural? So far as the labours of the Commission go, the church is in the same position as she was three years since. The question of vestments has been trifled with, not settled. "It is expedient to restrain all variations in respect of vesture from that which has long been the established usage." This is what the Commission solemnly give as their decision of this momentous question. Is "trifling" too harsh a term to apply to it? Had the question been whether the clergy should wear something which had never been worn by English clergymen—say pig-tails—such a deliverance would have been intelligible enough, every one would have understood that the innovation was condemned. But ritualists contend that the vestments in which they "sacrifice" are not innovations, and all their arguments for the use of the Babylonish garments are professedly drawn from long established usage. The Commissioners knew this, and their report does not rebound to their credit as candid men. Had they said that it was impossible to decide what was "long established usage" they would have stood higher in the estimation of men who dislike ambiguity and despise shuffling. They were appointed to consider this and kindred matters, and if possible to give a definite report, but they were not sworn to report whether they could arrive at any result or not.

The same ambiguity is observable in every part of the report in which there is apparent unanimity. The value of the report is generally least where the agreement is greatest, and greatest where the protests are most numerous and energetic.

As we propose to discuss the most important features of the report as opportunity offers we shall not go more at length into it at present.

THE ROMAN QUESTION.

It is not very long since that Roman Catholic journals of all shades of opinion were agreed on the absolute necessity of the Pope's temporal sovereignty. The very thought of uncrowning him, of displacing him from his anomalous position among "princes of this world," was scouted as blasphemy. All conceivable calamities and judgments were predicted as certain to fall on the doers of the sacrilegious act. Yet the act has been done, and the Pope seems rather thankful than otherwise. We have not heard that any of the predicted judgments have yet fallen. So far from this, the dethroners of the ex-Sovereign Pontiff seem to have been acting merely as the ministers of heaven, so smoothly and easily have they accomplished their designs. And, strange to say, everybody seems satisfied. If any one has reason to complain, it is the Pope. But whether because the poor old man was weary of contending with secular powers and vainly trying to induce his lethargic subjects to improve their condition in a material sense, or because he was taken by surprise and was glad of any escape from his embarrassment, he showed no unwillingness to lay aside the sceptre, and content himself with spiritual empire. The cardinals—in this case a power behind the throne—seem to have acquiesced in the change with similar heartiness. The Catholic powers of Europe have not uttered a word of remonstrance against the policy of Victor Emmanuel. The Roman Catholic bishops alike of the old and new world—with the exception of Archbishop Manning who is zealous to eccentricity—have vied with each other in submission to the inevitable. And, lastly, the Roman Catholic journals of Canada, to whom the temporal power

was as inviolable as any divine attribute, have concluded to say nothing about the new arrangement so long as the Holy Father is pleased with it. How marvelously easy is it to reconcile oneself to anything when it is an accomplished fact!

The proposals made by the Italian government as the basis of a settlement of the Roman question are in substance as follows:—First, the preservation to the Pope of the prerogatives of sovereignty, with precedence over the king and other sovereigns as heretofore; second, the undisturbed exercise by the Pope of the powers he claims as head of the church patriarch of the west and primate of Italy; third, the recognition of the right of the Pope to send nuncios to foreign countries, and a guarantee of the safety of such representatives while within the limits of the new kingdom of Italy; fourth, the recognition of the right of the Pope to summon councils and synods when, where, and how he pleases, and to hold free communication with his bishops and the faithful; fifth, a pledge that the clergy shall not be interfered with in the discharge of ecclesiastical duties; sixth, the subjection of the clergy to the common law as regards crimes punishable by the law of the kingdom; seventh, the relinquishment, on the part of the king of Italy, of ecclesiastical patronage; eighth, the further relinquishment of the claim to nominate bishops; ninth, a guaranteed revenue to the holy See; tenth, a pledge to open negotiations with Catholic powers to determine the quota to be contributed by each towards that endowment; the eleventh article of agreement is obscure, and the twelfth is merely formal.

A remark appended to the telegram of which the above is a summary needs elucidation. It is as follows: "There only remains to add—a most important addition that—the giving up of the Leonine city to the Pope is understood to have formed part of the plan in its practical working." The meaning of this is by no means clear. There seems to be an intimation of something in reserve—some secret understanding which may modify the above proposals very considerably. The Pope's fondness for the craft and subtlety of diplomacy is proverbial, and this his last opportunity of finessing may have been an irresistible temptation to do worldly things after a worldly fashion.

ALLEGED REFUSAL TO BURY.

Just as we were going to press last week, we received two communications from Quebec calling our attention to a letter from the Rev. A. J. Woolryche to the editor of the Quebec Chronicle, in rebuttal of the charge brought against the reverend gentleman of having refused to bury the child of a Methodist. A careful perusal of Mr. Woolryche's letter, which we subjoin, will probably leave on the minds of most readers the impression which it has left on ours, namely, that there has been unworthy attempt to misconstrue a perfectly lawful act on the part of the reverend gentleman.

(To the Editor of the Morning Chronicle.)

SIR,—I am now at liberty to furnish you with the following particulars respecting my alleged refusal to permit the interment of sergt. Proven's child, in the Church of England burial ground, Levis:—The statement I am about to make was made by me on Wednesday last, in the presence of Colonel Hamilton, R. E., and other officers, and was corroborated by the testimony of corporal Gilchrist, who accompanied sergt. Proven, and was the only person present, during my interview with him on the 16th of Aug. last.

I deny that I refused to allow the interment of sergent Proven's child on the ground that it was "a Methodist child," or that the burial ground was "consecrated." To sergent Proven's request that I would permit the Revd. Mr. Lewis, a Wesleyan Minister, to say a service at the grave, I

replied that it was out of my power to allow any ministrations at the grave other than those of the Church of England, but that I was quite willing either to say our service myself, or to allow the interment (without a service) by any dissenting Minister competent to register the burial. I may here state that the burial-ground belongs exclusively to the Church of England, and was consecrated by the late Bishop of Quebec. On sergent Proven's persisting, after consulting with the Methodist Minister, in refusing my services, and on understanding from him that the Methodist Minister was not provided with a register for interments, I suggested the name of the Revd. D. Anderson, the esteemed Minister of the Established Church of Scotland, Levis. This was also declined.

In addition to the testimony of corporal Gilchrist, I am prepared with that of three clergymen and a layman who were in an adjoining room, and to whom, immediately after the departure of sergt. Proven and corporal Gilchrist, I related the particulars which I have now mentioned. I shall decline any further correspondence on the subject.

The papers which have circulated sergent Proven's charges will oblige me by publishing my refutation of them.

Your obdt. servant,

A. J. WOOLRYCHE.

Levis Parsonage,  
October 1st, 1870.

CANARD.—A stupid rumour obtained circulation in the columns of the Toronto "Church Herald" this week, to the effect that the Rev. E. Sullivan, of Chicago, had been invited to, and had actually accepted the position of, assistant minister at Trinity church, Montreal, at an annual stipend of five hundred dollars! We have the best authority for giving the rumour a positive denial. If an invitation had been extended to the Rev. Mr. Sullivan, the annual stipend would, in all probability, have been fixed at five "thousand" instead of five "hundred" dollars. Our Toronto contemporary would do well to be more careful in future, touching rumours.

