

Church Observer

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

"ONE FAITH, ONE LORD, ONE BAPTISM."

VOL. III.—No. 38.

MONTREAL, WEDNESDAY, SEPTEMBER 28, 1870.

\$2 2s an.—Single copies, 5c.

Poetry.

TRUST.

I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smile and glee,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board;—
Above the raging of the gale,
I hear my Lord.

He holds me when the billows smite,
I shall not fall;
If sharp, 'tis short; if long, 'tis light—
He tempers all.

Safe to the land—safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss.

DEAN OF CANTERBURY.

Family Circle.

THE DIVINE GOODNESS.

The Divine goodness, like the light, pours itself forth upon every part of the creation; for look through the whole universe, and you shall find no one part of it but has its peculiar beauty and ornament. . . . The sun, says the Psalmist, comes every day, dressed and adorned like a bridegroom, out of the chambers of the east. He casts abroad a lustre too glorious to be beheld; it is enough that we can see him at second-hand, and by reflection. Nor can the night itself conceal the glories of heaven; but the moon and stars, those deputed lights, then show forth their lesser beauties. Yet even these are so great that when weariness and the lateness of the hour might have invited some eyes to sleep, in the meantime the lights of it have kept others awake to view their exact motion and admirable order: while the laborer lies down to his rest, the astronomer sits up and watches for his pleasure.

There is not the least flower but seems to hold up its head and look pleasantly in the secret sense of the goodness of its Heavenly Maker; which silent adoration, though we cannot hear but only see, yet it is so full and expressive that David thought he neither spoke impropriety or nonsense when he says that even "the valleys break forth into singing." And we advance a little farther, to the sensible part of creation, . . . how has God given every creature a power most particularly to pursue and compass that which makes for the welfare of their being! When he denies strength, He usually gives sagacity and quickness of sense; and withal implants in every one a certain instinct that teaches and prompts it to make use of that faculty in which its chief ability is seated. The ox, a creature of none of the most ready senses, has them yet ready enough to know how to defend himself, and will not encounter his adversaries, as the mastiff does, with his teeth. The little bird that has not the strength to grapple with the hawk or the eagle, but it has agility of body to carry it out of reach, and smallness too, to convey it out of sight; nay, the poor helpless lamb, which has neither strength, nor cunning, nor craft, to secure itself by, but seems wholly offered up by nature as a prey to anything that will prey upon it, yet its great usefulness for the occasions of man's life has entitled it to the care and protection of him whom it serves; so that the goodness of God hath left nothing defenceless, but

has sent everything into the world well accounted and provided according to the exigencies of the necessities that its nature is likely to expose it to.—Dr. South.

WASHING JUDAS' FEET.

"But there is so little satisfaction in doing anything for her," complained Mrs. Hyrst to her friend, in reference to a certain afflicted yet querulous member of their congregation.

"Why not do it for Christ then?" asked Mrs. Hearty, the person addressed.

"But I am not sure that this is work for Christ. Mrs. Zack, surely, does not seem to be one of his."

"I do not profess to judge in this matter," replied Mr. Hearty. "Yet grant for a moment that she is not; still we are not by this grand precedent Christ did nothing far more unworthy a greater act of concession than you have ever done for Mrs. Zack."

"I do not perceive just now, to what you refer," said Mrs. Hyrst.

"Washing the feet of Judas," replied her friend.

"Ah! that was so. I never thought of it before, and had I been asked, would have replied that Judas was not present at that time."

"The thirteenth chapter of St. John's gospel will convince you of the fact. I often pause in reading it to endeavour to picture that scene, and to draw from it the rich instruction it is calculated to convey. Christ with all his exquisite susceptibilities, with his intense hatred of evil, especially evil under the guise of goodness, of treachery and of Judas'—what must have been his mortal anguish in view of such base ingratitude! With feelings of love which we cannot fathom, he stooped before the ardent Peter, the gentle, affectionate John, and all the faithful ones. But, if we cannot fathom such a love as this, how much less can we comprehend the love which actuated the divine Redeemer, as, in the form of a servant, he bowed before the traitor, and washed his feet, and wiped them with the towel with which he was girded!"

"Ah! this was humiliation," replied her friend. "He would make himself of no reputation; even laying aside his garments, and appearing just like a serving-man of those days, girl with a towel. Do you think that Christ had other reasons for not omitting Judas than the mere setting us an example?"

"I do not pretend to say that. And I love to think of the act as he speaks of it at the time,—'That ye should do as I have done unto you.' There is a deep significance in the fact that our Lord did not wait until Judas had gone out, but would wash his feet among the rest. It gives additional force to the words, 'That ye should do as I have done unto you.' But as I am fain to believe, also, that in this act was manifested a love which yearned to reach the heart of Judas; a love which would not leave a single means untried to bring back to repentance the guilty transgressor, if haply his heart might be touched by this marvellous manifestation. He surely had the opportunity to relent."

