

Church Observer

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

TEACH US TO WAIT.

BY PHOEBE CARY.

Why are we so impatient of delay,
Longing forever for the time to be?
For thus we live to-morrow in to-day,
Yea, sad to-morrows we may never see.

We are too hasty; are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see
That the sad night is mother of the morn;
We cannot think our own sharp agony
May be the birth-yang of a joy unborn.

Into the dust we see our idols cast,
And cry that death has triumphed, life is void!
We do not trust the promise that the last
Of all our enemies shall be destroyed!

With rest almost in sight the spirit faints,
And heart and flesh-grow weary at the last;
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until thou shalt appear—
To know that all thy ways and times are just;
Thou seest that we do believe, and fear,
Lord, make us also to believe and trust!

Advance.

Family Circle.

"CALL AGAIN."

"Say not unto thy neighbour,—go, and come again, and to-morrow I will give, when thou hast it by thee"—was one of the divinely inspired precepts of the wisest not merely of kings but of men; a precept which if carried into practical operation in our daily business transactions would operate as a magic oil in causing the wheels of commerce to revolve faster; save much time—universally admitted, in theory at all events, to be money—and raise many now shunned as "bad pay," in the estimation of their fellow men. The printer, the tradesman, the doctor, the book-keeper, the merchant—in fact almost "all sorts and conditions of men"—suffer more or less from procrastination in the settlement of business; but especially monetary matters, on the part of those who could promptly carry out their engagements. "Would be obliged for the amount of Mr. Waitam's account which I left ten days ago," says young Dunner to the wealthy Mr. Slowpay on a Friday morning. "Look in next week," replies the merchant; "never come near me on English mail day for an account." "Sorry to trouble you," says the collector, "but this amount has been standing for some time, and Mr. Waitam is counting upon it to make up workmen's wages on Saturday; perhaps, you will be kind enough to let him have a settlement to-morrow morning." "Call next week, young man, and I will talk to you; I cannot waste any more time at present." So the collector turns away disheartened, without the \$50.00 which he had felt sure a gentleman of Mr. Slowpay's wealth and respectability would give him at once. The result is, Waitam is annoyed, perplexed, and short on pay day; is obliged to give his hands so much on account, a thing which appears unjust to them; and so, many suffer from Mr. Slowpay's desire to save a few days interest. Perhaps when the collector again calls Mr. S. is out, or the account has been mislaid, or surprise is expressed at his calling again so soon, or there is some item which enquiries must be made about at the merchant's residence; the upshot of which is that Waitam is delighted, after about two dozen applications, much loss of precious time and many heartburnings, to receive payment of his account in silver at 4 per cent discount. Nor is it merely in paying out money that such delays are experienced; but some men, honest in their business transactions and rated "F. 2." in mercantile agency register,

whose notes are passed without any difficulty at the Bank, appear to have a horror of signing their names to paper, and think it a duty to require any one wanting a note from them to call at least half a dozen times. In the matter of giving notes, some appear to make it a rule on all transactions thus settled, to take a few days grace—ranging from a week upwards—without adding interest, and thus really defrauding their neighbours out of a part of their legitimate profit. A great social and moral reform would be wrought by the adoption of the golden rule, and with it the motto—"never put off till to-morrow what can be done to-day," for

"To-morrow never yet
On any mortal rose or set."

GOOD DEEDS HAVE NO SABBATH.

Not long since says a Breslau paper, an elderly man with bare head, stood in an eating house, surrounded by a crowd of people. The landlord held the man's hat and cane, and an impudent waiter stood between the guest and the door. The confusion of the old man was indescribable. He seemed to be for the first time in his life in such a scrape—said nothing, looked down on the ground, and with difficulty restrained his tears while all around mocked and jeered him. Just then a poorly dressed Israelite, with a long white beard, entered and inquired what it meant, with an expression of almost feminine curiosity. He was told that the man had eaten and drank, and now he must pay, he searched his pockets in vain for money. "Well," exclaimed the Israelite, "I see the old man for the first time, but I'll be bound that he did not come here to cheat. And, landlord, suppose he had no money to forget, couldn't you for once give a poor man something to eat, for God's sake? How much does he owe, any how?"

The debt was eight silver groshen, and the Israelite, paying this, took the poor old man by the hand and led him to the door. Those present did not seem to enjoy the reproof which their brutality had received, and one insolent fellow cried out—

"Hey, Jew, what have you done? This is the Sabbath, and you have touched money!" (This is forbidden to the Israelites.)

"Just now I forgot I was a Jew, just as you forgot you were a Christian. But you may rest easy on my account; I understand my commandment which says 'Remember the Sabbath day to keep it holy.' Just get some schoolmaster to explain it to you, and if he is a reasonable man he will agree with me, 'Good deeds have no Sabbath.' And with these words the good man left the room.

THE IMITATION OF CHRIST.—I do not want to be like Paul, Apollos, or any mere man. I want to be like Christ. We have only one perfectly safe example; only one who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His spirit, place my feet in His foot-prints, and measure their shortcoming by these and these alone. Oh! to be more like Christ.—Dr. Judson.

—God's design is to bring us happily to Himself in another world, and He will leave no means untried for this purpose. If we have the same end in view, and look up to Him as carrying it on steadily for us, we may be happy both here and hereafter; if we have not, the consequence must necessarily be despondency, vexation, and fretfulness at the ways of Providence.

—Death may be near at hand—how near thou knowest not. It may be this hour, or this moment; should it be this moment, where would thy soul be? Thou canst not serve God and Mammon: in vain dost thou profess to serve God if thou art doing nothing for him. Art thou like Jesus, going about doing good? and art thou seeking with all thy heart thine own salvation?

Ecclesiastical Notes.

CANADIAN.

DIOCESE OF MONTREAL.

MEETING OF EXECUTIVE COMMITTEE.

The regular quarterly meeting of the Executive Committee was held on Wednesday, the 7th instant. In the absence of the Metropolitan, who was detained by the non-arrival of the Quebec steamer, the chair was occupied by the Ven Archdeacon Leach.

After the reading of the minutes, the Treasurer presented his report. Reports were also presented of the Lay Committee on Missions, the Endowment Committee, and the Committee on Superannuation of the Clergy.

A grant of \$100 was made to the Book and Tract Committee, to be laid out in the purchase of tracts selected from the catalogue of the S. P. C. K., and from the publications of the Metropolitan of Canada, and of the Rev. J. C. Ryle.

Other applications for grants were considered and referred to the Mission Boards of the Deaneries from which they were made.

In view of the approaching winter and of the many demands upon the Mission Fund, already overdrawn, it was resolved "that his Lordship the Metropolitan be respectfully requested to address a pastoral to the clergy, requesting them at once, and with zeal and earnestness, to proceed with the parochial collections in aid of the Mission Fund."

Mr. Hutton, the Treasurer, having stated that he would leave for Europe before the next executive meeting, it was resolved by acclamation "that this meeting desire to record its grateful recognition of the valuable services, at all times gratuitously, willingly and courteously rendered, of James Hutton, Esquire, Treasurer of the diocesan funds, and to express the earnest hope that he may enjoy a prosperous journey, a pleasant sojourn, and a safe return to Canada."

Mr. Geo. Moffat was elected to act as Treasurer during Mr. Hutton's absence.

The Bishop, who was unavoidably absent from the meeting, intended to have brought before the Executive Committee the following matters, namely:—

1. A grant for Rev. R. Irvin, whom he has placed at Clarendon, in order to relieve the missionaries of Clarendon and Thorne of their overgrown missions. He has felt this to be of such pressing importance that he did not hesitate at once to place a deacon there to undertake the proposed duty, with the proposed stipend of \$500, to be furnished partly by his parishioners and partly by a grant from the Executive Committee.

2. The missionary at Rawdon needing some help in his extensive charge, the Bishop has licensed a Scripture-reader, promising him, with the sanction of the Executive Committee, a salary of \$50 per annum.

3. As the Bishop has expressed a strong desire that the shanties in the lumber districts should be ministerially visited this year, three clergymen have kindly volunteered their services, each for a fortnight during the winter. This offer he has thankfully accepted, and feels that a sufficient sum should be given to each clergyman to defray his expenses.

DIOCESE OF TORONTO.

The new St. Thomas Church, Hamilton, which has been in course of erection for the past sixteen months, was opened on Sunday the 30th ult., by His Lordship the Bishop of Toronto, in presence of a large concourse of people of all denominations. Every seat being taken up, aisle-benches were borrowed from the Centenary Church, and even then there were some who could not get sitting room.

The prayers were read by the Rector, Rev. Dr. Neville and the lessons by Rev. J. Gamble Geddes.

His Lordship preached a most excellent and appropriate discourse on the text "How dreadful is this place; this is none other than the house of God, and this is the gate of Heaven."

Services were also held in the afternoon and evening, but owing to a drenching rain storm which prevailed, the attendance was not so large as in the morning. The collections for the day amounted to \$155. The music was of the highest order, yet such as the whole congregation could join in, the choir being aided by Messrs. Wehli and Macdonald of the Kellogg Concert Troupe, who happened to be in town; the former gentleman played the organ, and the latter sang a beautiful selection from the 'Creation.'

The new church is handsome and commodious, and has seats for 730 persons. Everything is of the most modern style. The pews are without doors and are alternately short and long for the convenience of families. The aisles are wide and the gallery is spacious and comfortable. Every part of the building is well lighted and the ventilation is perfect.

On the following Tuesday, the pews were disposed of, and so spirited was the competition that no less a sum than five hundred and fifty dollars was cleared in bonuses, over and above the yearly rent. The pews will be capped with heavy oak tops and arms, and when the aisle are carpeted, the pews lined and cushioned, and the new organ and pulpit in their places, St. Thomas Church will be one of the handsomest, if not the handsomest and most comfortable for its size in the Diocese. We congratulate most heartily all who have in any way been connected with this ecclesiastical enterprise, and trust the venerable Rector may long live to enjoy the fruit of his talents and the reward of his energy.

DIOCESE OF HURON.

The Bishop of Huron visited the village of Vittoria on the 14th ult., and preached to a most attentive congregation. The threatened rain was unfavorable to a large congregation. The Christian mind needs correction in this respect. Threats of foul weather are enough to keep away from God's house many who should be there; but it would not keep the same persons from a house of entertainment. Alas, the spiritual profit derived from attendance on God has not attraction enough to overcome the most trifling hindrance!

His Lordship preached with his usual calm persuasiveness and fidelity to the written word and the standards of his church. Amid the many wanderers from "the truth as it is in Jesus," the Bishop of Huron stands a way-mark and beacon-light which every one who desires to be faithful would do well to look to. None speak with greater earnestness; none teach with a closer adherence to "thus saith the Lord." It was a matter of regret that the appointments of the Bishop rendered it necessary that he should go on to Simcoe that night, and it is to be hoped that, on future visits, arrangements will be made to admit of his spending a day, at least, in each parish. Such a plan would enable him to oversee his diocese whilst it would be of immeasurably greater profit to the church of which he is constituted chief pastor.