CHURCH OPENING AT GRANBY.—We learn from an esteemed correspondent at Granby, that St. George's church, in that village, has undergone extensive alterations and improvements during the past summer, and that it is purposed to be re-opened for Divine service on Wednesday morning, the 26th inst., at eleven o'clock, when a special sermon for the occasion will be preached by the Rector of Freleisburg, Rev. J. B. Davidson. A collection will be taken up in aid of the endowment fund for that mission. We also learn that, with the usual liberality of the Vermont Central Railway Company, trains will be run from all way-stations to Granby on that day for half fare to parties attending the church opening service.

—The Rev. A. Ramsay Macduff, B.A., of Trinity College, Dublin, and McGill College, Montreal, was ordained priest on the 25th ult, at Carlisle, by the Bishop of that Diocese. Mr. Macduff is Curate of St. Mary's Within, in the City of Carlisle.

Notes on the Collects.

(Written for the CHURCH OBSERVER.)

EIGHTEENTH SUNDAY AFTER TRINITY.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

If we be only wise in spiritual matters we shall pray as well as vow, and our vows and prayers will have much in common. We can safely promise God as much as we receive from him, but no more. It is possible to vow anything and everything, but the fulfilment of our pledges is possible only to the extent of our receipts of grace. Hence it is well to make the matter of our vows the matter of our prayers. In using this collect we do this. The solemn baptismal pledge becomes a prayer. At the font an engagement is made to renounce the world, the flesh and the devil; when we use this collect we seek the grace by which alone this pledge can be redeemed.

They err greatly who think it an easy mat-

ter "with pure heart and mind to follow the only God." The powers arrayed against the soul are formidable beyond description. Singly they are enough to make the stoutest and most valourous quail. Who is a match for the world—blind to its glitter, deaf to its seductions? Who is superior to the flesh with its insensible but continuous influence for evil on the spirit? Who has courage to face the arch-enemy who presumes to assail even the incarnate word?

All this may be ventured by those whose heart grace garrisons and defends. As an old writer has well said: "Though the world say 'I will allure thee'; though the flesh say 'I will betray thee'; though the devil say 'I will destroy thee'; yet will I not fear so long as God hath said 'I will never leave thee, I will never forsake thee.'"

Grace to follow the only God, is as necessary as grace to withstand. There are many things in which God cannot be followed by us. His way is in the sea; his path is in the thick darkness. Instead of being called to follow him, we are sometimes commanded for our soul's good to be still and know that he is God. But there are things in which we can follow Him "who hath called us to glory and virtue." In hatred of all sin as sin; in abhorrence of whatsoever "worketh abomination or maketh a lie;" in indiscriminating benevolence towards the evil and the good,—we may follow him step by step all our lives. But this can only be through that grace of which is "through Jesus Christ our Lord."

### Sunday-School Lessons.

(Written for the CHURCH OBSERVER.)

#### THE GREAT COMMANDMENT.

ST. MATT. xxii. 34—40.

Men who have no regard for each other, nevertheless, often act together in opposition to the truth. They hate each other much, but they hate the truth far more. The Pharisees and Sadducees were rival sects; but they could overlook their differences to oppose the doctrine and work of Jesus. They were always conspiring—taking counsel together, (Psalm ii. 2) against the Lord's anointed. Christ walked unhurt through the midst of their conspiracies. Sometimes he refused to answer them (St. Luke xx. 8; Matt. xxi. 27.) Sometimes he answered them so as to expose their inconsistency (Matt. xxii. 21) or their ignorance (Matt. xii. 24.) Sometimes he gave the information which they professed to seek.

On this occasion Christ was questioned by a lawyer—one skilled in the law, and who was perhaps curious to learn what value this new public teacher set on the law. This man asked a question tempting—testing or proving him. It was on his favourite subject of study. Perhaps he had often pondered over the commandments, and wondered how this and that one was to be understood, and whether one was more important than another. Was it of so much consequence to be honest as to keep the Sabbath? Did a man who bore false witness commit so great a sin as another who made a graven image? Suppose one covet another's property was the transgression as great as it would have been had he stolen it?

This is how people are constantly reasoning about God's law. They put one commandment in the scales against another to find out which has most weight. They do not look at God's name which is plainly written on each, and which being there, makes one as important as another.

There are no such things as unimportant commandments. If God requires anything of us, that requirement is enough. Either we do his will or we do not. If we do not, the seeming unimportance of the command does not make our disobedience less. We can render God an obedience which He will accept and reward by doing the seeming little things which He requires of us. Checking an angry word and withholding the hand from a murderous blow, if done from the same pure motive, are equally God-honouring.

Still our Lord saw fit to answer the question as it was put. He stated what was the first and great commandment—first in that it was in force before the decalogue was given, before Sinai raised its craggy brow amid the desert solitudes; and great, in that it includes all other commandments.

"Thou shalt love the Lord thy God." This is the first commandment. The law was given by Moses to Israel, but this was given by God to Adam, as was given by the Creator to angels, his first-born. We do not read of any table of commandments which angels have received. But they must have observed this law, or they could not have "kept their first estate."

"It is the great commandment." It comprises every other. We cannot break any other

without breaking this. All sin arises from a hatred of God, or from the weakness which our natural hatred of God has caused. A notoriously wicked man breaks some commandment—why? Because he is an enemy of God. A Christian sins—why? He professes to love God, and he does really love him; but there was a time when he did not. And in his nature there is still much of the old spirit. He hates it, and strives to get rid of it, but it is there, and each sin is a proof that it is there.

There is no sin which cannot be traced to man's hatred of God. So that this commandment includes every other. If we only kept this, the decalogue would be unbroken; we should be without sin. The angels in heaven would not be purer or happier than we should be.

Christ gives this as God's great law:—"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." Nothing is to be kept back. We are to give ourselves up wholly to the glorious work of loving God.

"The second commandment is like unto it." Love to those whom God has made is the next thing to loving Him who has made us. But if we are to love God with all our heart, how can we love our neighbour? Does not fulfilling the first commandment put it out of our power to fulfil the second? If I give all my money to one charity, I can give nothing to any other. The cases are different. The fulfilment of the second commandment is one way of fulfilling the first. In loving my neighbour for God's sake I love God himself, and show that I do so. This is how and why we are to love our neighbour. If we love God it is not hard to love everything that is good for his sake. More than this it is easy to love those who wrong us, and who have in them nothing that is lovable. They are bad but God is good; we love him, and when he commands us to love them, we do not think of their badness but of his goodness.

We see from Mark xii. 32—34 how the lawyer answered, and what Christ thought of his reply.

The answer which Jesus gave put an end to the questioning of the Pharisees concerning the law. Perhaps they were conscious-stricken. He seemed to set so little value on tithing mint, and sounding trumpets, and wearing broad phylacteries. He showed them instead of these little things about which they were so particular, God's law of love which they knew they broke from day to day.

#### THE BENNETT JUDGMENT.

Should the judgment in this case be confirmed by the Privy Council, it is probable that not a few Evangelical clergymen will find it impossible conscientiously to remain in connection with the Church of England. A Bristol clergyman in a letter to the *Rock*, suggests the course which some will be compelled to take. He says:—

The judgment of the Dean of Arches, if confirmed, will entirely alter the basis and doctrinal character of the Church of England.

By admitting the permissive element into its constitution the introduction of heresy is legalized, and the existence and authority of our Articles ignored. As regards the sacrament of the Lord's Supper, Evangelical men hold the clear truths taught in the Twenty-eighth, Twenty-ninth, and Thirty-first Articles; and in the protestation at the end of the Communion Service. In holding and preaching the doctrine there taught we have been honest; and in their treatment of that doctrine high churchmen have been dishonest. Not that their dishonesty is sought to be legalized, it is necessary for us to inquire earnestly whether our further allegiance or ministrations in a Church in which such fundamental Articles and rubrics are nullified, is consistent with the solemn vow entered into at our ordination.