"Ah, yes!" replied her friend; "and, had Judas been passed by, it might have been said, 'Oh, if Christ had only washed his feet!' He surely must have relented under the power of such an act on the part of his Master, his injured Lord, who, Judas well knew, must have known his guilty purpose; for he had already said, 'One of you shall betray me.'—Christian Barber.

"ONLY ONE SCHOLAR."

What should be done with the one? A Sunday School man not long ago, in travelling, was present as a guest at a school where the teacher, as there was "only one scholar" in his class, turned his back on the one and let him look out for himself, while he read a book for his own edification.

Query, was the teacher glad he had "only one scholar"? Did he relish a quiet hour of reading in time that had the sweetness of "stolen waters" in it, and that gave him a feeling of so much "clear gain"? The situation looked like it.

"Only one scholar!" Very well, teacher, what a golden opportunity. Seize it. You may never have such another with that young immortal heart. How often Jesus had "only one scholar." The woman at the well was alone with Him, and He was weary, but He taught her and saved her. Now you may direct your attention, without distraction, solely to this one waiting spirit. There is no class-mate present to nudge him secretly in the side with his elbow, or step significantly on the toe of his boot if you talk to him individually of his own soul's salvation. He will not be afraid of being laughed at afterwards by some of his companions if he answers you freely to-day. Now, teacher, in a peculiarly solemn sense, now is the accepted time for you with that one scholar. To-day may be God's appointed day of salvation for him. Let not the precious opportunity slip.

"Only one scholar!" What does that mean? It means only one soul sent to you to be rescued by you, under God, from a life of sin and sorrow here, and a life of death hereafter. Only one candidate for a white robe and a branch of palm. Only one candidate for a crown that fadeth not away. Only one candidate for a place in the choir that will sing "All hail the power of Jesus name." Only one chance for you to set a star in your crown of rejoicing. Only one chance for you to add another voice to the voices with which the Bride says, "Crown me! Only one! Preacher, be awed, be thankful there is one!—The Interior.

ON CONFIRMATION.—Confirmation is a supplement to one sacrament and a preliminary to the other. It is, in fact, an appendage and a complement to infant baptism. It gives to the Baptismal Service a meaning and interpretation, by supplying what is obviously wanting in it—namely the personal performance by the baptized of their part of the covenant, by their formally adopting as their own act and deed what was done for them by their sureties. So that at Confirmation, when "they come of age to take their vows upon themselves," they pass from an initiatory and probationary Church membership into a right to an entire participation of all the privileges and advantages of a complete Church membership. And we may regard the Baptismal Service, the Catechism, and the Confirmation Service, not as three separate services distinct from and independent of each other, but as three parts of one and the same Service, which has its ultimate consummation in the Communion Service. Baptism is the Sacrament by which we are admitted into the Church; the Catechism is the instrument which the Church employs for the instruction of those who have been baptized; and Confirmation is the ordinance by which those who have been baptized and instructed are admitted into full communion, and to a right to participate in the Sacrament of the Lord's Supper. That the Church considers the Baptismal Service to be incomplete without subsequent instruction in the Catechism, and the Baptismal Service and Catechism to be incomplete until followed by Confirmation, is evident from the fact that there is no blessing at the end of either of the two former.—Dean Bagot.

A man risks everything by determining on solitude. It influences the temper in one year more than society can in twenty. It creates habits and feelings the most dangerous, particularly to a sensitive character. The melancholy man becomes more so, and the proud man more proud. That which was at first a rill becomes a torrent. The more I observe the more I am convinced that all in life which is singular is dangerous.—W. S. Landor's Life.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

ORDINATION.

The Most Rev. the Metropolitan held an ordination service in the Church of St. James the Apostle, Montreal, on Sunday morning last. A very appropriate sermon was preached by the Rev. Canon Bancroft, D.D., LL.D., from the words, "Take heed unto thyself and to the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee,"—1 Tim. iv. 16. We regret that we cannot publish the sermon in full; the following is a very imperfect abstract:

There could be no doubt, the preacher said, that the Christian ministry was of divine appointment, and that it should be perpetuated was manifest from the epistle from which the text was taken. The apostles were called by the Saviour, who gave directions as to the appointment of those who should succeed them. There had never been wanting faithful stewards of the mysteries of God. The priest and the levite ministered between God and the people until the time when the veil of the temple was rent in twain, and Jew and Christian were made one by the blood of Christ. Then there came a more exalted dispensation, when ambassadors were sent forth into the world with the commission "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These then ordained, as is stated in Acts vi, presbyters, subsequently called priests, who are described as "overseers" of the Church of God. Thus the Christian ministry was established and perfected, whose duty was to study the Word of God and expound it to their flock. The preacher then proceeded to the exposition of the duties prescribed in the text, which, he said, showed the dignity and responsibility of the office of the Christian ministry. What was aimed at was not the temporal good, but the salvation of the soul of the hearer. It was impossible to compute the value of a soul. The minister was an ambassador from God to man, a watchman to give intimation of dangers threatening, a shepherd to watch over the flock, for the safety of which he was largely responsible. The candidates on that occasion had doubtless prayed for assistance to be faithful, and he would exhort them to continue steadfastly in so doing. Those who had already assumed this overwhelming work needed the prayers of the congregation. The duties which the candidates were about to enter upon would require close inspection of their own inner and outer life, a faithful walk, and strict care that the foundations of Godliness were well laid. How dreadful was it to contemplate a minister preaching a Saviour whom he knows not, a work he has never felt, a peace of which he is ignorant, and preaching from books instead of from the heart. Yet there had been a Judas Iscariot and a Simon Magnus. Doubtless the candidates had felt their lost condition and their need of a Saviour, and the love of Christ had constrained them to seek the salvation of their fellow-men. He exhorted them to take heed that no man despised their youth. The minister of Christ must exemplify daily the Gospel he preaches, must be free from worldliness, must shun the common error of making haste to be rich, and be careful against vain ambitions. But he must not stop here. In our days there are great upheavings in the political and religious world, infidelity is rampant, and the papacy has reached a point in Europe, where its decline may have commenced. But the danger was most imminent on this continent of these things operating injuriously on the pastors and people, making them cold and inconsistent. The remedy was in prayer and reliance on God's strength. The life of the ministers of Christ should be such that all might take knowledge of them that they had been with Jesus. There were some things in which the christian minister might safely indulge, but it was better for him always to err on the side of abstinence. The minister's house, as an old writer has said, should be a school for piety; a pattern for peace, good order, sobriety, and devotion. In reference to their public duties he said that great attention should be paid to the solemn and intelligent reading of the word of God, the critical study of which was an important part of the duty of the Christian minister. The doctrine of the Reformation; in preaching the main idea must be Christ the author and finisher of our faith. The Sacraments must be diligently used, and their benefits appreciated. The minister had to deal with an endless diversity of character,—in some cases comforting, in others warning or exhorting, but in every case the appeal must be to the infallible word of God, which can never be opened without furnishing new supplies of thought and grace. They might feel in the highest degree grateful for belonging to that branch of the Church of

Christ. By a faithful discharge of their duties they would have many in the last day arise to call them blessed. As they had been called into this vineyard, let them look away from self, and an arm of flesh and to him who could make them perfect through Jesus Christ. This sight was one which should excite gladness in the hearts of those present. Not many years ago there was only one bishop and six clergymen in this country, whereas to-day young men were coming forward freely to be ordained to the christian ministry. Would that their numbers were increased a hundred-fold! Would not parents present come forward and offer their sons for this most responsible but glorious calling?

After the singing of a hymn, the candidates, three in number, were presented to the Bishop by the Ven. Archdeacon Leach, LL.D., who made the usual intimation of their fitness for holy orders. The litany was then read by the Bishop, after which the congregation joined in singing another hymn. Rev. E. H. Bickersteth, M.A., of London, Eng., then read the communion service, with special collects, Epistle and Gospel. The candidates for the order of deacon—Mr. W. Longhurst, B.A., of Mascouche, and Mr. R. Irwin, of Waterloo, were then ordained by his Lordship, who read the appointed exhortations and prayers with the most impressive solemnity. The gospel was read by one of the newly ordained deacons, the Rev. Mr. Longhurst. The Rev. H. Nye, of Ely, Boscombe, was then admitted to the order of priest, the Ven. Archdeacon Leach, the Rev. Canon Bancroft and Bond, and the Rev. Messrs. Bickersteth and Ellegood joining his Lordship in the laying on of hands. The holy communion was afterwards administered by the Bishop, assisted by the Ven. Archdeacon.

DIOCESE OF HURON.

CONFIRMATIONS.—On Tuesday, Sept. 13, the Bishop of Huron, accompanied by the Rev. Dr. Caulfield, the Rural Dean, went to Port Burwell and Vienna, where he had arranged to hold Confirmations. The party went down by rail to Port Stanley, with the intention of proceeding by water to Port Burwell, but, as the boat could not get away until evening, they had to return to St. Thomas' Station, and proceed thence by carriage. It was a tedious journey both ways, in a hot sun and on a sandy road, and made the party long for the time when a railroad shall penetrate that portion of country.

Divine service was held at Port Burwell at 3.30 p. m., when seventeen candidates were presented and confirmed by the Bishop. The newly-born daughter of the incumbent, the Rev. Dr. Shulte, was baptized by the Bishop during the service.

During the last three years the church at Port Burwell has been much improved, mainly by the exertions of the Ladies' Aid Society. The church has been newly roofed, and new pews have been put in at a cost of \$200. A new fence has been put round the churchyard at an expenditure of \$80, and the Rectory has been repaired, papered and painted.

Service was held at Vienna at half-past seven o'clock, when thirty candidates were confirmed, and it was said that several more intending candidates were unavoidably absent on Volunteer duty at Sarnia. The congregations at both services were very good; at Vienna, the service being in the evening, the church was crowded. At both services the Bishop combined a sermon with an address to the candidates in a very impressive manner.