The church lately erected to the memory of the late Col. Ryerse, at Port Ryerse, was solemnly set apart to the worship of Almighty God as the "Memorial Church," by the Bishop, assisted by Rural Dean Grasset, and Revs. S. Harris and Tibbets, of Port Dover, and the resident minister, Rev. R. V. Rogers.

The Consecration service is short, but expressive of the several uses for which our churches are erected—houses of prayer and preaching; places of baptism; the most appropriated for solemnizing marriage; where our members meet, that places the

bereaved may get strength from prayer and the divine word to sustain them in their sorrow, and prepare them for the farewell, when God's-ace shall receive all that is mortal of those they loved.

The Bishop preached with his usual simplicity and truthfulness, from Philip I, 21—words which a long life spent among us would warrant their application to himself, being, as they have been, his watchword and battle-cry, as well as of the great apostle himself, and of the faithful servant and good soldier of Jesus Christ—always, and everywhere. Sad, but significant of the "latter day and the perilous times," that any should, for one moment, so forget themselves as to waste time in the puerilities of externalism, neglect opportunities for saving souls, and risk their own "crown of rejoicing." A subject of devout thanksgiving is it, that none can plead Episcopal sanction in this diocese for aught besides, "for me to live is Christ, Jesus Christ, and him crucified."

The building was crowded to its utmost capacity with members of sister churches, as well as of those from Port Dover, Simcoe and Vittoria, and those for whose immediate use it has been built. Many were spectators and listeners at the windows and doors.

The day was one of those lovely visitants come to say "good-bye" to Autumn, and will be a memorable day in Port Ryerse, when was consecrated to God a work for Him and man, whose value eternity alone will compute.—*Com.*

DIocese OF FREDERICTON, N.B.

DIocesan Church Society.—Circular from the Lord Bishop of the Diocese :

FREDERICTON, Oct. 28th, 1870.

"*Reverend and Dear Brethren*.—At the last meeting of the general committee of the Diocesan Church Society, it was resolved that—

"*Whereas*, This committee, in view of the probable benefits to be derived from the adoption of a new system for the distribution of its missionary funds, have felt justified in extending those grants for the present year, to the utmost extent of the Society's income, and by so doing will establish four new missions, viz., Dalhousie, Albert, Rothesay, and Canning; and aid to two curacies, viz., Douglas and St. Stephen; therefore,

"*Resolved*, That the Lord Bishop be respectfully requested to bring these facts before the notice of each congregation in the diocese, and that they be requested to make one special collection, during the ensuing summer or autumn, towards the funds that may be required by the Society in aid of such missions."

"Of the four new missions, Dalhousie is in full operation. I confirmed there in September last fourteen persons, and administered the Sacrament of the Lord's Supper to upwards of thirty communicants."

"The sum of \$200 is to be expended on the church, to bring it near completion, and the salary required for the missionary is guaranteed. At Rothesay, the parishioners guarantee \$1,000 to the support of their rector. They have selected the church at Hammond River to be their parish church."

"The parish of Douglas has been efficiently served by an active curate, and St. Stephen was served for some time by its curate, who, however, has left it for other work."

"Albert and Canning are at present vacant."

"I trust, therefore, you will give all the help you can towards supplying the funds necessary for carrying on this much needed work in the diocese,

"And remain, your faithful brother,

"J. FREDERICTON.

"To the Clergy of the Church of England
In the Diocese of Fredericton."

GREAT BRITAIN.

—The church at Terrington has been restored and re-opened

—The old church of Kniveton has been restored.

—The parish church of Thorndon All Saints has been re-opened.

—The completion of the spire of Canton Church, Cardiff, has been celebrated.

—The church of Thorpe Morieux has been re-opened, having undergone considerable repairs and improvements.

—The ancient church of Lelant, which is situated on the edge of the sandy towns

which overlook Hayle, has been re-opened for divine worship, after having undergone partial restoration.

—The first stone of a district church at Croxley-green, in the parish of Rickmansworth, has been laid by Lord Ebury.

—The foundation-stone of a new church has been laid at the little hamlet of Dost-hill, in the parish of Kingsbury, near Tamworth.

—The alteration and enlargement of St. Thomas' Church, Heaton Norris, have been effected, and the edifice re-opened. 200 additional sittings have been provided.

—The Rev. W. Manby Colegrave, lately a priest of the Roman Catholic Church, has been received into the communion of the Church of England.

—It is said that the Archbishop of Canterbury, though desirous to promote reform of convocation, is indisposed to the admission of laymen.

—The Archbishop of Canterbury has instituted the Rev. George Clwoes, M.A., curate of Christ Church, Surbiton, to the vicarage of St. Peter's, Fordecomb, Peshurst, on the nomination of Lord De L'Isle and Dudley.

—We (*John Bull*) hear that the Bishop of Winchester has consented to become patron of all those branches of the British and Foreign Bible Society in his diocese where Bishop Sumner occupied the same office.

—The Bishop of Chester has instituted the Rev. John Wareing Bardsley, M.A., incumbent of St. John's, Bootle, to the vicarage of St. Saviour's, Liverpool; and the Rev. R. W. Bardsley, M.A., curate of St. John's, Bootle, to the vicarage of that parish, both on the nomination of trustees.

—The Bishop of Gibraltar confirmed a large number of candidates and afterwards administered to them the Holy Communion, on Sunday last, at Trieste, and on Thursday last he also confirmed at Fiume, a district of the important Consular Chaplaincy at Trieste.

—Writing to the *John Bull*, on the 20th, from East Brent, Archdeacon Denison says:—"I am recovering from my late very heavy relapse, but am absolutely interdicted from doing anything or thinking about any manner of business for the six months to come."

—The record is informed that the New Testament revisionists have voted that the true translation of our Lord's Prayer is, "Deliver us from the evil one." They also agree to expunge the Doxology at the end, as absent from all the earliest manuscripts.

—The bishop of Manchester, in presiding at a meeting of the British and Foreign Bible Society, held in his cathedral town spoke in favour of a revision of the Bible, and said he felt deeply "that if there was any hope of the ultimate re-union of christendom, about which he was not very sanguine, it must be accomplished upon a Bible basis alone."

—The Rev. Dr. Vaughan, master of the temple, in his sermon on Sunday, at Cambridge, referred to the anomalies and laxity of duty existing in the church of England in comparatively recent years, by which men were unwillingly made Nonconformists, and said it surely was a wonder that she should have survived her trial. But that time had or was passing away, and he might say the church was now "building her house."

—We understand that an eminent London publisher has offered 10,000*l.* for the exclusive right, for ten years, of publishing the revised version of the Bible now in progress. We trust that this offer (whether accepted or not) may be regarded as an encouraging expression of the interest and hope with which that important enterprise is regarded by the public.—*Times*.

—The syndicate appointed to consider the best manner of electing clerks to livings which are either in the gift of or lapse to the University of Cambridge, recommend that a board, consisting of the Vice-Chancellor and six members of the Senate, be instituted for this purpose. Their report indicates the manner in which the members of such a board should be elected and the way in which they should discharge their functions.

—The Earl of Glasgow recently laid the foundation-stone of the new St. Mary's Episcopal Church, Holyrood-crescent, Glasgow, in the presence of the Bishop of Glasgow and Galloway, and a number of ladies and gentlemen. The church is designed in early English style by Mr. Gil-

bert Scott. Accommodation will be made for 1,000 people. The total cost is estimated at £20,000. Against the cost of the new church there was received a sum of £14,500. for the ground and old buildings in Renfield-street; and £3,000. have been raised by subscription.

—A presentation of an inferior church clock is about to be made to St. Saviour's Church, Hampstead, of which the Rev. Mr. Fletcher is the incumbent. The gift originates under peculiar circumstances. It appears that a gentleman and his wife recently narrowly escaped with their lives, after being thrown violently from their carriage, and that both parties were for many weeks in a critical condition from the effects of the injuries they had received. As a grateful offering, to mark their preservation from possible death, they resolved on dedicating a clock for the above church.

—The Rev. Dr. Meaux Whewell, D.D., late master of Trinity College, left directions for the establishment of a professorship of international law in the University, with the following injunction:—"I enjoin the said professor of international law in his lectures, and all parts of his treatment of the subject of international law, to make his aim to lay down such rules and to suggest such measures as may tend to diminish war, and finally to extinguish war between nations." He also ordered the establishment of scholarships for students of national law. Mr. Vernon Harcourt is the present professor, and the scholarships have been founded and are filled up after examination of candidates.

—The church at East Claydon, Bucks, is in a very imperfect state, and urgently requires restoration. The Rev. Canon Fremantle has devoted twenty-nine years of his life to the welfare of the Claydon parishes. During his incumbency, and with large contributions from him, the churches of Middle Claydon and of Steeple Claydon have been restored and greatly improved, and it is now thought that the restoration of East Claydon Church, by a fund, raised expressly as a Testimonial to Mr. Freemantle, will be at once gratifying to him, and a suitable expression of the feelings of his friends.

—The Archbishop of Canterbury has sufficiently recovered from his late severe illness to enable him to undertake to be present at the sitting of the Judicial Committee of the Privy Council on the 10th of November in reference to the appeal of the Rev. Charles Voysey, Vicar of Healaugh, who was condemned by the Chancellor of York on account of heresy contained in a volume of sermons entitled *The Sling and the Stone*. In an ecclesiastical case a spiritual member of the Judicial Committee must sit, and as proceedings were taken in the dioceses of York and London against Mr. Voysey, the prelates of these dioceses were disqualified from acting, and the Archbishop of Canterbury was the only other Privy Councillor who could sit. This accounts for the long delay which has occurred. In the case of *Sheppard v. the Rev. W. Bennett*, Vicar of Frome Selwood; *Hibbert v. Purchas*, Incumbent of St. James's, Brighton; *Martin v. Mackonochie*, Vicar of St. Alban's, Holborn; and *Martin v. Jackson*, Rector of Ledbury, the Archbishop of Canterbury will be relieved from sitting by the other prelates.

—A conference of clergy and laity, lasting two days, was recently held at Leeds, under the presidency of the bishop of Ripon. His lordship, in opening the proceedings, said it was not only inevitable but desirable that different views on the great questions now engaging public attention should be freely expressed, for it was only by the collision of opinion that the truth could be elicited. Papers were read on the best means of attaching the working classes to the church, and on the fostering of missionary zeal within the church. Among the means discussed were the establishment of Bible classes, cottage meetings, and mothers' meetings. The establishment of mission rooms was also recommended as being more acceptable to working men than attending church. Special services for the masses and a simplification of the church service were also recommended. Much stress was laid on the importance of co-operation between the clergy and laity, and a tribute was paid to the earnestness displayed by many working men in religious matters.