I, for one, will withdraw from the Church of England if the judgment of the Dean of Arches shall be confirmed; and as I was ordained in the Church of Ireland, it will be my duty to attach myself to that church when in the providence of God it shall be separated from the Church of England.

It is desirable that clergymen who may regard the matter in this point of view should have some means of communication with one another, so that steps may be taken to memorialize the Convention of the Church of Ireland next month, D.V., to allow of the formation of a branch of the Church of Ireland in England, so that we may minister here under the jurisdiction of one of the Irish Bishops, as clergymen now minister abroad under the jurisdiction of the Bishop of London.

This movement may, by the rejection of

the Bennett judgment, be rendered unnecessary, but it is well to take advantage of the approaching session of the Irish Church Convention, so that if our position in the Church of England becomes untenable, we may have a refuge provided, and also, what is far more important, enable the Evangelical laity in ritualistic neighbourhoods to have the privilege of a Gospel ministry.—I am, Sir, your obedient servant,

A BRISTOL CLERGYMAN.

#### CHURCH REFORM.

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

CHAP. V.

##### THE MINISTERIAL OFFICE, AS IT EXISTS NOW IN THE CHURCH OF ENGLAND.

The Ministerial Office, as it exists in the Church of England, is the next subject to which I venture to call the attention of my readers. Here also, as in other things, I am bold to say, there is much room for improvement, and much need of reform.

The purpose for which the office of the New Testament ministry was instituted is too well known, I hope, to require much explanation. To preach and teach God's Word, to read and expound the Scriptures, to maintain the orderly administration of the Sacraments, to feed the Church of God, to awaken the careless, to inform the ignorant, to witness against sin, to call sinners to repentance, to edify the body of Christ—these are the ends for which our Lord Jesus Christ appointed a ministry. A sacrificing priesthood, an order of men set apart to offer up any sacrifice in the Church, is a thing of which we find no mention in the New Testament. The Church of England, reverently following the Bible, affords no sanction to a sacrificing ministry, either in her Articles or Prayer-book.

The system of ministry which the Church of England provides is well known to everybody. She holds the three ancient orders of Bishops, Priests, and Deacons, without condemning other Churches which are differently constituted. She admits no one to be a Deacon until he is twenty-three years old, or to be a Priest, or Presbyter, until he is twenty-four. To the Bishops she gives the charge of Dioceses, and the power of ordaining and confirming. To the Priests she gives the charge of parishes or territorial districts, into which each Diocese is divided. The Deacons are appointed to assist the Priests first when they require help, and afterwards, on taking full orders, they occupy parishes themselves, if they are appointed to them, or continue assisting others till they are Deans, Archdeacons, Rural Deans, Canons, Prebendaries, are ornamental titles conferred on the holders of certain man-made offices for convenience sake, but nothing more. The only orders the Church of England recognises among her ministers are those of Bishop, Priest, and Deacon. These are ancient things, I know, and I am almost ashamed of going over them. But it will clear the way to bear them in mind.

Now the questions I want to consider are these—Does our present system succeed in bringing into our ministry all the men that we might expect to get?—Is the territorial or parochial plan so entirely successful that it meets all the wants of our times, and has no weak points about it?—In a word, can nothing be added in order to strengthen and improve the ministry of the Church of England, and to enable it to reach the myriads of our people who as yet are practically Nothingarians?—To these questions I shall venture to supply answers. I see room for certain reforms, which I believe would be very useful. Let no reader be frightened at what I am going to say. I do not want to pull down or hurt anything. I only wish to make our ministerial system larger, more elastic, and more popular. The things that I want to see are only additions and not destructions.

(1) I suggest, in the first place, that the Church should afford increased facilities for young men desirous of obtaining office as her ministers. We ought to take them by the hand earlier, and go down lower to meet them. Such a reform I take leave to call a vertical extension of the ministry. It is a reform which is greatly needed.

Everybody knows that the Church of England is not suffering from a plethora of young ministers. The very reverse is the fact. There is a notorious dearth of them, and a dearth which is every year increasingly felt. From all quarters we hear clergymen complaining that "they cannot meet with curates." In every direction we hear of spiritual work standing still for want of hands to do it. In every part of England the demand for young helpers in the Church is much greater than the supply. And what is the reason of all this? I answer that it arises in great measure from two radical defects in our ministerial system, which I should heartily like to see remedied and reformed.

One grave defect is the rule by which no one is allowed to take any ministerial office until he is twenty-three years old. A more unfortunate and suicidal rule I cannot conceive. It repels from the Church of England many who might become the sinews of her strength. From twenty to twenty-three is precisely the age when many a young man's parents wish him to begin doing something for himself. They have probably spent a considerable sum of money in educating him up to this period. They now want him, not unreasonably, to become a bread-winner and not a bread-consumer in the family. And yet, if this young man is inclined to the work of the ministry, the Church of England can find him nothing to do! Two or three long years he must wait before any official post is open to him. Two or three long years he must support himself before there is any niche of ecclesiastical office that he can fill. Can any one wonder that scores of young men under these circumstances are either lost to the ministry altogether, and plunge into some secular profession, or are caught up by the Nonconformists, removed entirely from our ranks, and made Dissenting preachers? They cannot afford to wait till they are twenty-three. They cannot afford to "stand idle in the market-place," if the Church will not hire them. They have often gifts and graces and aptness to teach, which might be most usefully employed. But it is of no use! The door of the Church is shut and barred against them until they are twenty-three! This is a great blot

in our ministerial system, in my judgment, and one that cries loudly for reform.

Another grave defect is the rule by which the knowledge of Latin and Greek is required from all who seek any ministerial office. In saying this, I hope I shall not be mistaken. I owe so much myself to a classical education at Eton and Oxford, that I am not likely to undervalue classical learning. I hold as strongly as any one that an ignorant, illiterate ministry is sure to fall into contempt. As a rule, our Bishops and Priests ought certainly to be well-educated men. But all this is beside the question. Are there not many departments of ministerial work which a man is perfectly competent to undertake, if he has only God's grace in his heart, and a certain aptness to teach in his tongue? Are there not hundreds of parishes in this land where a man may be eminently useful without knowing a word of Latin and Greek? I challenge any man of common sense to deny that there is only one way in which these questions can be answered. Well, if this is the case, where is the wisdom of sticking so rigidly to the "hard and fast line" of "no admission without Latin and Greek"? Where is the sense of rejecting entirely the services of a zealous, able, and godly man, because, forsooth, he has not had a classical education? Who can wonder if such a man turns off to the Wesleyans, Baptists, or Independents, and without Latin and Greek, crowds his chapel with hundreds; while some learned scholar from Oxford is reading dry essays to empty pews from the pulpit of the parish church? Classical knowledge, no doubt, is an excellent thing; but surely it might occasionally be dispensed with, for the sake of drawing into the Church graces and gifts. This, again, is a great blot in our system, and one which ought to be removed.