The church at Vienna is a commodious, substantial brick building. Happily, during the present incumbency, an old debt of about \$100 has been paid off, and a bell provided which cost \$125. Matting has also been laid down, and some other matters attended to. Nearly all this is due to the ladies; indeed, we may well ask what could we do in these days were it not for the zeal and love for the church of Christ which is so eminent an adornment of a woman's character? When will the gentlemen learn to emulate them in good works, and show zeal in the good cause?

The church at Vienna is now out of debt, and it was expected that it would have been consecrated; but, as it was an evening service, the Bishop had it announced that he would come down again and consecrate it, probably on a Sunday morning.

We learn that at both places there are flourishing Sunday Schools, which are attended by many of the youths of other denominations—even a few Romanists attending.

The Bishop and the Rural Dean were most hospitably entertained at the beauti-

ful residence of Leonidas Burwell, Esq., a worthy son of a worthy father. Col. Burwell built the church at Port Burwell at his own expense; gave the parsonage and an endowment of six hundred acres of land. Four hundred acres have been lately sold, and the money invested by the Church Society. The remaining 200 acres are to be kept as a Rectory farm. Besides these lands there are five acres around the church. Col. Burwell made, also, other munificent gifts of land, amounting to no less than 1400 acres.

UNITED STATES.

It is proposed to substitute the name "Council" for "general Convention."

—There are 11,392 communicants in the diocese of Massachusetts, 9,643 Sunday scholars, and 125 clergy.

—An Episcopal Church to cost in all \$150,000 is in course of erection in Chicago. It is to be built of Athens marble and will be, when completed, one of the finest Church edifices in the Diocese.

—We see from our Western exchange that our old friend the Rev. E. Sullivan is a member of several Convention Committees in the Diocese of Illinois, and has also been chosen as one of the deputies to the General Convention.

—The late Council of the Diocese of Virginia passed a resolution that while the New Testament does not require a specific percentage of income to be devoted to religious purposes, no Christian ought, except under extraordinary circumstances, to be satisfied with giving less than one-tenth.

—The Bishop of Maine is stated to have said in a recent charge: "In the divisions of Christendom an Ecumenical council is impossible. We have the Catholic symbols and the Catholic faith. The Church of Rome has added to these, and demands the acceptance of the Papacy, and adherence to modern dogmas with which we have nothing to do. No more in the present state of things have we do with the Greek Church."

—The Diocese of Nebraska has unanimously chosen Bishop Clarkson as its Diocesan. Incorporated Missionary Bishop of Nebraska and Dakota, in November, 1865, Bishop Clarkson has thrown himself into the work of planting the Church in his large jurisdiction with indefatigable zeal and efficiency. The diocese of Nebraska was organized in September, 1868, and in the month following admitted into union with the General Convention of the Church.

—A telegraphic report states that the Convention of Illinois diocese last week adopted a canon disproving the appeal by any clergyman to a civil court or tribunal, for the purpose of arresting, impounding or avoiding any ecclesiastical proceedings against him. The Convocation, at first, refused to make the penalty for the violation of this article a suspension from the ministry. But a subsequent report states that this feature was subsequently adopted. We are amazed that such a conclusion should have been reached.—*Christian Witness.*

—The secular papers of the 15th and 16th instant notice the opening of the Mission of St. Sacrament, New York. "A High Churchman," writing to the *Church Journal*, says that it occasioned him both mortification and surprise to be told that such proceedings could be permitted or even attempted; e.g., we are told "that between 6 a. m. and 11 a. m. there were twelve low masses." At the 11 a. m. mass there were "lighted candelabra on the altar," and "the Missal stood upon a gilt frame stand." The Sisters of St. Mary were present, "presided over" by "Mother Harriet, the reverend Superior." The mass is described as follows:—This mass might be called a re-establishment of the celebration of the Holy Eucharist, almost as it is celebrated in the Roman church. The celebrant goes to the communion table with the chalice, and receives in it the water and the wine from the hands of two acolytes. The consecration of the Eucharist then took place, and after it the host was elevated, then the chalice and wine; communion, consisting of unleavened bread, with wine, was administered. The Gloria was chanted, and the ablution or washing the fingers used in consecration by the celebrant, after the manner of the Roman Catholic celebrants, was gone through. On the whole, a more striking a resemblance to the ceremonies of that church could hardly have been seen.

Roman Catholics present—and there were

a great many—said they could scarcely observe any difference, except in the language, theirs being Latin, while these services were rendered in English. At different parts of the ceremony the priests and acolytes made the sign of the cross and repeated genuflexions.