At a meeting of the society for promoting Christian knowledge, to be held on

the 6th December, Dr. Biber, will move—"That a committee of twelve members be appointed, six of them being members of the standing committee, and six members of the board, to consider on the basis of the "suggestions" hereunto appended, of a plan for the formation, under the sanction of the Episcopate of the Anglican communion throughout the world, and with the aid of a grant from the society, of a repertory of textual and versional emendations of the authorized version, to be published separately, as an auxiliary apparatus for the critical elucidations of the original text of Holy Scripture." In the suggestion which follows the notice of motion, it is alleged that, "assuming that the time is not yet ripe for the publication of a new version, or even of an edition of the authorized version with emendatory marginal readings, there appears to be no reason why, as a preliminary measure, a "repertory of emendations" might not be published in the form of a serial, which would serve the twofold purpose of collecting and ventilating the materials for such an edition, when the suitable time for its preparation shall have arrived, and of placing, meanwhile, a valuable apparatus of Biblical criticism at once in the hands of Bible students."

DIocese OF YORK.—The Archbishop of York has made the following appointments in the Diocese of York:—The Rev. A. W. Wetherall, rector of Stonegrave, to be rural dean of the deanery of Halmsley, vacant by the death of the Rev. Canon Dixon; the Rev. Earnest Wigram, lately curate of St. George's, Doncaster, to the vicarage of Brayton, vacant by the death of the Rev. R. Paver; the Rev. Richard Rudd, curate of Bolton Percy, to the vicarage of Eberston with Allerston, vacant by the death of the Rev. J. Ellis; the Rev. H. Newton, vicar of Acaster Selby, to the vicarage of Naburn, which has lapsed to the Archbishop and the Rev. Nicholas Walton, curate of Adingfleet, to the vicarage of Willberfoss vacant by the death of the Rev. J. E. Stephens. With reference to a paragraph copied in the *Times* from another paper a short time ago, in which Willberfoss, is described as "a neglected parish," it is stated that the neglect arose from the fact that two incumbents of a very poor benefice were removed by death in about a year. Steps have now been taken which will lead to the augmentation of the benefice.

VACANT INCUMBENCIES IN ENGLAND.—Dulverton, Somerset; income, £322; patrons, the Dean and Chapter of Wells. World, near Weston super-mare; income, £277; patron, the Lord Chancellor.

UNITED STATES.

A special service was held in St. Paul's Church, Cleveland, Ohio, on Friday the 20th, at which Bishop Bedel, by appointment of Bishop McIlvaine, received to the exercise of the ministry in the Protestant Episcopal church, the Rev. Christopher L. Pindar, late a priest in the church of Rome. The clergy present in the chancel, and participating in the services, were, besides the Bishop, the Rev. Messrs. Burton, D. D., Washburn and Broaks, of Cleveland, and the Rev. Prof. McElhinney, D. D., of Gambier. In addition to these there were present in the congregation, Rev. Messrs. Corlett, Long, Balcom and Lucas, of Cleveland, and French, of Oberlin. Such portions of the ordination office as were appropriate were used on the occasion, omitting of course all that would imply re-ordination, previous to which the Bishop made a statement to the congregation in substance as follows:—

"Rev. Christopher L. Pindar, formerly a priest in the church of Rome, having left that communion, and applied for admission to our ministry, was received into our communion more than six months ago. He has now signed the declaration required by Art. VI. of the Constitution of the Protestant Episcopal Church in the United States, and has passed an examination in the presence of two Presbyters and the Bishop, which has satisfied us of his theological acquirements. All the canonical conditions being now fulfilled, I purpose to admit him to-day to the exercise of the office of the priesthood in this church."

Rev. Mr. Pindar then read the following renunciation of the errors of the Church of Rome, and his acceptance of the doctrines and Liturgy of the Protestant Episcopal Church:—

"I, Christopher L. Pindar, ordained a Priest of the Roman Catholic Church on

the 8th September, 1865, and until the 5th of May, 1869, officiating as such in the same, having on that day freely and of my own accord withdrawn from the communion of that church, and on the 7th of April, 1870, been admitted to the communion of the Protestant Episcopal Church in the United States of America, do herewith, in the presence of God and before this congregation here present, solemnly declare my complete renunciation of the errors, be they in matters of faith or discipline, or morals, of the Church of Rome, against which this Protestant Episcopal Church protests, and which she condemns. And I fully accept the doctrines and the Liturgy of the Protestant Episcopal Church, as the same are contained and set forth in her Articles of Religion, Book of Common Prayer, Constitution and Canons, and other standards of authority. And in particular I do acknowledge and profess that man is 'justified freely by God's grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood; that there is but 'One Mediator between God and men, Christ Jesus, who gave Himself a ransom for all; and that He is the One 'High Priest, holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily to offer up sacrifice; for this He did once, when He offered up Himself.' In these godly sentiments I desire to persevere, the Lord being my helper. Amen.

All present then united in the celebration of the Lord's Supper, and after the benediction by the Bishop, the brethren saluted and welcomed the newly received Presbyter, bidding him God-speed.—*Standard of the Cross.*

Vagaries.

IS IGNORANCE EXCUSABLE?—The readers of the English high church journals have no excuse for ignorance respecting saints, bell ringing, and "divers washings and cleaning and carnal ordinances" generally. All they have to do is to write to the editor of the paper to which they pin their faith, and a solution of their difficulties will be forthcoming. The following are specimens of the "answers to correspondents" in the *Church Times* and *Church Review* :—

T. C. Nicholson—St. Oswald, King of Northumbria, was killed in battle, fighting against Penda, the heathen King of Mercia. This will account for his being represented holding arrows. St. Joanna, V. and M., was beheaded at Nicomedia under Galerius Maximianus. Her bones were translated to Rome, and some are now in the Church of Our Lady of Sablon, Brussels. *Sacerdos Indoctus*—1. It is a useful help to penitence for a catechumen to make a confession before his baptism, but it is not a matter of necessity. 2. We should say not, because confession is not absolutely required by our rubric, even before a sick man receives the Viaticum. E. H. B.—1. St. Denys, red; St. Etheldreda, white. 2. There is no rule as to altar-rails. 3. A bell is rung at the elevation to inform persons engaged in their private devotions that our Lord is present, and must be adored.—*SACERDOS*.—The Greek Church teaches that the Father is the only source of Deity, and that in this sense the Holy Ghost proceeds from Him only. And this is also the orthodox Latin doctrine. But it teaches Mission from the Son also. The agreement of the two Churches here was admitted at the Council of Florence. The old Latin teaching on the subject may still be seen in every Missal and *Horæ Diurnæ* in the last collect of preparation said privately by priests before Mass.—*Church Times*.—T. C. NICHOLSON.—The piscina is used by the priest for washing his hands in the Communion Office. The water in which any sacred vessel has been washed should also be poured down the piscina.—*Church Times*.—E. T. G.—1. That intercessions, and therefore the Eucharistic sacrifice, avail the departed is the belief of the Church from the earliest times. 2. So far as the Roman doctrine implies the idea of punishment, the mere belief in a place of purgation is to be distinguished from it. 3. Those who die in a state of grace alone benefit, in virtue of the Communion of Saints.—*Church Review*.

IRISH CHURCH CONVENTION.

At the session of the Irish Church Convention of the 22nd ult., the Organization Committee recommended that the Court of Appeal, or the Court of the General Synod, should consist of the Archbishops of Armagh and Dublin, together with the Bishop first in order of precedence, and three laymen. Several amendments were proposed, dealing principally with the proportion between the episcopal and lay elements composing the court, and some of them proposing to add representatives of the clergy.

An animated and lengthened discussion took place in regard to the power of the Bishops in the court, some members proposing to leave the decision to laymen, who, it was supposed, would be less liable to have their judgments warped by theological prejudices. The plan adopted for some time past in the English church of making the Privy Council, the court of final appeal was pointed to as showing the advantage of making laymen arbiters in questions of construction. Other members were of opinion that laymen were unfitted to determine such questions, as might come before this court, and that Bishops, from their training and habits, would be much more likely to come to a just decision. Ultimately, a compromise was effected, and at the suggestion of the Bishop of Meath, it was agreed that the court should consist of one Archbishop, one Bishop, and three laymen, the Bishop to be selected by the Archbishops of Armagh and Dublin.

A discussion followed as to the selection of the three lay members of the Court, some insisting that they should have had a legal training, and others being in favour of leaving it upon the synod to make what ever selection it chose.

A large number of propositions were considered, and it was finally decided to restrict the selection to gentlemen who are, or have been, judges of any superior court of equity or common law in Ireland, of the Court of Probate, the Landed Estates Court, the Court of Bankruptcy and Insolvency, the Court of Admiralty, or of an Ecclesiastical Court, or Masters in Chancery.

The sittings of the convention were resumed on Monday afternoon, the Primate presiding.

The Archdeacon of Armagh proposed the appointment of a committee to confer with the Primitive Wesleyan Methodist Society in reference to a union. He said they all desired that their church should be as comprehensive as possible and include within its pale all who held the great truths laid down in the Scriptures. They might entertain the hope that the time would likewise arrive when Roman Catholics, throwing off the bonds of Popery and priesthood, would join their church. (Hear, hear.) But, in the meantime, let us look forward to the accomplishment of such an event as the really practicable union and amalgamation of a society that was a very powerful and influential body, containing within its fold several thousands of people who have been ever loyal and faithful to the church, to the Queen, and to the constitution—(hear, hear)—and to the last request of the founder of their church.

The Hon. and Rev. Mr. Plunket seconded the resolution.

The Bishop of Derry said the proposition before the Conference showed on the part of the Primitive Methodists a real anxiety to come into closer communion with the Church of Ireland. (Hear, hear.) It seemed to him, if they accepted this proposal without pledging themselves to break down any restrictions which had worked well in the past—that they were willing to meet the Methodists in the same spirit they had proposed—they would realise the fulfilment of their church being thoroughly united.

The motion was supported by several other speakers, and agreed to.