The subject is one which requires great plainness of speech. In true love to the Church of England I will give place to no man. I daily pray for her peace, and labour for her prosperity. But I dare not shut my eyes to the fact, that my Church is sadly wanting in elasticity and power of adapting herself to circumstances. Its organization is stiff and rigid like a bar of cast-iron, when it ought to be supple and bending like whalebone. Hence its machinery is continually cracking, snapping, and breaking down. Churchmen talk and act as if a system which did pretty well for five millions of Englishmen 250 years ago, when there were very few Dissenters, must needs be perfectly suited to fifteen millions in 1870! Like some fossilized country squire who lives twenty miles from a railway and never visits London, the poor dear old Church of England must still travel in the old family coach, shoot with the old flint-loaded single-barrel gun, and wear the old jack-boots and long pigtail. And all this time Dissent is netting and bagging the Church's children by scores, and laughing in her sleeve at the old gentleman's folly. Surely it is high time to awake out of sleep and attempt some reform of our ministerial system!

The reform which I suggest is as follows. Let the Church of England boldly revise the office of Subdeacon, and make it an essential part of her system. Let any one be eligible for the Subdiaconate who is above twenty years of age, if he can satisfy a Bishop that he has received a sound English education, knows his Bible, has a right heart and a good character, and is "apt to teach." To any such person, let the Bishop grant a license to be a Subdeacon in his diocese under any Priest he likes to employ him. Let the remuneration of the Subdeacon in no case be less than £70 a year. Let the work of a Subdeacon be to assist the Incumbent with whom he is engaged, by reading prayers, by visiting from house to house, and by conducting non-liturgical services in unconsecrated places, all over the parish. Let it be distinctly understood that no Subdeacon is bound for life to hold a ministerial office, and that at any time, while he is a Subdeacon, he may resign his calling, and take up secular profession, if he sees fit. But let it also be understood that if he wishes to go forward with the work, he may present himself for regular ordination at the end of three years, and may be ordained if the Bishop is satisfied with him.

The plan I have here propounded may be starting to many because of its novelty. I only ask that it may be weighed, thought over, and calmly considered. I have long come to the conclusion that this plan, or something like it, would be an immense benefit to the Church of England. It would rescue many a noble young heart from the drudgery of an uncongenial trade or business, and give him scope for all his spiritual energies. It would preserve to the Church of England many a promising intellect, which is now snapped up and carried off by Nonconformists. It would provide remunerative work within our pale for many an active young Churchman, who at present wants regular, recognised, official work, as an agent of the Church, and cannot find it. Above all, it would bring in a numerous reinforcement of young men into the Church's army who, under proper guidance and direction, might soon turn our large parishes upside down. Considerations like these weigh heavily with me. I have seen, with my own eyes, dozens of young men lost to the Church of England, because there was no occupation for them. I hear every year of dozens of large parishes where the cause of the Church languishes for want of ministerial agents. I can see no remedy for this state of things except a bold, vertical extension of our whole ministerial system. I therefore advocate, as a measure of Church Reform which the times most pressingly demand, the establishment of the office of Subdeacon.

(2) I suggest, in the second place, that the Church ought to make a more systematic and organized effort to evangelize the large masses of ignorant and godless people who are to be found in many parts of England. This can only be done by employing a new order of agents, such as we have seldom used yet. We want a lateral extension of our ministerial system as well as a vertical one. I will give my reasons for saying this, and explain what I mean.

The parochial system of our Church—the system by which every Incumbent has a territorial district assigned to him, and represents the Church of England within it—is an admirable system, when properly worked. I know no system so likely to do good, so wisely conceived, and so eminently calculated to save souls. It marks out definite work for every clergyman, and prevents him becoming the minister of a few picked, petted, and partial adherents. It secures spiritual oversight for every family in our population, so that no one can ever say, "There is no one to care

for my soul." I do not hesitate to say that an English parish rightly worked, with right preaching in the pulpit, right education in the schools, right visiting from house to house, and right machinery for assisting the sick and poor, is one of the pleasantest and most refreshing sights in this evil world. Granted a faithful administration, and I know nothing so good as the parochial system of the Church of England.

But just in proportion to the good which the parochial system does when it is properly worked, is the harm which it does when it is worked badly, or not worked at all. Grant for a moment that the clergyman of the parish is unsound in doctrine and does not preach the Gospel, or worldly in life and cares nothing for spiritual things—grant this, and the parochial system becomes a most damaging institution, a curse and not a blessing, a hindrance and not a help, a nuisance and not a benefit, a weakness and not a strength to the Established Church of this realm.

Now, it is nonsense to deny that there are scores of large parishes in almost every diocese in England, where the parochial clergyman does little or nothing beside a cold, formal round of Sunday services. Christ's truth is not preached. Soul-work is neglected. The parishioners are like sheep without a shepherd. The bulk of people never come near the Church at all. Sin, and immorality, and ignorance, and infidelity increase and multiply every year. The few who worship anywhere take refuge in the chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish church is comparatively deserted. People in such parishes live and die with an abiding impression that the Church of England is a rotten, useless institution, and bequeath to their families a legacy of prejudice against the Church, which lasts for ever. Will any one pretend to tell me that there are not hundreds of large English parishes in this condition? I defy him to do so. I am writing down things that are only too true, and it is vain to pretend to conceal them.

But what does the Church of England do for such parishes as these? I answer, *Nothing at all!*—It is precisely here that our system fails and breaks down altogether. So long as the parochial minister does his duty up to the bare letter of legal requirement, it is a ruled point, both in theory and in practice, and a matter of ecclesiastical etiquette, that nobody must interfere with him! His people may be perishing for lack of knowledge! Infidels, Socinians, and Papists may be going to and fro and beguiling unstable souls! Dissenters of all sorts may be building chapels, and filling them with the families of aggrieved and neglected Churchmen! The children of the Church may be drawn away from her every year by scores! But no matter! The Church cannot interfere! The Church of England looks on with folded arms, and does nothing at all. Can any one imagine a more ruinous system? Can any one wonder that some irritated and disgusted Churchmen become Dissenters, and that others despise or loathe the Church which allows such a state of things to go on? Can any one feel surprised if the inhabitants of such parishes complain bitterly that they are left without remedy until their parson is either converted or dead?

I write strongly because I feel warmly. I do not believe there are five Bishops on the bench who would not admit they have large parishes in their dioceses which are in a most unsatisfactory state, and yet under our present ministerial system they cannot be improved by the Church of England. No! If the careless Incumbent likes to shut his door against improvement, and entrench himself behind a perfunctory discharge of his duties, the Bishops can only sit still, and wait and hope, and pray! And while this goes on for twenty or thirty years, the Church suffers, Churchmen are driven into dissent, the world mocks, the infidel sneers, the devil triumphs, and souls are ruined. In short, a neglected parish is at present a keyless Braham lock, and cannot be picked. Like the Englishman's house, it is the Incumbent's castle, and nobody can enter it to do good, except a Dissenter! It was a comical joke of O'Connell's that a certain Irish town had over its gates the inscription, "Jew, Turk, and Atheist may enter here, but not a Papist." I fear that the case of a neglected English parish is somewhat parallel. You may write over its boundaries, "Infidels, Papists, and Dissenters may enter here and do what they like, but not a Churchman." If this is not a blot in our ecclesiastical system, I know not what is. It is an abuse that cries to heaven against the Church of England, and it ought to be redressed. Here, if anywhere, there is need of reform.