—Mr. Bradley, the clergyman in charge of the mission, has issued a circular, in which he describes ritualism as "a necessary evil," and warns those whom he addresses to "avoid extravagance and excess, which is one of the extremes of irreverence." As an illustration of his very moderate views of ritual, we add to the above a description of the preliminary part of the service referred to:

—The acolyte, in white surplice and purple sash, bearing aloft the insignia of our redemption (the Cross), appeared at the door of the vestry, followed by Dr. Seymour in surplice, sash, and crimson stole; two more acolytes in white albs, sashes, with red capes, and the celebrant, Father Bradley, wearing a black sash, white alb, cincture, stole, and crimson silk chasuble, having a gold embroidered cross upon the back and front. The procession passed in this order to the alter steps. Here they stood while the Introit was being sung by the Trinity Church choir. At its conclusion the celebrant, Father Bradley, ascended to the Epistle side of the altar, and read from the Missal, as in Catholic masses. This was not as had been expected, a high mass. It was merely a *Missa Cantata* without the deacons or sub-deacons.

[Some may be disposed to think this sort of thing a rather unnecessary evil. We may be thankful that no disciple of Mr. Bradley's "moderate" school has yet ventured to carry folly so far in any Canadian diocese, but the rapidity with which innovation succeeds innovation makes it obligatory on all who love the church to check the very beginnings of evil.]

GREAT BRITAIN.

—Bishop Ryan* has been appointed to the Rural Deanery of Bradford. Since his return from the Mauritius he has held the offices of Rector, Vicar, Rural Dean, and Archdeacon.

—The Bishop of Manchester, dwelling on national education in a sermon at Lancaster, said, "I wish there was another clause inserted in our Church Catechism—namely, 'Love our country.'"

—There is a rumour that the English Episcopalians have arranged with a Colonial Bishop to come down to Scotland and exercise Episcopal functions among them. Rumor points to Bishop Alford, and he is to have a stipend of 1,000*l.* a-year.

—The *Nonconformist* ridicules the announcement that negotiations are going on between the ecclesiastical authorities and the leading Dissenting ministers, which will probably result in the latter being allowed to preach in Church pulpits, with the Bishop's licence.

—With reference to the Brighton Ritual case, "Elphinstone v. Purchas," the Judicial Committee of the Privy Council have allowed Mr. H. Hebbert, formerly one of the Judges of the High Court of Judicature at Bombay, to proceed as promoter.

—The *Athenaeum* states that Mr. W. Burges has proposed an iconographic scheme for the decoration of the interior of St. Paul's Cathedral. This comprises a list of subjects which are fit for illustration in the Cathedral, and counsel as to their mode of treatment.

—The Earl of Shaftesbury and the Bishop of Peterborough are announced to take part in the Working Men's Meeting to be held in Southampton during the Congress week (Oct. 11th, 12th, 13th, 14th). Also the Bishop of Madras, the Revs. J. C. Ryle, E. Garbett, J. H. Titcomb, Emilius Bayley, Prebendary Thord, J. Moorhouse, and Gordon Calthrop.

—A paragraph has been going the round of the papers, stating that the Bishop of Ely has presented his brother-in-law, to the rectory of Leverington, worth 2,200*l.* a-year, with a house and 90 acres of glebe. The net annual value of the benefice is only 650*l.* a-year; the glebe land has been vested in the Ecclesiastical Commissioners.

—The managers of the Continental and Colonial Church Society, the offices of which are in Serjeants'-inn, Fleet-street, have intimated that any aid for the sick

and wounded in the war which may be entrusted to them will be specially forwarded to the stations of the society, where the English Communities are already overburdened with the claims upon them.

—The Bishop of Bath and Wells (Lord Arthur Hervey,) has just obtained the sanction of the Great Chapter of his Cathedral Church to a scheme for holding general Synods or Conferences in the diocese. The constitution of the assembly will be similar to that adopted in other dioceses—securing a fair representation of both clergy and laity. The meetings will be called 'Conferences,' and not 'Synods,' such being the unanimous wish of the Chapter.

—The Archbishop of Armagh has issued his mandate to the Bishops of his province for the election, before the 12th of December, of the lay and clerical representatives of each diocese, to serve in the General Synod of the Irish Church. The Bishop of Down purposes calling his Synod together on the 22d of November for the election of such delegates. The Convocation of the Church is to reassemble in Dublin on the 18th of October.

—There will be some extraordinary services in and about London in connexion with the "Association for Promoting the Union of Christendom," whose proceedings created much attention some weeks ago in connexion not only with the Greek Church as represented by the Archbishop of Syros and his Archimandrites, but with the Ecumenical Council at Rome. It is said that an extraordinary number of guilds and other bodies will be represented, and that the "procession" on the first service will consist of upwards of 200 persons. A large number of London churches are to be opened in various parts of London during the Octave.