On Tuesday, an animated debate took place, on the subject of the revision of the Prayer-book. It was maintained with equal earnestness and ability by a number of speakers. A letter from Lord Ebury, strongly urging the necessity for revision, was read at Monday's meeting. It was not, however, inserted on the minutes, and the omission was complained of but was justified by the Primate, who sarcastically observed that, though his lordship is so kind now, he was one of those who voted in every division against the interests of

the Irish Church, and his grace thought that gentlemen who refused to vote for them and then furnished them with advice had no very great claim upon their attention. After this prelude the debate was entered upon, and was conducted, for the most part, in a calm and temperate tone. It was opened by Mr. Brooke, Master in Chancery, who moved that, in accordance with the prayer of a memorial with 6,811 signatures attached, which had been received by the convention, a committee, consisting of twelve of the bishops and clergy, and twelve laymen, be appointed to consider the subject, and report to the general synod. He prefaced his speech with the assurance that he brought forward the motion expressly in the hope of preventing, by wise councils, the separation from the church which all regarded with dread. He looked with most alarm to the secession not of eminent clergy and high-class congregations, but to the noiseless, but gradual and effectual, withdrawal of the poor portions of the congregations, the dropping off of family by family into the ranks of the Methodists and Presbyterians, of men who would not tolerate the doctrines which the memorialists protested against. He repudiated any intention of committing the convention to a declaration in favour of immediate revision. The memorialists, he said, did not ask the assembly to expunge or alter the few passages which had been made the pretexts for the introduction of doctrines and practices at variance with the general tenour of the book, or even to discuss the subject of revision, but they believed that there was a serious and pressing danger against which they want to provide a remedy. The committee, if appointed, would be quite unfettered, and the memorialists believed that by the course which they recommend the question would hereafter be discussed with more temper and dignity, being clearly defined, stripped of the exaggerations of party zeal, and accompanied by such cautions as these advisers might think it right to suggest. He stated that there was intense anxiety on the subject among the laity, and, anticipating objections, argued that the danger arising from the growth of ritualism is real, and that delay will aggravate the evil. He referred in support of his argument to the judgment of Dr. Phillimore in the Bennett case sanctioning the doctrine of the real presence, and to the injurious effect of delay upon the prospects of the church, since the laity refuse to contribute while the inevitable question is undecided. He read an extract from a tract on "Confession and Absolution," published recently, to show what passages in the Prayer-book are relied upon in support of the doctrines and practices to which Protestants object. He reminded the meeting that no change in these formularies can become law until accepted by large majorities of each of the three orders, and therefore there was no fear of inconsiderate innovations, to which he declared himself strongly opposed. The Archdeacon of Meath cordially supported the resolution. Lord Bandon had an amendment to propose, with the object of postponing the matter until the meeting of the general synod, but withdrew it for the sake of harmony. Mr. J. C. Bloomfield proposed, by way of amendment, a long preamble to the resolution, declaring, categorically, against all the doctrines held by the high church party. The assessors pronounced it irregular, and Dr. Ball took occasion to explain the exact import of Dr. Phillimore's judgment. Major Bloomfield moved as an addition to the resolution, that the committee be instructed to prepare a draught bill to be submitted at the first meeting at the synod. This led to an irregular and rather stormy discussion, some of the delegates objecting to the decision of the assessors. Mr. Sankey, Lord Clancarty, Mr. W. Dane, Rev. R. Hannay, Rev. Dr. Cowen, Rev. Dr. Burnside, Major Ffolliott, Lord Claud, J. Hamilton, and Mr. R. Hamilton supported the resolution, and Lord Dunsany, Revs. C. Feke, J. M'Ilwaine, the Dean of Clonfert, H. Jellett, and King Irwin opposed it. The opponents contended that there was no need of change, or that the time was inopportune, that there was no danger of Irish clergymen following the example of the Ritualist clergy in England—that the introduction of the subject would create disunion, and that the appointment of a committee would prejudice the question if it came before the general synod. The discussion was continued for several hours, and then adjourned.—*Rock.*

RELIGIOUS IDEAS OF THE CHURCH.

In matters of religion, the mental idiosyncrasy of the vast millions of China is peculiar. The bulk of the people, indeed, seem to have no idea of the divinity, but a sort of vague pantheism, which has probably remained unchanged from a very remote period. The educated classes differ from the mass, being Buddhists or Materialists, the latter corresponding in many respects to our own Secularists. The superstition of the common Chinaman is graphically portrayed in the following extract from a daily contemporary:—"There is a presiding genius in every brook, and along its banks the Chinaman erects his temple. Some claim that the brook talks with them; and upon such persons the whole township looks with reverence and respect. Did they not caress and worship it, the water would dry up, and the trees along its banks would die of grief. There is a spirit of the mountain and of the hill; and to these most costly temples rise, for they are mighty gods. Their heads are in the heavens, and their feet are upon the roof of the eternal abode. Sometimes it is said that they shake with wrath, and that they have been known to throw bolts and rocks of fire upon offending human beings. Such mighty beings can protect the dead, and to them are brought the bones of the deceased; for the souls would not rest if left to the care of the weak and enticing spirits of the womanly valley. They can hear the mountain laugh when Typhoon (a hurricane) comes, and then the lights about the graves brighten up like stars on a frosty night. The god of the mountain is the greatest god, and bows only but Buddha. Then there is the god of agriculture and the spirit of each product. There is the angel of the house, of the parlour, of the kitchen, and of the garden. Every implement used in toil or business—every cloud and every star—each human relationship—each ship and each kind of fish—the birds, the geese, the hens, the cattle, the horses, the buffaloes—and, in fact, everything a Chinaman sees—is endowed with faculties such as only gods are supposed to possess. The geese talk to the trees, and the cow carries on a conversation with the mountain. The fishes call after the boat, and the boat replies in some way that the fishes can understand. The tree and the brook joke one another, and the storm that makes one laugh chills the other. The little fairies of the grass and flowers pray to the sun every morning, and are happy in the darkness of night; and the Chinaman thinks that he can hear them whispering and huddling together in fright, and wishing their father—the sun—would come again. All nature is but a multitude of living, thinking, sensible beings; moving as men move, thinking as men think, and having like passions and emotions."

—THE NEW MARRIAGE LAW.—An important alteration was made in the marriage law of Ireland by an Act of Parliament at the end of last session. It will take effect on the 1st January next. Marriages in Ireland are to be legalized between persons of different religious persuasions on certain conditions set forth being complied with. A Protestant Episcopalian clergyman may solemnize a marriage between a protestant and a person who is not a Protestant Episcopalian; and so by a Roman Catholic clergyman between a person who is a Roman Catholic and a person who is not a Roman Catholic. A part of the Irish Act passed in the 19th Geo. II., cap. 13, which provides that a marriage between a Papist and any person who has professed himself or herself to be a Protestant at any time within twelve months before such celebration of marriage, if celebrated by a Popish priest, is to be void, is repealed; but any marriage solemnized by a Protestant Episcopalian clergyman between a person who is a Protestant Episcopalian and a person who is not a Protestant Episcopalian, or by a Roman Catholic clergyman between a person who is a Roman Catholic and a person who is not a Roman Catholic shall be void to all intents in cases where the parties to such marriage knowingly and wilfully intermarried without due notice to the Registrar, or without a certificate of notice duly issued, or without the presence of one or more witnesses, or in a building not set apart for the celebration of divine service, according to the rites and ceremonies of the religion of the clergyman solemnizing such marriage.

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"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, NOV. 16, 1870.

CHORAL SERVICES.

It is almost a waste of labour to discuss questions of ritual on the grounds of legality and antiquity. The decisions given of late years in our Ecclesiastical courts, have been diametrically opposed to each other, so that no one is really in a position to say that any practice, however seemly, is lawful, or however extravagant and absurd illegal. The shrewdest interpreters of ecclesiastical law are utterly at fault. And in this eventful age, when all arrangements, religious and civil, are undergoing revision, very little importance is felt to attach to the statement that any practice has been in vogue for centuries. We no more think of retaining things simply because they are ancient, than we do of respecting a man because he can trace his pedigree from the Conquest. We have almost completely broken away from the past, and we now judge persons and things by what they are and can do. We may admit, then, all that the advocates of choral services can adduce, as to their lawfulness and antiquity. In view of the fact, that with only one break, the services in the cathedrals of the Church of England have always been choral, it is impossible to deny the legality of this mode of public worship, even in parish churches, for our church does not prescribe different modes of conducting divine service in cathedrals and in smaller edifices.

Allowing that choral services are perfectly legal, and that they have all the sanction which antiquity can give, we are still at liberty to discuss them on the ground of utility—the only ground, as we take it, on which they can be discussed at all. One most serious objection to them is that, however harmless they may be, they are associated with un-Protestant practices and doctrines. We refer, of course, to the introduction of choral services into ordinary churches, which is identified with what is known as the High Church movement. It is unfortunate that the work of improving the mode of conducting divine service, of rendering it, within due bounds, more ornate and popular, was delayed until there came into existence a party which was only too ready to take it up, and use it for subversive and destructive purposes. Had due attention been given a century ago to the necessity of a careful and edifying rendering of the appointed ritual, the Romanizing party would have had infinitely less hold in the popular mind than it has. The rapid spread of ultra-ritualism is to a great extent the result of long continued and almost criminal neglect. Churches had been allowed to fall into scandalous disrepair—men of the new school set to work to restore them, and of course did it in such a way as to facilitate the introduction of the ceremonies which they were intent on having. The Sunday services had been suffered to degenerate into a doleful dialogue between a formal clergyman and a drowsy clerk,

the Romanizers introduced flaunting vestments and well-drilled choirs, things attractive to eye and ear. Change of some kind had become absolutely necessary; it was only unfortunate that the work of making a change was delayed till it fell into such hands. Had the choral service movement preceded, and been independent of, the Tractarian movement, many who are now most stoutly opposed to it, would have been most eager to forward it. But is opposition to choral services on such grounds as these rational? We think it is. Many things which are of themselves right, are questionable on account of their associations. We may have no objection to a certain amusement, but if we see that it is popular only with disreputable characters, and that it is hopelessly mixed up with things which are manifestly bad, we forego it. Of course we do not wish the analogy to be pushed very far, but when we see that those who are most eager to have these choral services are ritualists, that the services themselves are made the vehicle by which ritualistic extravagances are introduced into the church, and that, in the popular judgment, a church which has a choral service is a ritualist church, we set our faces against the whole thing however harmless it may be in itself.

Something, however, may be said as to the comparative suitability of choral and read services. It is alleged on behalf of the former, that they enable more to take part in the vocal worship of God. Our experience, which on this subject is somewhat extensive, disposes us to question this. In the English cathedrals, where no pains or expense is spared to render the choral service complete, the congregation, with an occasional exception, take no part in it, and in many "high" churches, to which curiosity has led us, the entire service has been performed by the officiating clergy and the choir. Few persons who have not had a musical training, can muster courage to take part in such a service, whereas they can join heartily when the prayers are read. The contrary is true only in rare cases, as when in a large city there is choral service in only one or two churches, to which all who can join in such services naturally flock. For an average settled congregation, a read service is unquestionably better suited.

It is frequently alleged on behalf of choral services, that we are bound to offer God the best we can. This is true enough, but the inference is not a legitimate one. It is assumed that for the worshipper to chant his prayers and praises is more acceptable to God than for him to utter them in his natural voice. We decline to admit this, as it would involve the absurdity that it is robbing God for a christian to perform even his private devotions unmusically. The subject is one of such interest and moment at the present time that we shall feel justified in recurring to it for fuller discussion in a subsequent issue.

CONSISTENCY.