The reform that I venture to suggest is as follows.—Let the Church boldly call into existence a new class of ministers, to be named *Evangelists*. (I remark, by the way, that I care little about the name so long as we have the real thing; but the name, at any rate, is Scriptural.) Let these Evangelists be either clergymen or laymen, selected on account of their possessing peculiar powers of preaching. Let them receive a commission from the Bishop to preach anywhere in his diocese, and not be tied down to any particular parish. Let them act under the direction of the Bishop and his Council, and be sent to preach in any parish where there seems to be special need, for two, three, or four weeks consecutively, in any place or room that seems most desirable. Let the main object of their preaching be to proclaim Christ's Gospel, to arouse the careless, to arrest the attention of the indifferent, to inform the ignorant, to gather together the scattered believers, and to show them how to keep their souls in the right way. Let these Evangelists, in short, use the same weapons that were used a century ago, with such mighty power, by Grimshaw and Berridge. But, unlike these noble-minded men, let them be sanctioned, authorized, commissioned, and encouraged by those in authority, and not snubbed, threatened, frowned upon, and rebuked. Above all let them proclaim, as Berridge and Grimshaw used to do everywhere, that they come as members and friends of the Established Church of England, and desire to strengthen and assist her cause.

Now, I am well aware that the reform I now suggest is open to a host of objections, and could only be carried out with great difficulty. But I have yet to learn that the objections are insuperable. As to difficulty, there never was any good thing done in this world without it. The great enemy of souls never allows his kingdom to be invaded without a struggle.

(a) Some men will tell me that the plan I suggest is not Scriptural. I am not so sure of that. I

find a text in which an inspired Apostle says, "He gave some, Apostles; and some, Prophets; and some, *Evangelists*; and some, Pastors and Teachers." (Eph. iv. 11.) Moreover, if we talk of Scriptural authority, I think we might be puzzled to find any direct express authority for parishes, dioceses, and rural deaneries, or for rectors, vicars, archdeacons, and rural deans. At any rate there is nothing contrary to Scripture in the idea of an Evangelist. Nay, rather it might easily be shown that the first preachers we read of in the Acts were much more like itinerant Evangelists than settled parochial clergymen.

(b) Some men, again, will tell me that the plan I suggest is entirely new. This, again, admits of considerable doubt. I find in the early Church, according to Dr. Burton, "there appear to have been, in addition to presbyters and deacons, who may be called resident ministers, preachers of the Gospel who were not attached to any particular church, but who travelled about from place to place discharging their spiritual duties. These men were called in a special manner Evangelists." (See Riddle's *Christian Antiquities*.) I find in the reign of Edward VI. that our own Reformers appointed certain preachers, among whom were Bradford, Knox, and Grindal, who had a general commission, and went everywhere in England preaching the Word. I am not sure that the idea is not being taken up by some of the Ritualistic body in certain dioceses at this very time. In short, the charge of novelty cannot be supported.

(c) But some men will ask me where the proposed Evangelists are to come from, and what prospect is there of a supply of suitable men? I reply that I have not much fear on that score, if the scheme is really taken up and properly launched. There are not a few laymen already who can preach, we know, and do preach, and would gladly take up the work if the Church invited them. There are not a few ministers in England who have more gifts for preaching than anything else, and would gladly give themselves wholly to that work if they had the opportunity. In short, I hold entirely with John Wesley, "Use talents, and you will have talents given you." I do not believe the movement would stand still for lack of agents.

(d) But some men will object that the scheme I propose would break up the parochial system, and greatly damage the Church of England. I do not believe it a bit. I believe on the contrary, to begin with, that it would do immense good among the laity. It would rally them round the Church of England, and show them that they were not entirely forgotten. It would keep them within the pale of the Church, and preserve them from being carried off by Dissenters and Plymouth Brethren.—I go a step further. I believe it would do good eventually among the parochial clergy. They would see at last that the diocesan Evangelist did not come into their parishes as an enemy but as a friend. They would gradually learn to value his aid, and might even be provoked to emulation by hearing and seeing what he did.

(e) But some men will say, "Who is to undertake the responsibility of directing the Evangelist's movements, and indicating the places to which he shall go?" I answer, without the least hesitation, the Bishop and his Council. It is precisely one of those things in which a Bishop would find the help of a Council invaluable. Of course every Bishop who works his diocese properly is well acquainted with the statistics of its parishes, and the doings of his clergy. Armed with these statistics, a Bishop can have no difficulty in pointing out where an Evangelist should go. I admit it would require a judicious mixture of tact, courtesy, and firmness, on the part of all parties concerned in the arrangement, both Bishop, Council, and Evangelist. At first especially there might be danger of some jarring and collision of feelings. But surely the interests of the Church of England ought not to be sacrificed to the wishes of any individual. The cause of God in the diocese should not be allowed to suffer because the sensitive feelings of some careless Incumbent are likely to be aggrieved. The prejudices of those clergymen who (like the famous canine animal in the manger) will neither do a thing themselves nor allow others to do it for them, ought at last to be no longer considered or consulted. They have been borne with too long already. The Church's excessive tenderness for the so-called rights of the parochial clergy has done no good at all, but positive harm. The practical result has been that the Churchmen of many parishes, deserted and left to themselves, have taken refuge in Dissenting chapels, and been driven out of our Church, and lost to us altogether.

The truth must be spoken on this matter, however offensive it may be to some. The Church of England has made an idol of her parochial system, and has forgotten that it has weak points as well as strong ones, defects as well as advantages. To hear some talk, you might fancy the parochial system came down from heaven, like the pattern of the Mosaic tabernacle, and that to attempt any other sort of ministry but a parochial one was a heresy and sin. It is high time that we should change our tone and humbly acknowledge our mistake. It is useless to ignore the fact that neglected parishes weaken the Church of England, and that they cannot be safely let alone, however difficult the application of the remedy may be. We must face this difficulty, if we want to win back the affections of myriads of our fellow-countrymen. We must break the bonds which black tape has too long placed on us, and cast them aside. We must take the bull by the horns, and supplement the ministry of inefficient Incumbents by an organized system of Evangelical aggression, and that without waiting for any man's leave. Parishes must no longer be regarded as ecclesiastical preserves, within which no Churchman can fire a spiritual shot, or do anything without the license of the Incumbent. This wretched notion must go down before a new order of things, sanctioned and directed by our Bishops. Of all possible reforms there are few that I desire more heartily to see than the institution of an order of diocesan Evangelists.

There are other minor points connected with the ministry, in which I think there is need of reform. They are points of deep interest to many, but not perhaps sufficiently so to all to justify my entering fully into them. I shall simply name them, touch the surface of them lightly, and pass on to a conclusion. Time and space will not permit me to do more.

(1) I suggest, for one thing, that we need a great reform in the preaching of Church of England ministers. At present it is certainly below the mark. Neither in matter, nor in style, nor in

delivery, does our pulpit come up to the requirements of the day. There never was a time since the beginning of the world when powerful speaking of any kind had more influence than it has now. There never was a time when it was so important for the clergy to speak for Christ, with eloquence, life, plainness, and power. But, alas! how sadly rare this kind of preaching is! How far a man may travel before he hears a really striking sermon! How few clergymen command the attention of their congregation! How many forget that "the foolishness of preaching" is not foolish preaching! These things ought not so to be.

One reason, no doubt, is the utter want of training for the pulpit which the Church of England provides for her young ministers. Few men, I suspect, ever go into orders with any clear idea of what a sermon ought to be, or how they ought to set about making one. Their sermons for the first few years of their ministry are nothing better than experiments, and they often end with giving up in despair, and regularly preaching the compositions of other men. "Alas! master, it was borrowed," would be the true comment on many a clergyman's sermon. This is an evil which might partly be remedied by the Universities providing instruction in sacred rhetoric, and partly by the Bishops laying more stress on the composition of a sermon in their examinations for orders. But it is a matter in which something ought to be done. There is real need for reform.