—The restoration of Gloucester Cathedral has now been carried out on as large a scale as the funds will permit. The south porch has been nearly completed; the rich front of tabernacle work has been faithfully reproduced; and niches for statues, with beautifully carved canopies, have taken the place of the modern dial. Mr. Redfern, of London, is carving the fourteen statues for the porch. The aisles of the choir have been carefully cleaned and repaired; St. Andrew's Chapel has been finished for some time; St. Paul's Chapel is being completed; and the renovation of some of the other chapels is in a forward state. The estimated cost of the whole work is 45,000*l.*, whereas the total amount paid and promised up to the present time, even including 5,000*l.* given by the Dean and Chapter, is only 14,157*l.*

THE BISHOP OF WINCHESTER ON SPIRITUAL DESTINATION.—The Bishop of Winchester presided on Thursday afternoon at a numerous meeting held in the grounds of Testwood-park, near Southampton, in aid of the funds of the Additional Curates' Society. Some details respecting the local operations of the association having been given, the Bishop delivered an address, in the course of which he said that the most careful statistical inquiries showed that there were twenty millions of souls at this time in England and Wales to be provided with the ministrations of Christianity, of whom five millions were excluded by the lack of provision from the ordinances of the Church of Christ—one quarter of the population needing the opportunity of Christian worship, Christian teaching, and the ministrations of the Christian sacraments obstructed upon them. Canon Blakesley, who was one of the shrewdest-headed men he knew, had made some comparisons between the England of 1688 and that of 1868. At the time of the Revolution in 1688, for every ten thousand of the population of England and Wales there were eighteen clergymen to minister to them, and from every 10,000*l.* of the national income, 118*l.* went to maintain such clergymen; but in 1868 there were less than nine clergymen to the same number of the population, while the proportionate amount of national income to maintain them had diminished from 118*l.* to 57*l.* Thus, then, while the population had increased fourfold, the number of ministers of the Established Church had decreased, while their resources, relatively to the wealth of the country, had diminished by more than one-half, proving that the clergy were less paid and less numerous as compared with the people they had to work amongst, than at the time of the Revolution.

In conclusion, he urged his hearers to promote by all means in their power the objects of the society for which he pleaded.

CHURCH REFORM.

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

CHAP. III.

CATHEDRAL REFORM.

Cathedral Reform is the next subject to which I invite the attention of my readers. Next to Diocese, Bishops, and Convocation, there is perhaps no point in our ecclesiastical polity which demands such immediate attention as this.

In handling this subject, I must frankly confess that I am at a loss for a word which will adequately describe the operation which the case requires. To speak plainly, mere "reform" does not appear to me to be the thing needed. What is wanted, in my judgment, is a complete "reconstruction" of our Cathedral establishment.

I desire to approach the subject with a deep sense of its delicacy and difficulty. I know I cannot stir an inch here without treading on the toes of somebody's feelings. I am more than ever afraid of being thought a revolutionary leveller of ancient things. But it is no small relief to my mind that at any rate I am not the first Churchman who has agitated the question of Cathedral Reform. For thirty-five years and more the public attention has been directed to this weak point in our ecclesiastical system. From the days of Bishop Bloomfield and the first Church Commission, after the Reform Act, our Cathedrals have been talked about, pointed at, held up to public notice, reconnoitred, nibbled at, fired at, denounced, or assaulted. It seems allowed by common consent, that in their present condition they are the weakest and most vulnerable part of the Church of England. Even their best friends admit they might be improved. Such being the case, I may fairly ask my readers to give me the patient hearing while I discuss the question of Cathedral Reform. I discuss it, be it remembered, not as a Dissenter, but as a Churchman; not as an enemy to the Church, but as a friend.

The reasons why our Cathedral establishments need a complete reform may all be resolved into one. That one is the total inconsistency of the "theory" of Cathedrals with the practical "working" of Cathedrals. The original intention of them was good; the idea was most admirable; the design was most praiseworthy. The facts of three centuries prove that they are an entire failure, and that their whole system ought to be changed. Let me try to explain what I mean.

What is the theory of a Cathedral establishment? It is something at first sight most attractive, most beautiful, most picturesque, most lovely, most wise, most edifying, most likely to do good. Let the principal town of every diocese have a magnificent church, which in architecture and arrangements shall as much surpass all other churches as a Bishop surpasses a presbyter!—Let the services of this church be a model to the whole diocese, and let the public prayer and praise and preaching be a pattern of the highest style of Christian worship!—Let the management of the church be confided to some grave, learned, and eminent clergyman called a Dean, assisted by five or six other clergymen called Canons!—Let these Canons be picked men, famous for deep theological learning, or great preaching power, or wisdom in council, or spirituality of life!—Let such a choice body as this Dean and Canons be in intimate and friendly connection with the Bishop, be his right hand and his right eye, his counsellors, his help, his sword, his arrows, and his bow!—Let the Cathedral body, so constituted, be the heart, and mainspring, and centre of every good work in the diocese!—Let its members be well paid, well housed, and have no excuse for not residing in the Cathedral Close the greater part of each year!—Let the influence of the Cathedral body, as a fountain of spirituality and holiness, be specially felt in the Cathedral city!—Let its active usefulness be seen in the energetic management of every sort of diocesan machinery for spreading the Gospel at home and abroad!—Let Deans and Canons be known and read of all men as "burning and shining lights," the very cream and flower of Churchmen, and let the Cathedral city in consequence become the ecclesiastical Athens of every diocese, the stronghold of Church influence in the district, and the nursery of theological learning!—Such, I suppose, is the theory of an English Cathedral establishment. Such were the intentions of those who permitted the continued existence of our Cathedral bodies at the period of the Reformation. Beautiful, indeed, was the theory! Excellent were the intentions! If the one had been really fulfilled, the Church of England would perhaps not be in the dangerous position that she occupies at the present day.