Only so far as she deserves to be regarded as "a pillar and ground of the truth" is the Church of England worth a thought. When she ceases to rightfully claim that designation—which we trust will never be—we shall gaze upon her ruins with thankfulness rather than regret. The sooner a corrupt and faithless church perishes utterly, the better. Probably St. John, as that surprising panorama of the Seven Churches passed before his eyes, and as he listened to the Master's warning of the removal of the candlestick if the guilty did not speedily repent, responded with a devout and fervent "Amen!" A sentimental clinging to an apostate church would be highly criminal. It is because we

believe that the Church of England is not faithless, but is still true to him who established and has defended her, that we concern ourselves at all in her behalf. We do not wish to see this fair transcript of the divine idea blurred and defaced; and so long as we can at all trace out the faint outline of that idea, we shall exert ourselves to keep off the unholy hands which are eagerly outstretched to obliterate it.

It is from no morbid fondness for raising false alarms that we so repeatedly call attention to the erroneous doctrines and unwarrantable practices which are now in vogue. Still less is it because we have any sentimental fondness for the externalities of our church. She is fair and dear to us only as she has the truth and exhibits it; from this deep conviction of her having still the sacred deposit of divine truth, we call upon "all who profess and call themselves" Evangelical Churchmen to take cognizance of what is now going on. There is a possibility that in a few months the glorious work of the English Reformation will be undone by a judicial decision FROM WHICH THERE WILL BE NO APPEAL. Meanwhile, and in anticipation of that decision, which is almost certain, those among us who hold the Reformers in supreme contempt, who pronounce the Reformation a blunder if not a crime, who abhor Protestantism and are not ashamed to avow their abhorrence, are busily at work in many ways to make easy the looked-for transition from Protestantism to what they call Catholicism.

If ever there was reason in earnestness, if ever there was cause to "cry and spare not," it is now. The questions at this moment at issue have not, in the whole course of the history of the church of the living God, been surpassed in importance. It is to be feared that Churchmen generally do not see this as they should. They think that if their clergyman is desirous of having a surpliced choir, or early communions, or is punctilious in his observance of "Saints' days," it is only "the poor man's idiosyncrasy," and that it is useless to make a fuss about it. If any of our readers have been disposed to view the matter in this light, we solemnly caution them against looking at it so superficially. There is not a vestment, a gesture or a phrase peculiar to the "new school" which has not a doctrinal significance, and therefore, which has not a most direct bearing on the interests and on the very life of the church as a church. It may seem a very trivial matter for a clergyman to stand before the table—it is not a table to him,—instead of by the side of it; but when the congregation have grown accustomed to the act, they will be initiated into the doctrine of which the act is significant—and probably the doctrine will not startle them so much as it would have done before they had become familiarised with the act. It may not seem much for a clergyman to raise the consecrated bread in removing it from the table,—at first it may seem to be owing to awkwardness rather than intention—but the frequent elevation of the elements will naturally introduce the doctrine of sacrifice, which may be safely preached to a congregation accustomed to witness the act of elevation. In the whole ceremonial of the Anglo-Roman school there is not a single detail which is not pregnant with doctrinal significance.

In a few words we will state what the doctrines of that school are. If we misrepresent them, we shall be happy to publish any exposure of our error. Those who belong to this school teach—(1) That the sacrament of baptism is actually, literally a means of regenerating the recipient, so that he becomes in very truth a new creature in Christ Jesus. (2.) That

the Lord's Supper is a sacrifice as real as that offered on the cross—of which, in fact, it is only a repetition. (3.) That scripture is not the only rule of faith, but that it has to be interpreted authoritatively by the church in accordance with tradition. (4.) That auricular confession is obligatory. (5.) That the Virgin Mary is the Mother of God, and therefore entitled to homage. (6.) That the prayers of the living are efficacious for the dead.

If any member of the Church of England can show the slightest countenance towards men who propagate such views as these—well, we cannot understand it.

Since writing the foregoing, a friend has handed us a copy of the *Toronto Guardian*, in which the doings of some so-called English Churchmen in Toronto have been unsparingly criticised. We give the article at length on our next page.

REVEREND CANON BOND.

Perhaps no appointment recently made in the Canadian church will give more general satisfaction and delight than the contemplated elevation of the Rev. Canon Bond to an Archdeaconry. As he has now been for a long time before the Montreal public, and has always occupied a prominent and influential position in the church, a few notices of his career may not be uninteresting:—

He was born in Cornwall, England, in the year 1817. Leaving his native country, he came to Newfoundland, where he studied for the ministry. In 1840 he was induced by the late Mr. Willoughby to come to Montreal, where he was immediately ordained by Dr. Mountain, then Bishop of Quebec. His first appointment was to Russelltown Flats, in the county of Beauharnois. Shortly after this, he succeeded the Rev. W. Dawes, at Hemmingford, where he remained till 1842, when he removed to Lachine, where he laboured for six years. In 1848 he came to Montreal as assistant minister to Archdeacon Leach, then incumbent of St. George's church. In 1862 he became rector. Canon Bond has always been one of the leading representatives of the Evangelical party of the Church of England; but while his elevation will give particular pleasure to those who coincide with him in his views, his manliness and consistency have so gained him the respect of those who differ from him that we believe his appointment will give satisfaction to all.

TRINITY SOCIAL.—A very pleasant social gathering took place on Thursday, 10th November, in the Lecture Hall of Trinity Church. Cards of invitation were sent to the members of the Young Men's Association, and the Young Ladies' Sewing Society, to the Sunday-school teachers and choir, and the young married people, to the number of three hundred. About two hundred and fifty were present. A few words of welcome were spoken by the Rev. Dr. Bancroft in the name of Mr. Notman, Vice-President of the Young Men's Association, by whom the entertainment had been given. They had long wished to promote social union, and it was his friend Mr. Notman's magic wand which had prepared the scene they now witnessed. Tables were covered with photographs, engravings, medals, and solar and microscopic wonders. A choice selection of music was played by a portion of Mr. Thorbahn's band. Miss Ryland kindly sang three times, to the great satisfaction of the company, and Mr. Pearce twice. A piece was executed on the piano by Miss Mary Bancroft. The tea and refreshments were from Alexander's establishment. A happy evening was closed with the "Evening Hymn," which was sung heartily (Mrs. Jones presiding at the piano) and the Benediction.

ST. STEPHEN'S ASSOCIATION.—The Rev. R. J. Roberts, missionary to the "Six Nation Indians" delivered a very interesting address to the Young Men's and Young Women's Association of St. Stephen's church in this city, on Thursday evening, in the basement of the church. Mr. Roberts described the habits and customs of the tribe with whom he had been laboring, and referred to the famous chieftain Brant, who translated the Church of England prayer-book into the Indian lan-

guage, and built the first Christian church in Canada. We learn that the St. Stephen's Association have made arrangements by which an interesting lecture will be delivered in the basement of the church every Thursday evening this winter.

LECTURE.—The third of the course of lectures in connection with Christ Church Cathedral in this city was delivered on Wednesday evening last, in the Synod Hall, by the Rev. Canon Baldwin, on "the goodness of God as manifested in the researches of geology." Mr. Baldwin gave an epitome of the past geologic periods, and showed that all the great vicissitudes of the primeval earth had contributed, in God's providence, to the benefit of man. He also demonstrated that the facts of science were not inconsistent with the truths of revelation. The lecture was instructive and interesting—thoughtful and thought-suggesting. The reverend gentleman lectures again this evening in the same place, on "Deborah and Barack."

GRATTAN.—The Rev. Jas. Carnichael delivered a highly interesting lecture on Thursday evening last, in the Mechanics Hall of this city, on "Grattan and the Irish Volunteers," for the benefit of the Irish Protestant Benevolent Society of Montreal. The hall was crowded to its utmost capacity. The subject was treated with the reverend gentleman's usual pathos and eloquence. At the conclusion of the lecture, a vote of thanks was proposed by his honor J. P. Sexton, Esq., seconded by M. P. Ryan, Esq., M.P. and supported by B. Devlin, Esq.—each of these gentlemen speaking in the highest terms of commendation of the lecture.

YOUNG MEN'S ASSOCIATION.—The annual meeting of the Trinity Association was held on Monday evening in the lecture hall of the church. There was a large attendance of the members and friends of the association. In the absence of his lordship the Metropolitan, who was unable from indisposition to be present, the Rev. Dr. Bancroft presided. The meeting was opened by singing and prayer, after which the chairman made a few remarks. The Secretary, Mr. D. Murray, then read the report, showing that the association was the oldest of the kind in the city. Another hymn was then sung by the choir, after which the Rev. James Thorneley, of St. Luke's church, made a brief address, in which he pointed out in a very impressive manner, the duties of the association, its power for good, the interest which is usually attached to such, and its great importance. Addresses were also made by Rev. James McLeod, of St. Thomas church, and Rev. Mr. Brookman of Huron diocese, between each of which hymns were sung by the choir.

The chairman then made a few remarks, stating among other things that he had been chosen to fill the honorable post of President of the association during the coming year. While he was still addressing them, Canon Balch arrived, and was received with universal applause. After the singing of another hymn, and an address from Dr. Balch, the evening's proceedings were brought to a conclusion by the chairman pronouncing the benediction.

Correspondence.

We are not responsible for any opinions expressed by our Correspondents.

We cannot undertake to return rejected manuscripts.

A TRUE WITNESS.

[From a Special Correspondent.]

EDINBURGH, Oct. 24th, 1870.

To the Editor of the Church Observer.

DEAR SIR,—In days when God's judgments are abroad upon the earth, and events the most startling are following each other in most rapid succession, making the thoughtful student of scripture to feel that what remains of unfulfilled prophecy is being rapidly accomplished, it surely behoves every lover of his country to look closely to the spiritual well-being of the land of his affections, and to pray that the Spirit of the Gospel of Jesus Christ may so pervade every corner of it, that from those trials which are still to come upon the earth it may most graciously and mercifully be delivered.

I am not, however, at all sure that a survey of the state of things as they now exist in our

favoured country, is calculated to make us look forward to the future with any great degree of hopeful confidence.

Doubtless there are signs in many quarters of increased love for the Saviour and of diligence in his cause—loving hearts and loving hands are attempting for the master's sake, works in previous days wholly unthought-of. But to some extent this blessed light only serves to make the outside darkness the more painful and oppressive. The moment you pause to dwell upon that which love can do, and is doing, at once does the coldness and indifference of the mighty mass of professing Christians chill you to the very core, and fill you with fear and trembling as to the future of a lukewarm and easy going people.

Of those few who are favoured with an earnest and heart stirring ministry, who have ever had pressed upon them a full and free salvation, and are at the same time entreated to walk (as it is absolutely necessary they should walk) consistently with the mercy which through a crucified Saviour they have received, there are many who give to the world and the things which pertain to it, a large share of their affections. A much larger portion of the community content themselves with a decent attention to the outward acts of religion, never allowing it to interfere with their service of mammon; and they do so, it is to be feared, because they seldom are asked from the pulpit to do more than walk according to those rules of sobriety and morality which the world regards as containing the sum and substance of our duty to God and man.