The main reason why the pulpit of the Church of England is so weak is, I fear, a much more serious one. A stupid notion has lately possessed many clerical minds, that preaching is no longer of importance,—that education, and the increase of reading make men think little of sermons,—that the prayers of the Church are the principal thing, and the sermon is of little moment that our main effort should be to improve the ceremonial of the Church, and that we need not think much about the pulpit!—A greater mass of delusion than all this line of argument I cannot conceive. It may suit those who want excuses for laziness in preparing their sermons. It will never satisfy those who open their eyes and look at facts. There never was a period in the history of our Church when men were more ready to listen to really good sermons, if they can only get them, or more quick to show their dislike to bad sermons, if you will preach bad ones. Shrewd men of all schools of opinion are wide awake on this point. Wise men, like the Bishop of Oxford, and Mr. Liddon, and Dean Stanley, and Dean Alford, do not think lightly of sermons, or hold them in low esteem. Let us all look this matter in the face, and see if we cannot improve. Let us strive to reform our preaching.

(2) I suggest, for another thing, that more effective checks ought to be provided against the admission of unfit persons into the Church's ministry. This is a very delicate point, but it is a very serious one. It cannot be denied that numbers of young men take orders every year who are thoroughly unfit for the sacred office they enter. Their hearts are not in their profession. They know nothing experimentally of Christ's Gospel, and therefore cannot properly preach it. They are not prepared to "give themselves wholly" to the work of the ministry, or to come out from the follies and vain pursuits of the world. It is mere affectation to ignore these things. Every man of common sense knows them; and every Christian man must feel that ministers of this kind do immense harm to the Church of England. They are the dry-rot and plague of the Establishment. They not only do no good, but they give occasion to our enemies to blaspheme.

The remedy for this evil must be sought in its proper place. As a rule the Bishops who ordain are not to blame, and it is most unjust to say they are. A Bishop cannot read hearts, and discern spirits. He can only judge the young men who offer themselves for ordination by their outward demeanour, their examination papers, and the testimonials they bring with them. If satisfied on these three points, it is extremely hard to say what a Bishop can require more. Those who hastily find fault with Bishops, because some clergymen turn out ill, would do well to consider what I am saying.

Who, then, is to blame? I answer unhesitatingly, those laymen who bear a "si quis" read for an ungodly young man and make no objection, and those clergymen who sign a candidate's testimonial for orders when they know that the man who asks for it is unfit to be ordained. Here is the root of the mischief. We want more conscientiousness, more faithfulness to the Church, more honesty, more courage, more firmness, more plain dealing with those who apply for testimonials. Give us a reform of this kind, and it would be an immense blessing to the Church of England. The man who knowingly helps into the ministry a young worldly fellow, who is unfit for it, by signing his papers, may think he is doing a charitable thing. He is totally mistaken. He is doing no real kindness by helping a man into a false position. Above all, he is not a friend to our Church, but a foe.

(3) I suggest, lastly, that the rule of making orders indelible ought to be entirely swept away. If any clergyman finds that he has mistaken his calling, and wishes to retire from the ministry, and take up a secular profession, by all means let him go. Let every statute, law, and canon, that stands in his way, be abrogated, abolished, and repealed. I firmly believe that our present system on this subject is a complete mistake, and tells against the Church of England in two ways. On the one hand it prevents many conscientious young men taking orders at all. They shrink from committing themselves to a line of life in which, if once committed, withdrawal seems impossible. On the other hand it retains upon our roll of clergy multitudes of men who do the Church no service at all. They are weary of their position. They have found out their own unfitness for the ministry, and yet cannot get out of it, and remain clergymen against their will. Let those who will, be horrified at my proposal. I believe the alteration of the rule of the Church in this matter would relieve many consciences and be a most beneficial reform.

But I dare not dwell longer on these subjects. If I can only supply food for thought, and set wiser heads than mine working and thinking, I shall be satisfied.

God never put one man or woman into the world, without giving each something to do in it or for it—some visible tangible work, to be left behind them when they die.

GREAT BRITAIN.

—St. George's new school-rooms, Leicester, are now erected, and opened.

—The reported appointment of the Rev. J. C. Ryle to the Rectory of Norbury is contradicted.

—The new school buildings of the Dorset County School Company have been opened at Dorchester.

—The foundation-stone of Jackson's Memorial Schools has been laid in the village of Sancton, near Market Weighton.

—The parish church of Little Cowarne has been re-opened, after restoration. The church is of very ancient date.

—The chapel of ease at Holly Bush-hill, Stoke Poges, has been re-opened after an enlargement and restoration.

—The clergy of the diocese of Down and Connor have met on the invitation of the Bishop, and unanimously agreed to commute.

—The corner-stone of new British Memorial Schools has been laid at Chester by the Hon. Norman Grosvenor, M.P., for the Marquis of Westminster.

—New national schools, comprising separate boys', girls', and infants' schools, are about to be erected at Wheelock, Cheshire.

—At Myland, Colchester, it is intended to have new schools erected from designs by Mr. E. C. Hakewill, of London, architect, at a cost of nearly 1,000*l*.

The new church which has for some months been in course of erection at Alston, has been opened for divine service by the Bishop of Durham.

—An honorary canonry in Carlisle Cathedral has been conferred upon the Rev. Dr. G. H. Ainger, Principal of St. Bees' Divinity College, Cumberland.

—New schools have been opened at Much Dewchurch, Herefordshire, by the Lord Bishop of the diocese. The schools have been erected by Mr. J. Rankin, the owner of Bryngwyn, at his sole expense, for the benefit of the children of the parish.

—The corner-stone of new Day and Sunday-schools, in connexion with St. Thomas's Church, Cropper-lane, Bradford, has been laid by Mrs. F. S. Powell, of Horton Hall. The schools are to accommodate 700 scholars.

—The new church of St. Bartholemew, Westhoughton, Bolton, which has been re-erected by Mr. John Seddon, at a cost of about 6,000*l*., has been consecrated by the Bishop of Manchester.

—St. Andrew's Church, Worcester, will be re-opened during September. The funds collected for its restoration being insufficient to complete the whole, a portion only of the work has been carried out.

—The Archbishop of York has addressed a letter to the Archdeacons of his diocese, to be by them submitted to the clergy, stating that in future the episcopal visitations will be triennial, the next falling in 1871.

—Mr. Alderman Owden, the Sheriff elect of London and Middlesex, has appointed as his Chaplain for the year of his shrievalty, the Rev. John Goodwin Hale, M.A., rector of Thirfield, a son of the Archdeacon of London.

—A vestry meeting has been held to consider the question of enlarging and restoring the parish church of Swanscomb. The chairman said the amount required was about 1,000*l*. The expense of repairing the chancel would have to be borne by himself, and would amount to 200*l*. The church was one of the oldest in the kingdom. A resolution was passed unanimously that the work be done.

—The parish church of St. Erfyl, Llanerfyl, has been re-opened, having been re-built on the old site.—The new church dedicated to St. Michael, at Little Marcie, has been consecrated by the Bishop of Hereford.—St. Peter's Church, Thetford, has been under restoration for the last few weeks, and is now re-opened. The restoration and re-arrangement have been entirely confined to the interior.

AUGMENTATION OF POOR BENEFICES.