Now what are the facts about Cathedral establishments? What says the experience of three hundred years?—These are painful questions; but they must be answered. The answer is short and simple. Cathedral establishments, as a rule, have never fulfilled the intentions with which they were founded. As a rule they have proved an entire and dead failure. Humbling as the confession may seem, they have, on the whole, done far more harm than good to the cause of Christianity in England. Let me show seriatim what the facts are.

(1) It is a fact that for three centuries Deans have generally been selected without the slightest consideration for their fitness for high office, the interests of the Church, or the opinion of the Bishop of the Diocese. Too often the appointment has been a mere political job, a reward for electioneering services, or a compliment to some influential family in the county. Prime Ministers have seemed unable to regard Deaneries as anything but "comfortable sinecures," with plenty of pay and little work, and have disposed of them accordingly among their friends and clients. The public have gradually settled down to a belief that this is the normal state of things, and that comparative idleness is the inseparable accompaniment of the headship of a Cathedral. They expect work from a Bishop, but they expect none from a Dean! The result is, that when a Dean does work, everybody rubs his eyes, is astonished, amazed, delighted, and surprised. A sensation is felt like that of discovering a new pleasure!

(2) It is a fact that, as a rule, the Canons of a Cathedral never enter office with the slightest idea of work. They regard their three months of residence as an annual holiday, a time of repose and recreation, a season for resting on their oars. The very last thing that enters their minds is to make their annual visit to the Close a period of labors and toil. Too often they justify the reply which Sydney Smith is said to have given, when

asked to define the duties of Deans and Chapters:—"To the best of my knowledge," he said, "the duty of the Dean is to give dinners to the Chapter, and the duty of the Chapter is to give dinners to the Dean."

(3) It is a fact that the relations between the Bishop of a diocese and the Cathedral body are, very frequently, anything but harmonious. Instead of being a Bishop's right hand, the Dean has often been a thorn in the Bishop's side. Instead of being helpful to the Bishop in doing the work of the diocese, the Canons are often a hindrance, a wet blanket, and a stumbling-block in his way. Worst of all, of all the churches in his diocese, there is none in which the Bishop has generally so little power as in the Cathedral.

(4) It is a fact that the Christian worship of a Cathedral, as a general rule, is the very reverse of a model of perfection. You may sometimes hear excellent voices in the choir, and occasionally the singing is very good. But often, far too often, the whole service is cold, chilling, dull, slovenly, and irreverent. If a man wants his conscience roused and his mind informed on spiritual matters,—if he is labouring and heavy laden and wants to find rest,—if he longs to know more about Jesus Christ and the Gospel,—about the last place of worship such a man ever thinks of going to in a Cathedral!

(5) It is a fact that the Cathedral establishments are of little or no use in the working of English dioceses. If a zealous Bishop wishes to promote the cause of education,—to awaken an interest in the cause of foreign mission,—to evangelize the overgrown parishes of mining or manufacturing districts,—to assist the overworked clergy of large cities who are the men that he gets to help him? Certainly as a rule, not the Dean and Canons of his Cathedral! Some of them may occasionally lend a hand, no doubt. But these are rare and bright exceptions. If a Bishop wants much diocesan work done, the very last quarter to which he turns for aid is the Cathedral.

(6) It is a fact that Cathedral establishments have done very little good in Cathedral towns. Be the reason what it may, their influence, as a rule, has not been healthy, edifying, or profitable. This is an unpleasant subject, and one which I would gladly leave alone. But "it is reported commonly" by no mean judges, that in no English towns does the Church of England stand so low as in Cathedral cities. In none is there so much bitter Nonconformity! In none is there so much intense dislike of the Establishment! In short, in no part of this island does the Church of England annually pay away such an immense sum to her ministers as she does in every Cathedral town, and in no part does she show such a wretched return for what she expends. The worst item in our Church's diocesan balance-sheet is the Cathedral! It may be very beautiful, but it certainly is very dear. Its theory sounds excellent, but its practice has proved nothing at all. A huge ecclesiastical machine has been erected, but when erected it will not work.