But there is another section of what ought most certainly to be in every part and portion of an evangelical community, who have departed most widely from the truth, and whose proceedings give just cause for the most anxious alarm. I refer to those who are fast gliding into pure and simple Romanism. In all the large cities in England and Scotland you find one or more of these semi-Romish establishments, where not only is the eye made to rest upon that which, as far as possible, is in accordance with Rome, but the ear is made to harken to doctrines which would not offend even the Vatican itself.

In this city of Edinburgh there are two such places of worship, "St. Peter's" and "All Saints," to the latter of which I last Sunday evening paid a visit. It is said to be not so advanced in its ritual as other sister institutions in England. If this witness be true, I can only say, alas for the degeneracy of the church in these days! The service was commenced with the usual procession from the vestry of surpliced choir and clergy, all singing as they went to their respective seats.

Before describing the service I must say a word as to the appearance and finish of the chancel. The communion table, or altar (falsely so-called) was in itself high and was reached by three or four stone steps; the steps were of ordinary width at the sides, but in front there was, when the last step was reached, some two or three feet of a level standing place for the officiating "priests." It evidently was not intended that much should be done by any one standing at the ends of the table, for any one at the north or south side of it was nine or ten inches lower than the one standing in front, there being one more step in front than at the sides. There was of course what is called a super-altar, but the wall behind the table was the exact width of the table, and to a considerable height so decorated by a coloured picture in heavy relief that, it was hard to say at a distance (the table being covered with a party-coloured cloth) where the altar ended and where the picture began. In the centre of the table was a gilt box or casket about a foot or 15 inches high, on the front of which was a plain Roman cross. This I imagine contained the consecrated elements. Behind this was an ornamental cross about two feet high, this stood upon the table. Vases with flowers and high candlesticks (not lighted) made up the rest of the table furniture. The intoner or gabbler of the prayers had a green silk scarf over the left shoulder, and a curiously made black vestment over his chest, crossing his shoulders and falling loose behind. The one who sang the lessons (they were read in one tone) had also a green scarf worn in the usual way. The intended preacher had during prayers no scarf at all. There was no approach to reverence or decency in the manner in which the minister got through the prayers, he simply did them as fast as his tongue could get over them, only pausing occasionally to take breath; no stranger in that church, no one not well acquainted with our liturgy could have understood a word he was uttering. To show that I do not exaggerate, I can assure you that when he offered up a prayer concerning the present terrible war, I could make out nothing

but a word here and there. I did not make out one single sentence, though the prayer was quite a long one; and so far as I was concerned he might as well have spoken in Hebrew. Before sermon the preacher took up a green scarf, kissed the cross which adorned it, and placing it on his shoulders walked into the pulpit—the organ playing and the people standing—then making the sign of the cross so well known to every Roman Catholic, he uttered the orthodox words, as he touched his shoulders and his breast, "In the name of the Father and of the Son and of the Holy Ghost." Some other time I shall give you an account of his sermon. When the sermon was over a hymn was sung; during the singing the collection was made. The incumbent received all the little bags into one large bason, and reverently placing it for a moment on the communion table before the box already referred to, laid it on a side table, and bowing to the altar so-called, resumed his seat just in time to give the benediction. This was effected by lifting up the right hand high and extending the correct number of fingers, (I suppose whatever number Pius IX. requires,) and then ended the Romish display. Nearly all bowed during service at every Gloria and at each mention of the name of Jesus, and when stepping out of their pews bowed to the table and departed. The Bishop of Columbia, Bishop Hill, was present as one of the congregation.

Yours truly,

E. B.

RITUALISM IN TORONTO.

We have noticed in the debates in the Anglican Synod, that when those who are staunch to the principles of Protestantism made any proposition tending to guard against the encroachments of Popish ritualism, the high church adherents have generally denied that Canada was troubled with anything like the ritualism that has recently so much disturbed the established church in England. We have always believed that the great body of the laity of the Episcopal church, and most of its ministers, are true to Protestant principles. But the tendencies of the church of the Holy Trinity in Toronto, and a few others like it in other parts of the country, prove clearly enough that there are a number of Episcopal clergymen in Canada who are heart and soul with the extreme Popish party in the church of England; and who, as far as the Protestantism of their people will allow, are insidiously labouring to promote these unscriptural fancies. But it is not probably known even to many Episcopalians, that in Toronto and Montreal, associations are being secretly organized among members of the Episcopal church, for the purpose of spreading, as far as they can, the principles and practices of the extreme Roman party in England. We have been informed on good authority, that there exists in Toronto an association of this kind, of which a minister or "priest" as they prefer to call him, is termed the "Superior." It is denominated "The confraternity of the blessed Sacrament of the body and Blood of Christ." A monthly circular is filled up with the subjects for which prayers are requested from the "asciares" during the month. It may serve to show the object and spirit of this Jesuitical association, to mention some of the subjects of special prayer for the past month of October. The following are selected from the list. "The formation of a Canadian C. B. S." (Is it a Catholic Bible Society?) "Blessings on the new wards of St. Saviour, Montreal, and St. Ambrose, Toronto." "Spread of Catholic truth in Canada." "Cessation of evening communion, and the more general observance of fasting reception." "Establishment of weekly mid-day celebrations at H. I. church." "Vindication of Eucharistic truth, in the pending appeal." (This probably refers to the ritualistic trials in England.) "The children of J. C. K., that God would vouchsafe to them his best gifts, and if it be his holy will, a vocation for a religious life." "REPOSE OF THE SOULS OF J. B. AND C. P." "J. G. B., guidance under difficulties about confession." It is a sad spectacle to see those who aspire to teach others, so ignorant of the teaching of Christ, that they substitute the fanciful puerilities of men for the spiritual truth of the gospel. And if possible, still moreso to see those who have solemnly vowed to maintain the doctrines of the Church of England, with Jesuitical duplicity labouring secretly to promote Popish doctrine and practices, which they have not the honesty to avow publicly. Is such dishonesty consistent with the character of christian men? Why don't they go to the Romish church at once? They are evidently Romanists at heart. Of such ritualists Christ said:—"In vain they do worship me, teaching for doctrines the commandments of men." "Of this sort are they which creep into houses and lead captive silly women." The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." It seems strange that in this day of the world, men with the Bible in their hands could be so blind as to elevate the exploded rammeries and genu-

flexions of Popery above the simple spiritual religion of the heart, enjoined in the New Testament. But "Because they receive not the love of the truth, that they might be saved; for this cause shall God send them strong delusion that they should believe a lie."—*Toronto Guardian.*

CHURCH OF ENGLAND REQUIREMENTS.

We make the following extract from an important charge recently delivered by the Bishop of Gloucester and Bristol. Many of His Lordship's suggestions deserve most attentive consideration. The entire charge is a valuable contribution to the present controversy on the means to be adopted with a view to making the Church of England in reality what it is already in name—the national church:—

First let us turn our thoughts to that which has been first specified, and hold the first place in importance, the adaptation of our Prayer-book services to present spiritual needs. These words, guarded as they are, may, I fear, alarm some and cause some anxiety to others. We have so long resisted, and let me say properly resisted, any so-called revision of our venerated Prayer book, that any hint of the desirableness of modifications in our services is ever likely to call up feelings of uneasiness and apprehension. But at the outset, let us clearly bear in mind these two important considerations: first, that it is one thing to revise and another to adopt, and that while it might be one of the most ill-advised courses imaginable to attempt to introduce changes in the text of the Prayer-book, it may be both wise and timely to make such rubrical changes and directions as will bring the services of the Prayer-book more thoroughly home to the hearts of all our people, and will tend to advance the heartiness and reality of public worship. Secondly, this would seem to be certain—that changes of this kind are now urgently pressed upon us, not only by general public opinion, but by sober writers and thinkers of all parties in the church. Such pressure, when it is reasonable and reasonably applied, it is never wise to resist on mere grounds of conservatism, or from fears of worse changes following. The history of our own times seems to bring home to us nothing more clearly than this—that it is wiser to guide than to oppose, and that where demands are sober and earnest, it is the duty of Christian earnestness as well as of Christian prudence to consider them. These two remarks will perhaps have some weight with wise as well as loyal churchmen, as they really involve that which is the text of all my present comments—sympathy with the religious needs of our own times as contrasted with mere concession; consideration for others as in contradistinction to simply timid compromise. It may be, then, that we may not find ourselves greatly divided upon the general question. We may, perhaps, ultimately be led to find with some approach to unanimity that, whether by division of the services or otherwise, modifications of a beneficial kind may be introduced? To answer those questions in detail is beyond the scope of the present address; but to indicate generally the sort of answers that every reasonable churchman would be most likely to give them will require but a few sentences, and will certainly be far from unseasonable. The nature and limitation of the modifications have indeed been already specified—shortened services by means of changes in the rubrics, more specific arrangements for separation of the services, and possibly also some rubrical adjustments in the occasional services. If we suppose, for instance, on Sundays that it might be clearly lawful for the morning service to consist either simply of morning prayer with a sermon, or of Litany with the Holy Communion and a sermon, and if we suppose also on weekdays it should be lawful to begin with the Lord's prayer and to close with the third collect, followed only by the prayer of St. Chrysostom and the blessing,—if we suppose this, can we doubt that in many of our country parishes the congregations would soon become, Sunday and week-day, more hearty and numerous, and that the Lord's Supper would be far better attended? All such changes, however, should be simply permissive, and even before being adopted should be submitted to the judgment of the Ordinary. In a word, the changes should be limited to re-arrangement of the services, and to the omission under

certain circumstances, of some of the prayers; but in no case should alterations be introduced into the text of the prayers or services. On the authority by which such changes are to be made, opinions will, perhaps, widely differ. This however may be said on the negative side, it is plainly impossible that any changes could ever be accepted by the church at large until they have received the deliberate assent of convocation. Some changes have already been suggested by the Ritual Commission, but a very superficial glance at these will show that several rectifications and additions will have to be made to what has been proposed by that commission, and that some fair and competent committee must further deal with the whole subject before it can be properly submitted to convocation or to parliament. Such a committee might reasonably be composed of some of the Bishops of both Provinces; the Archbishop and some of the Bishops of the Northern Province being invited in 1661, to join in the work. Their recommendations, when completed, would be submitted to both convocations, and after being thus approved by the church would be brought before parliament, or (as, perhaps, for many reasons, might now be preferable) would be laid before the Queen in Council, and confirmed by an order, based, if need be, on an enabling Act. By such a course, a revision of the Book of Common Prayer might be safely and expeditiously carried out, which would be likely to satisfy all reasonable people.