—An Association has been formed in the diocese of Lincoln, under the presidency of the Bishop and the patronage of the Lord-Lieutenant of the county, for augmenting the incomes of poor benefices in Lincolnshire. There are 580 benefices in the county and the income of one-ninth of these benefices does not exceed 100*l*. a year; the income of one-third is not more than 200*l*.

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a year, and of one half not more than 3000. a year. The Bishop of Lincoln has contributed 5000l. to the fund, the Lord-Lieutenant 8000l., Colonel Amcotts, M.P., 2500l., and Archdeacon Trollope 2000l.

**THE IRISH SUSTENTATION FUND.**—Great anxiety exists among churchmen at the slowness of the growth of the Sustentation Fund. The yearly contributions promised only amount to 18,0000l., and the donations to 262,0000l. These sums will not warrant commutation, and the time is drawing nigh when the matter must be determined. Several letters have appeared in the church journals advocating an immediate house-to-house collection. The Archbishop of Dublin has declined to convene a Synod prior to the meeting of the Convention, and as all the other bishops have either held, or are about to hold, their diocesan meetings, this resolution has given much dissatisfaction to a majority of the clergy and laity.

**DISSENTERS IN CHURCH PULPITS.**—The first instance of a clergyman of the Church of England "venturing on so decisive a step as to ask a dissenting minister to preach for him" is recorded in the *Freeman*. A week or two since, at the special request of Dr. Blackwood (the rector of Middleton Tyas, diocese of Ripon), the Rev. Dr. Steane (Baptist) preached in the parish church there. Those who are acquainted with the rector of Middleton Tyas, and know the liberal spirit which has long distinguished his ministry, will not be greatly surprised that he has "ventured" to recognise a dissenter as a brother. We believe Dr. Blackwood has long maintained the most friendly relations with Mr. Backhouse, M.P., who resides at Middleton Tyas, and that their united influence has diffused throughout the whole parish a spirit of mutual toleration not often met with in rural parishes.—*Northern Echo*.

**RITUALISTIC MUSIC.**—A South London correspondent of the *Choir* calls attention to the extraordinary nature of the so-called harmonies to the Gregorian tones, which are played by the organist at a well-known Ritualistic church in his neighborhood, and forming, he assures us, a combination of sounds so thoroughly hideous, as to call for the immediate interference of the Precentor of the province of Canterbury, who is, he supposes, the proper authority to appeal to. We fear that our suburban critic would find some difficulty in inducing his Lordship to take notice of such a matter, but we confess that from recent experience, we can cordially sympathize with his feelings of indignation at the absolute burlesque organ-playing now to be heard in several of our London churches where the severe ecclesiastical style is followed by the choir, while the most unchurch-like and meaningless musical gymnastics are played upon the keyboard.

**THE BISHOP OF MANCHESTER.**—The Bishop of Manchester, in addressing 2,000 railway servants of the Lancashire and Yorkshire Company at Manchester, on Monday, advertising to the difficulties sometimes in the way of their attendance at public worship, said:—"Pray remember that religious services are not religion. There is a great mistake current among religious people that going to church is religion. Religion is a pervading, abiding sense of duty to God, and the pointsman, the porter, the stoker, the engine-driver who does his duty to his employers and to the public, and his duty to his family, may have rare and infrequent opportunities of attending church or chapel, but if he carries along with him into all his work a sense of duty to a higher than an earthly power, that man's sense of duty may make up for the infrequency of his attendance at public worship. Be honest, be pure, be temperate, be truthful, be gentle, be unselfish, and ready to bear each other's burdens, and whether you attend church or not, you will have a right to believe you are trying to live, according to your opportunities, religious, Christian lives."

**THE WISH IS FATHER TO THE THOUGHT.**—The invitation given by a clergyman in the diocese of Ripon to a dissenting minister to preach in his church, provokes the *Church Times* to ask "What will Dr. Bickersteth say to this? If he is going to let it pass, there is no reason why other rectors should not invite Roman Catholic and Oriental clerics to minister in their pulpits and at their altars." As to that, says the *Rock*, many people believe, and

have good reason for believing, that there are plenty of Popish priests in Protestant pulpits already.

**EXCOMMUNICATION.**—One thing for which Ritualists desire separation from the State would seem to be the privilege of excommunication, as practised, for example, from the altars of Irish Romanists. At least the *Church Review* says:—

"Will the dis-establishment of the English Church, which no doubt is impending, promote the restoration of discipline? We see no reason why it should not, if only the Bishops, to whom Christ has committed the chief government of the church, be faithful and firm enough to exercise the authority which He has given them of 'binding and loosing.' Perhaps it is a timid concession to the popular will that accounts for the little we hear of the excommunication of notorious evil-doers in Scotland and in America, where the church is free. One instance at least of its infliction in the Church of South Africa a few years ago is of course well known to all. Whether the Irish Church in her dis-established condition will go on for ever with the vain Ash-Wednesday lamentation over the want of primitive 'godly discipline,' or not, remains to be seen. But in the Greek and Armenian and Roman Churches 'godly discipline' has been to some extent in use from the beginning. And so assuredly it must be in the English if the Primitive Church is to be the model for its reformation. The Bishops must be made to respect the voice of Catholic Apostolic churchmen, clerical and lay. People of the world will of course readily profess 'subjection to the restraints of conscience,' resisting as long as they can all external discipline. But fear of the popular will is faithlessness towards God, and Bishops afraid of the world are not competent successors of those first chief pastors who not only fed the souls committed to their charge with sound doctrine, but 'ruled over' them with the administration of ecclesiastical order and without respect of persons."

**THE RECENT DECISION IN THE ARCHES COURT.**—At a meeting of the Frome branch of the English Church Union, the following resolutions were adopted, on the motion of the Rev. Thomas Outram Marshall, seconded by the Rev. Lord Francis G. Osborne, rector of Great Elm:—"That the Frome Sellwood branch of the English Church Union offer their hearty congratulations to their chairman, the Rev. W. J. E. Bennett, on the fact that he has been, however unintentionally, an instrument in God's hands in eliciting from the Arches Court of Canterbury a solemn decision that, in the mind of that Court, the doctrines of the real objective presence in the eucharistic sacrifice, and the adoration of Christ in the blessed sacrament, are not, as some suppose, contrary to, but are intended to be maintained by the articles and formularies of the English Church." Resolved further—"That, in adopting the above resolution, this branch of the Church Union in no way forgets that the judgment of the Arches Court, as constituted, cannot bind or compromise the English Church; but that it seems, nevertheless, to be a cause for much thankfulness that the late judgment should have been upheld by the ancient doctrines, in spite of the long and almost universal forgetfulness of them in the English Church."

**UNITY OF CHRISTENDOM.**—We have already given extracts from the reports of some of the services held under the auspices of the Association for the Promotion of the Unity of Christendom. The following further illustrates the ritualist idea of Divine Service:—

"At St. Peter's, London Docks, there was a service and high celebration; and anything more Romish, except Rome herself, it would be almost impossible to imagine. There was a grand procession, not so long as, but more elaborate in detail than, the one at All Saints, Lambeth. Before reading the Gospel, the officiating priest incensed the book, which was supported on the head and uplifted hands of an acolyte, the latter having on each side of him a candle-bearer, while in front of, and facing the priest, stood a crucifer elevating a large brazen cross. When the Gospel was finished, the book was passed to the vicar, (the Rev. C. F. Lowder) who reverently kissed it and then laid it on the 'altar.' The commencement of the 'high celebration' was the signal for the 'altar' to be brilliantly lighted with between thirty and forty lights, and four candle-bearers

issued from the vestry, each bearing an enormous candle quite three feet and a half in length, and knelt on the steps leading to the altar, at equal distances apart. As the celebration progressed, the continued bowing, crossing and kneeling, the incensing of the communion table, the elements, the vicar, the two other priests, the candles, the choristers, and finally the congregation, the elevation high above the head, of the host, the solemn tolling of the bell at the moment of elevation, the indistinct mumblings, the burning of incense, the presence of several sisters of mercy, and the appearance of the priests themselves, all strongly suggested the question—Is this a place where the Church of England service is conducted, or is it a Roman Catholic place of worship? A person placed suddenly in the church would undoubtedly have affirmed that it was the latter. There were no communicants but the 'priests' themselves. The sermon was preached by the Vicar from Genesis xxix. 11, "And Jacob kissed Rachel." The object of the preacher was to show that the history related in the chapter from which the text was taken was an allegory, and that the three flock of sheep mentioned represented the three great branches waiting to be watered by the Holy Spirit. The stone at the mouth of the well represented the divisions under which the church labours, and when these were removed, Christ would greet a united and Catholic Church as Jacob greeted Rachel, with a kiss of love and affection. The doctrine of the real presence was insisted on by the preacher in the course of his sermon.

**A "JUST MAN."**—The *New York Church Weekly*, a Ritualistic print, supplies the following:—

"The funeral of Thomas Webb, warden of Christ Church, Newark, was one of peculiar interest. This venerable churchman had, as said the rector in a brief address, in the past ten years been present at over five hundred celebrations of the blessed sacrament, and he had never seen him turn his back upon the waiting altar. It was, therefore, most fitting that this just man's funeral should be honoured with the highest of Christian rites. Accordingly, immediately after the reading of the lesson from the office of the burial of the dead, by the Rev. H. Goodwin, the rector of the parish, assisted by the Rev. J. H. Smith, proceeded to the celebration of the holy communion.

#### VARIETY IN TEACHING.

By JOHN S. HART, LL.D.

A mistake sometimes made by teachers is that of proceeding exactly in the same way all the year round. I do not, by any means, count it as among the most common or the most serious of errors in teaching. Yet it is an error, and a serious one, and it is usually committed by teachers who in other respects are worthy of high commendation. They have in some way formed for themselves a model of the manner in which a lesson should be given, and they follow it with undeviating uniformity year after year.

Such a course is at war with the constitution of the human mind. If order is heaven's first law, variety is the second. The very best method of presenting truth, if followed constantly without change, becomes tiresome and loses its attraction. It is so with our food. The most wholesome and delicious articles of diet pall upon the appetite when long continued. We require change and variety in what we eat, whether we consult health or pleasure. The soil requires rotation of crops, else it becomes impoverished and barren. What a marvellous change God has ordained in the seasons, giving us endless alternations of summer and winter, heat and cold, darkness and light, the grains, the fruits and the vegetables come and go in endless succession and equally endless variety! All is chance, yet all is order. Nature, in all her operations, seems equally to abhor confusion and monotony.

Let us learn a lesson from this in our teaching. Let us learn that the very best methods of teaching and training, of discipline and government, wear out. They lose after a while their effect. Modes of stimulating enthusiasm or of awakening attention, of securing punctuality or of enforcing order, which for a time seemed perfect, begin after a time to lose their power upon the youthful mind. Just as we think we have everything perfect, we

are working after the latest and most approved pattern, our machinery is complete and moving without a flaw, just then somehow the propelling power gives way. The grooves and pulleys are all there, but the mind ceases to run in them. What a power in the Sunday-school the little blue and red tickets once were! Yet they wore out. Merit marks and demerit marks and averages for attendance, recitation or conduct, produce for a time prodigious effects, and an inexperienced teacher, seeing the effect in some particular case, jumps to the conclusion that he has found the universal remedy, and he settles down upon a system for life.

In so doing he forgets one essential condition of the material upon which he is acting. A worker in wood or metal or other material substance, having invented the best mode of fashioning it to suit his purpose, follows that mode with undeviating uniformity, or until some better mode is discovered. The more closely he sticks to his method and his pattern, the more sure he is of success. But it is quite otherwise with the worker upon mind. Here the material upon which we work is seldom twice in the same condition. We influence and mould the mind of a child only by securing its own co-operative action. We cannot teach a child by merely pouring out knowledge before him. Teaching, in its very essence, and in every stage of it, is a co-operative process. And there is no fact more patent to the thoughtful observer than that with children it will wear out. They tire of the simple style of teaching and talking, no matter how good it may be, and when they tire of the method, and it ceases to interest them and to induce their active co-operation, the teacher's work is lost. He is working, but doing nothing. Hence the imperative necessity of his studying variety.—*Phil. Ida*.

—Out of your crew of 800 men, how many of the 'blue jackets' kneel down to pray before they get into their hammocks?" To this question, which was addressed to an old seaman, the startling reply was, "I don't know ten who do it."—*British Workman*.

**THE PATIENCE OF HOPE.**—Baxter says "The good are not so good as I once thought, nor the bad so evil, and in all there is more for grace to make advantage of and more to testify for God and holiness, than I once believed."

**TRUE COURAGE.**—A learned man has said that the three hardest words to pronounce in the English language are, "I was mistaken." When Frederic the Great wrote to the Senate, "I have just lost a battle, and its entirely my own fault," Goldsmith says, "His confession showed more greatness than all his victories."

—Dr. John Duncan, an eminent Scotch divine, was famous for pithy and pointed sayings. One of the best was his remark concerning the Plymouth Brethren. "They assert," he said, "that because there is no visible church, there should be no sects, nevertheless, they add one."

A large Volume would not contain the mass of testimony which has accumulated in favor of *Dr. Wistar's Balsam of Wild Cherry* as a safe, efficient, and reliable remedy in curing coughs, colds, and pulmonary disease. Many of the cures are truly wonderful.

#### THE PROTESTANT INSTITUTION FOR DEAF MUTES, MONTREAL.

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This Institution for the education and training of the Deaf and Dumb, is now open under the superintendence of Mr. T. Widd and his wife, the former of whom is an experienced teacher of deaf mutes.

It is situated on the Cote St. Antoine Road, a very short distance beyond the Sherbrooke street Toll Gate.

Board and tuition will be given gratuitously to the children of poor Protestant parents of this Province.

Enquiries as to terms for paying pupils, &c., and applications for admission should be addressed to the Secretary of the Protestant Institution for Deaf Mutes, Montreal, or to Mr. Widd at the Institution.

October 12, 1870.

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

Table with columns: COMPANY, No. of Policies, Amount of Premiums, Total Assets, and Dividend. Lists companies like Atlantic Life, Commercial Union, and others.

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

Portraits of the Rev. A. OXENDEN, the newly-elected Bishop of Montreal and Metropolitan, just received from England...

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

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

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

Next—sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water, or if convenient, and there is inflammation, ulcers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia. It is an anti-septic—it destroys at once the poison of Scarlatina or other virus, and prevents degeneration or ulceration of sound parts, and likewise prevents inflammation or dryness of the fauces or salivary juices.

It is an anti-acid—neutralizing the malarious acid and poisonous gases and vapors generated in the system either from the poison of fever, or malarias inspired or expired.

On some persons 2 pills will act more freely than 4 on others; and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

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

Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours.

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