I have dwelt a little on the subject, as it is confessedly one of great importance, and a subject that must come shortly before us; but I must not leave wholly unnoticed those other changes which must at once be introduced if our church is to be truly the church of the nation. There must be, as I have already said, better organization in our home work, and a more clear recognition of those needs which are almost daily presenting themselves. Under the general head of church organization, at least two important subjects demand immediate consideration, and call for some degree of authoritative adjustment; first the position of the laity in reference to the church work and church administration; and, secondly, local, synodical action. Both of these questions, we may thankfully remember, have assumed practical forms, and have been hopefully pushed forward in several of our dioceses. We have our growing order of lay readers under something like general regulations, and we have also our rural-decanal and even diocesan conferences of clergy and laity, in which something like definite synodical action has already displayed itself. Our organizations, then, are developing, and especially in reference to the subjects alluded to; but as yet they are for the most part unsystematic, and so widely different in different dioceses (where no such width of differences seems necessary), that it would appear to be our special duty at the present time to bring, as far as possible, our leading agencies and developments into something like system and uniformity. This can only be done hopefully by a central body like convocation—not such a body as the present, but a convocation that fairly represents all parties and interests in the church, and commands general respect and allegiance. Perhaps the first and most hopeful exercise of church organization is to be looked for in convocation itself. The reform of convocation is probably the corner stone of the whole. When that is judiciously carried out, and the convocations of the two Provinces are, if not united, yet closely assimilated, all other changes will be found very easily and naturally to follow.

But our church must show its nationality, not only in its internal adjustments but in its relation to those who are without. It is plainly impossible for us to deny that nonconformity may claim with some reason to be treated differently to what it has been in the years gone by. In past years the sharpest possible line existed between the church and dissent, a line sharp whether estimated theologically or socially. And, to say the simple truth, there certainly did seem some reason for the existence of such a line, if not for actually drawing it. The difference in habits and education was such that it did seem inconceivably difficult to know where to begin in the work of conciliation, and on what to base the efforts for future friendly relation. In the past generation similarity in religious sentiment, especially

in those doctrines which are commonly Calvinistic, was made, the basis of the transitory approaches to union which many of us can recall some thirty or more years ago. These efforts however for the most part failed. No friendly social relations ever followed, and the problem has again come back to us for solution. How we are now to renew the attempt it is obviously very difficult to specify. Perhaps this is, as far as we can now see, all that can be said,—on the one hand, that we cannot, without plain and clear disloyalty, modify the question of orders; yet, on the other hand, it seems perfectly right that we should reconsider all disabling enactments affecting nonconformists as such, or our general relations to nonconformity. It may perhaps further be said that the case and position of nonconformist ministers seeking entrance into the ministry of the Church of England should be carefully considered. At present no account is taken of the spiritual experience acquired in what may have been a system of teaching and preaching but little doctrinally removed from that of our own church. At present a silence commonly of two years is required, and an examination prescribed the same as for that of the young man who has just left the University. It really does seem worthy of thought whether some modifications might not in this respect be agreed upon by the Episcopate, and whether ordination might not be granted in such cases when the Bishop was thoroughly satisfied on a probation shorter than is now commonly required. Nay, it is even worthy of consideration whether a special form of ordination might not be drawn up to meet such cases. In a church like our own that is now striving to reach her masses, and to become more and more in the holiest and truest sense of the words the national church, there are clearly many positions which might be effectively filled, especially in our towns and cities, by men such as I have alluded to, men of spiritual experience, though confessedly not always of the same culture that is at present required in the examination for holy orders in our own church. We should give especial consideration to the objections of religious dissenters to the details of our services, so as to meet the objections as far as it may seem loyal to do so—not, however, on the grounds of concession and compromise, but by reason, sobriety and truth. Details involve ever much that is difficult and debateable; but let there only be a calm and reasonable spirit on both sides, and very improved relations between the church and dissent will soon be worked out. At any rate, in all our social relations—for in this question there is a good deal of the social mixed up—let us show ourselves kindly and conciliatory, and then much that now may seem impracticable and insoluble will in the end, under the blessing of God, assume very different aspects.

—The good citizens of Chester are to have a plebiscite taken on the question of abolishing their race meeting. The prime mover in this direction is the Dean of Chester, who publishes a pamphlet singularly moderate in its tone, craving a calm, dispassionate consideration of the subject. Other pamphlets (among them one by Canon Kingsley on "the evils of betting") bearing upon the question, will appear in due course, and sufficient time having been allowed for discussion, "we propose," the Dean says, "to take the opinion of the citizens, systematically and fully, on this subject." He urges as reasons for discontinuing Chester Races the shameful immorality which prevails during the race week, the complete stagnation of trade during the same period, and consequent loss to employers and workmen, the unhealthy excitement which is imbibed by even children in the schools, which begins weeks before the long looked-for period, and does not disappear until weeks after it, and lastly the positive loss to citizens and inhabitants of Chester by the dishonesty of defaulting strangers. This, truly, is a long and formidable list of evils, but we are not quite sure that they might not be urged with equal truth against other local race meetings. If, therefore, Chester Races ought to be disendowed and abolished, so ought Doncaster, Warwick, and other meetings, a step which would be neither consistent with our national love of horse-racing nor our supposed desire to provide recreation for the masses.—*Globe*.

ORGAN RECITAL.

ST. ANDREW'S CHURCH.

The new organ lately erected by Messrs. Warren & Son, in St. Andrew's Church, in this city, was opened yesterday by Mr. Jas. Caulfield, the organist of the church, by whose specification the organ was built. This organ, which differs in some slight details only from that of St. George's Church, has 3 manuals, 36 all-through sounding registers, 6 couplers, 10 combination pedals, and a water engine to supply the wind—a method which Mr. S. R. Warren was the first to use on this continent. In construction the St. Andrew's organ may be considered—as is also St. George's—complete. Its symmetry shows the hand of a "master-builder." Of its tone, and the variety of its combinations and power, under a skilful hand, of expressing ideas in music—grand and solemn as well as joyous and tender, ample opportunity of judging was afforded last night. No technical details seem to be wanting to allow full flight for the aspirations of the organist. Every stop, except the clarinet, extends all through and without division. The compass of manuals is from CC to G—56 keys; the compass of pedal is CCC to F—30 keys. In the remainder of the specification which follows, we have marked in italics the points of difference between the St. Andrew's and the St. George's organs:—

GREAT ORGAN.		Notes.	Feet.
1. Double Open (8 lower notes wood),	..... Metal,	56	16
2. Open Diapason	..... "	56	8
3. Stopped Diapason	..... Wood,	56	8
4. Octave	..... Metal,	56	4
5. Twelfth	..... "	56	2½
6. Fifteenth	..... "	56	2
7. Mixture	..... "	168	
8. Mixture	..... "	112	
9. Trumpet, (<i>Harmonic</i>)	..... "	56	8
10. Clarion	..... "	56	4
SWELL ORGAN.			
1. Bourdon	..... Wood,	56	16
2. Open Diapason	..... Metal,	56	8
3. Viola D'Amour	..... "	56	8
4. Stopped Diapason	..... Wood,	56	8
5. Claribel Flute	..... "	56	4
6. Principal	..... Metal,	56	4
7. Twelfth	..... "	56	2½
8. Fifteenth	..... "	56	2
9. Mixture	..... "	168	
10. Horn (<i>Harmonic</i>)	..... "	56	8
11. Hautboy	..... "	56	8
12. Clarion	..... "	56	4
CHOIR ORGAN.			
1. Horn Diapason	..... Metal,	56	8
2. Dulciana	..... "	56	8
3. Melodia	..... Wood,	56	8
4. Harmonic Flute	..... Metal,	56	4
5. Violina	..... "	56	4
6. Piccolo	..... "	56	2
7. Clarinette	..... "	44	8
PEDAL ORGAN.			
1. Double Open	..... Wood,	30	16
2. Bourdon	..... "	30	16
3. Violoncello (Conical with Bells)	..... Metal,	30	8
4. Quint	..... "	30	6
5. Fifteenth	..... "	30	4
6. Mixture	..... "	90	
7. Trombone	..... Wood and Metal,	30	16
COUPLERS.			
1. Swell to Great.	4. Great to Pedal.		
2. Swell to Choir.	5. Swell to Pedal.		
3. Choir to Great.	6. Choir to Pedal.		
4 Com. Pedals to Great,	3 Double Acting.		
2 " " " Swell,	1 " " "		
2 " " " Pedal,	1 " " "		
Tremolo Pedal to operate on Swell.			
Great to Pedal Coupler, Double Acting.			
Number of Pipes in Great Organ	.....	728	
" " " Swell	.....	784	
" " " Choir	.....	380	
" " " Pedal	.....	270	
Total	.....	2162	

In the St. George's organ, "Great Organ, 9 Trumpet," is not "harmonic"; "Swell Organ, Horn, (harmonic)," in St. George's is "Posaune"; "Choir Organ, Flageolet (harmonic)," in St. George's is "Piccolo," and "Cor Anglais" is "Clarinette." With these differences of detail the specifications of the two organs are alike. We mention this because we were prevented on Saturday, by unusual press of matter, from presenting our readers with the specification of the new organ of St. George's.

The programme last night was well adapted to call forth all the strength and beauty of the organ. The vocal portion of it was a delicious treat, and broke the monotony which long-continued playing even of the most exquisite kind is likely to cause to the initiated by nature or by fashion. In Handel's Solo, "Rejoice greatly," Miss Easty proved herself an admirable interpreter of the holy joyousness which comes and vanishes and comes again—like an angelic fugue—in that beautiful and inspiring anthem. In both these pieces the organ and the organist did right noble duty. Handel's musical version of that mighty invocation "Lift up your heads," with full chorus, brought out the varied capabilities of the "Grand new Organ." It did also the "Hallelujah chorus from Handel's Messiah." The effect in both cases was really magnificent. The "Fugue in G minor of Bach," was enchanting, drawing the mind after it in its wild "hide and go seek" till it was lost in rapture. "The last hope" of Gottschalk arranged by Mr. Caulfield himself was very finely rendered (as well as most of the selections on the programme) shewed the wealth of tone possessed

by the organ. Mr. Caulfield, we may say here, was for some time organist at Steinway Hall, New York, but he is by birth and education an Irishman. Now he is by adoption a Canadian, and we are proud to have him amongst us. If, with the musical talent which it now possesses, Montreal does not make good progress in the higher kinds of music, it must be from want of taste in the people. But the premises of this theorem are more than conjectural. In spite of occasional affectation and silly feuds, those who love and practice music in Montreal, compare very favourably in number and excellence with those of similar tastes in any other city. We would be glad to be able to record a more convincing proof of this assertion than what was afforded by last night's organ recital. Though there were a good many present, there were also many vacant seats. It will be remembered, however, that on Friday night St. George's Church was crowded to inconvenience. Alas! that Pluto and Apollo should be enemies!

The new organ adds greatly to the appearance of St. Andrew's Church. It is placed on the gallery, opposite the Belmont-street entrance. Its front view is massive and handsome—thus corresponding with the strong, tender "brave heart within."

It is a coincidence worthy of note that this time of joyous celebration should be also the time when the minister nominee of St. Andrew's should arrive in this city. The Rev. Gavin Lang came out by the *Moravian*. In connection with the erection of these two organs, and in consideration of the honour which his skill and energy have gained both for himself and for Canada, we have thought it would be pleasant for our musical readers to have some account of our distinguished citizen's career in his chosen path of life.

Mr. Warren was born in the State of Rhode Island, at a place called Tiverton. It might have been the Devonshire Tiverton, a stranger from the old country might think, for Mr. Warren looks like a good, honest, unaffected, Englishman, who can do good work and knows he can, but says very little about it. His reputation has been gained, not by that "self-praise, which is no commendation," but by thorough, earnest love for his noble art, by patience under slights and reverses, and by honest fulfilment of duty. He is now (we say it with all respect) "the father of all those who handle the organ" in Montreal, and, to a great extent, the vetoer (in the best way—superiority of workmanship) of the importation of foreign instruments. He is an exception to what is generally considered a rule—now-a-days—that precocity is inimical to the proper development of genius of any kind. He made an organ when he was between 12 and 14 years of age! It was a small parlor organ, and his models were a bird organ, and the outside of the solemn instrument of the church which he frequented. In 1852 he had the pleasure of seeing this, his first attempt, for sale in a piano store in his native State. At the age of 18 he built an organ for the church of Bristol, R. I., which held its place of honour until within a few years ago. For some time Mr. Warren was employed in the establishment of Thomas Appleton, of Boston, and in 1836 he migrated to Canada. His great work—monumentum cere perennius—is the organ in the Parish Church of this city, or, as it is popularly and incorrectly called, the French Cathedral. Mr. S. R. Warren was among the first who introduced into America the harmonic stops, the vox humana and free reeds. We have already mentioned his introduction of water-power for organ blowing. The St. James Street Wesleyan Church was, we believe, the first favoured with it. It ought to be adopted in all churches. Wind and water are old allies, and, moreover, the sight of this temporary Aëolus, whenever he is by misfortune disclosed at his vulcanian labour, is really exceedingly disenchanting, and has occasionally elicited wicked laughter from irreverent boys. We, therefore, hope that this our brother, who has so long worked with us in the slave-galley of "puffing," will be taken away and allowed to rest in peace. The pneumatic lever was introduced by Mr. Warren in 1851 and nearly a quarter of a century ago he obtained a patent both in the Dominion and the United States for an octave coupler. Mr. Warren is now sixty-one years of age, but, though he has for some time had his son Charles S. Warren, associated with him, he is himself as active and as much interested in artistic improvements as ever he was. Another son of Mr. Warren's, Samuel P., is the organist of Grace Church, New York. A younger brother of his, also, succeeded Mr. T. Appleton, of Boston; he died at Vicksburg, Miss., during the war.

In conclusion we hope Mr. Warren's labours and efforts to bring his art to its highest attainable perfection will be remembered, and practically recognized not only in Montreal, but throughout the Dominion, and that the folly and affectation of importing instruments into a country where such an establishment is carried on as that of Messrs. Warren and Son, will, in future, be seen and acted on.

ARTICLES.—A tradesman angling, of course, for Anglican costumers, advertises in the *Church Times* a "catalogue of crucifixes, medals, vases, and other religious articles." On this the *Rock* pithily remarks:—"There are certain other articles which Anglicans had better direct their attention to."

ROMISH SAINTS.

The Rev. W. Cains writes to the *Rock*:—"In a little book, *The Two Babylons, or, the Papal Worship proved to be the Worship of Nimrod and his wife*; by the Rev. A. Hislop, of East Free Church, Arbroath, the author has some curious remarks on some Romish saints. He mentions particularly the so-called saints worshiped on October the 9th, which is called in the Romish calendar, 'the festival of St. Dionysius, and of his companions, St. Eleuther, and St. Rustic.' Mr. Hislop expresses his belief that these saints never had an existence, but that they originated from the name of the Pagan festival in honour of the heathen God Dionysius or Bacchus. He says 'that rustic festival was briefly called by the name of Dionysia; or, expressing its object more fully, the name became "Festum Dionysi Eleutheri rusticum." i.e., the rustic festival of Dionysius Eleutherus.' Then he says, 'The Papacy has actually split Dionysus Eleutherus into two, and has made two several saints out of the one Pagan divinity, and more than that, has made the innocent epithet "Rusticum" a third saint.' But stranger still, on October the 7th, the Romanists worship St. Bacchus the Martyr. Mr. Hislop believes that this is Bacchus, the God of drunkenness and debauchery, and he thinks 'this is evident from the time of his festival, for October the 7th follows soon after the end of the vintage.' Can any of your readers tell me what account the Romanists themselves give of St. Bacchus the Martyr, as to who he was, and where, and when, and by whom he was put to death and made a martyr?"

GIVING OUT THE HYMN.

BY JOHN S. HART, LL.D.

There should be some care in making the announcement of the hymn. It should be done in a clear, deliberate manner, and loud enough for every one to hear. The superintendent generally will unconsciously announce the hymn in this way when he really expects and requires all the scholars at once to find the place, and waits till they do find it.

In making the announcement, he should be careful also to make no mistake in the number of the hymn. I once had an experience of this kind. A superintendent, who was a man of decided abilities, but who was negligent of these little matters, intended to give out the 379th hymn. He announced the number and commenced at once the reading. Whether through not seeing clearly, or more likely in consequence of having his mind just at that moment mainly upon the hymn and not upon its number, he called it the 375th. I watched the effect. One person in front of me, finding there was some mistake, and happening to catch the first line, turned over to the index, and so was able, before the hymn was more than half through, to find it. Another not far off, finding that it was not the 375th, turned to the 365th, then to the 385th, then to the 395th, and then began to look round the room only to see others in a like bewilderment. Another person behind me, after trying the 356th and the 385, concluded his ear had misled him as to the first figure, and so he industriously hunted up the 275th, and then the 475th, and so on. There was not one in ten anywhere in sight that succeeded in finding the place. All sat perplexed, waiting for the superintendent to get through, hoping to catch either the first line or the number when they should be announced a second time. By a little extra carelessness, the superintendent, after finishing the reading, announced the hymn to be not the 379th but the 397th. But as he luckily read the first line over again, the majority of the audience succeeded at length in the object of their search. I repeat, then, my remark: Let the superintendent in announcing his hymn be careful to make no mistake as to the number. Be careful also to call out each several figure of the number distinctly. You can tell infallibly, if you will only look at the children, whether you have been rightly heard or not.—From "The Sunday-School idea," J. C. Garrigues & Co., Philadelphia, Publishers.

THE GREEK AND ENGLISH CHURCHES.

—The Rev. C. W. Sandford, M.A., chaplain to the Archbishop of Canterbury, has forwarded for publication copies of correspondence between his Grace and the Synod of the Greek Church. The Synod

of the Church of Greece, wishing to give some token of brotherly love towards the English Church, determined by encyclical letters to direct the sacred clergy under it to show as far as possible brotherly kindness in all things to the Christians of the English confession, and if any such Christian should die at a place where no priest of their own Church should happen to be present, to render them fitting burial, and the prayers of the Greek Church for their souls. In his reply the Archbishop writes:—"If the desire for unity, which your prayer embodies, is ever to be fulfilled, Christians must first be brought in life and spirit into closer conformity to the life and spirit of Him, who is the one centre of unity, the one invisible Head and King, the Lord in heaven. As God has made the children of His universal family to differ infinitely in tone of mind, in cast of thought, in general character, no less than in outward circumstances, it is unreasonable to expect that we should all take exactly the same view of questions of outward ceremony, or government, or even of doctrine, when such questions are not expressly and unmistakably declared in the Holy Scriptures. An illustration of this we find in those words of your address, if indeed we interpret them correctly, in which your Holiness speaks of prayers for the souls of the departed. Such prayers our Church does not sanction. But differences upon matters like these, however great may be their importance, ought not to bar the way against the recognition of Christian fellowship. We cannot conclude this letter without thanking you for that practical proof of good will and affection which your address contains. We hope that you will agree with us in considering that one of the most important tasks that God has laid upon His Church in modern times is, that it should show how Christians can be loyal to the true orthodox faith of the Apostolic age, and at the same time keep pace with the expanding thought and stirring life of an era of freedom, enlightenment, and progress, like that in which by God's will our lot is cast."

—On the 1st. January a new court will be established for "matrimonial causes" in Ireland, under somewhat similar provisions to the divorce court in England. By the Irish Church Act the union of the churches of England and Ireland will be dissolved on the 1st. January next, when all ecclesiastical and matrimonial matters will cease and on that day the judge of the Probate Court is to be the judge of the new court for "matrimonial causes." The officers of the Probate Court are to be paid additional salaries for acting in the new court. The jurisdiction of the Archbishop of Armagh, as "master of faculties" is transferred to the Lord Chancellor, and the officers of the abolished court are to be compensated. The mode of procedure will be similar to the law in England. Questions may be submitted to juries. An appeal is given to the Appeal Court in Chancery, and thence to the House of Lords. This Act will introduce some new features in the social system in Ireland.

—In the course of a sermon recently preached by the bishop of Winchester, his lordship said:—"The steps to be taken in consequence of the passing of the new Act cannot fail to give a considerable impulse to the work of elementary education. In the course of its discussion, nothing has been more obvious, nothing has given us greater cause for hope and joy, than that it is the earnest conviction of the people of this country that religious teaching ought not to be separated from our present schools; and we may take it for granted that in the great majority of the parishes it will be decided, beyond a doubt, that the teaching of religion shall be one of the main elements of our course of instruction."

PRAYER FOR THE CHURCH IN CHINA.

—The church of Christ in China is peculiarly situated. Besides missionaries and others, there are between six and seven thousand native converts connected with Protestant missions, who will be more or less involved in any catastrophe that may befall their foreign brethren. What, then, is to be done? That which cannot be averted by any human arm can be averted by the arm of the Almighty, and to Christians belong the privilege of wielding that power "that moves the hand that moves the world." Heaven, it has been said, is nearer to us than China, and the communications more instantaneous than

those of the telegraph wire. Let us test this power of prayer. Missionaries have been taunted with relying on gunboats for their defence; let us repel the taunt by acting as Ezra did: "I was ashamed," said he, "to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because he had spoken to the King saying; the hand of our God is upon all them for good that seek Him; but His power and His wrath are against all them that forsake Him." Numerous instances from the Bible narrative of such deliverances will occur to all, and modern examples in the history of missions could be cited; in particular, the deliverance of Abbeokuta in Africa a few years ago, from the King of Dahomey, in answer to the special prayers of the church at home. All, therefore, who believe in God as the hearer of prayer, are earnestly entreated to besiege the throne of grace now, ere another telegram of horrors reaches us from China, that He will be unto the church of Christ there "a wall of fire round about, and the glory in the midst of her," that He will be "for a sanctuary," that He will restrain the wrath of the enemy, and that if times of trial are at hand, precious lives may be spared, and the church come out as gold from the furnace.

Died.

In Kingston, on Saturday, the 5th of November, 1870, Isabella, the beloved wife of William Shannon, Assistant Postmaster, aged 36 years. She lived in faith, She died in hope, She sleeps in Jesus.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

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