(7) In the last place, it is a fact that our Cathedral Establishments, as a rule, have failed to supply the Church of England with a constant succession of able theological writers. Many excellent people cling fondly to the idea that this is the special vocation of Cathedrals, and that in this point of view they are a success. They tell you complacently that "Cathedrals at any rate produce a generation of learned divines."—They regard them as quiet havens where high-spirited students, unfit for the rough work of parishes, repose in calm security, and annually send forth richly-laden flocks of books on all subjects, doctrinal, practical, controversial, critical, exegetical, linguistic, and historical, for the confusion of the Church's foes, and the edification of the Church's friends. They look on Cathedral Closes as theological arsenals and magazines, where clerical Vulcans are incessantly forging literary arms of matchless temper, for the use of the Church's sons. But, unhappily, facts tell a very different tale! The pleasant ideas of these worthy people are nothing better than castles in the air. Out of the hundreds of Deans and Canons who have lived in the last three centuries, with some brilliant exceptions, comparatively few have left any mark on their generation with their pens. Out of the myriads of theological works now lying on the shelves of our libraries, comparatively few valuable volumes have been written in Cathedral Closes. Out of the scores of living Deans and Canons in the present day, not many count for much in Paternoster Row. Longman, and Rivington, and Macmillan, and Murray, know nothing of them.—There is no getting over these facts. As a matter of experience, Cathedral Establishments do not help forward theological learning. They ought in theory, but they do not in practice. The plain truth is, that human nature is a strangely compounded article. Straiten a clever man in circumstances, and drive him into a corner, and he will often pour forth in print "thoughts that breathe and words that burn." Give him £1,000 a year and a comfortable residence under the walls of a Cathedral, and you often cut the throat of his literary powers, and break his pen. Some of the best works even of our best Deans and Canons were written before they were bestowed on them, and not after they anchored in a Cathedral Close,

I write down these facts with sorrow. I admit freely that we never had an abler set of Deans, on the whole, than we have at the present day. I am quite aware that the energetic exertions of some Heads of Chapters have galvanized some Cathedral bodies into a spasmodic vitality which they never exhibited before, since they were formed. But it is all too late. The disease has gone too far. The mischief is too deep-seated. There is no place left for Deans and Canons, as they are, in our present Church system. Our Cathedral establishments are like a ship which has run aground at high water in a spring tide. The tide has left her. She will never float again. Their theory has clean broken down. The public has lost faith in them, and the exceptional activity of a few Chapters will not revive that faith. The facts of three centuries of working are dead against them. Their occupation is gone. They are past mending and patching up. There remains nothing for them but a thorough, sweeping, reconstructive reform.

Now what can be done to our Cathedrals? How can they be made really useful, and adapted to the want of the times? These are, undeniably, hard questions, and questions which have puzzled wiser heads than mine. I can only make suggestions. I am not a destructive, at any rate. I

will not urge that there is nothing about Cathedrals, Deans, and Canons in the New Testament. I do not condescend to use such claptrap arguments. They are as pitiable as the cry of the Socinian, who asks you to show him the word "Trinity" in the Bible. I repeat, I am no destructive. I have no sympathy with those who would treat Cathedrals as John Knox treated Abbeys—dismantle and pull them down like rookeries, that the rooks may fly away. I see no necessity for such a line of reform. I am for utilizing every old institution that can be utilized, and I object to the throwing anything away. I believe that our Cathedrals may be utilized, and become a means of strengthening the Church of England. I therefore throw out the following suggestions, and commend them to the consideration of thinking men.

(1) I suggest, in the first place, that the offices of Deans and Canons, as they full vacant, should cease altogether, be suppressed, and done away.—With regard to Deans, common sense dictates that the plan of interposing a highly-paid clergyman, with independent autocratic authority, between a Bishop and the door of his own Cathedral, is an entire mistake. Moreover, if the Crown makes a bad appointment, the Dean is useless, or thwarts the Bishop. If the Crown makes a good appointment, the present system of the Church provides no work for the Dean to do; and he is wasted, and thrown away.—With regard to Canons, the plan of appointing a clergyman to a high Cathedral office for life, and then only requiring him to fill his place for three months in the year, is simply stupid, ruinous, and indefensible. No man can ever be expected to do a Cathedral any service on such conditions. Before a Canon has had time to warm his house, and return calls, and respond to invitations, and accept and reciprocate hospitalities, his term of residence is up, and lo, he is gone! Could any human ingenuity contrive a plan more calculated to bring Cathedrals into contempt? "An enemy must have done this." The whole existing system of Deans and Canons is so incurably objectionable and faulty that the Church would be far stronger without it.

(2) I suggest, in the second place, that every Bishop who has a Cathedral in his diocese, ought to be the Dean, the head, the Chief, the sole manager and superintendent of his own Cathedral. The chief pastor of every English diocese ought to have absolute authority within the walls of the chief Church within its pale, and none should have power to interfere with him. Let the Bishop have the opportunity of exhibiting to his clergy a real pattern of Church prayers, Church praise, and Church preaching, by possessing a Cathedral in which to exhibit it. Then, if anything goes wrong, the Church will know who is to blame. Let the Bishop have the power of using his Cathedral for any purpose whatever which is conducive to the interests of the Church in his diocese,—for meetings in behalf of Home and Foreign Missions,—for gatherings of schools, for conferences about Church matters,—for any object, in short, which requires a large building. The present system, by which the Dean is lord paramount inside the Close, and the Bishop can do comparatively nothing within the walls of his own Cathedral, is a preposterous anomaly, and ought to be swept away.

(3) I suggest, in the third place, that in lieu of the present Canons of a Bishop, when he becomes a Dean, shall appoint two Chaplains to carry on the worship of the cathedral, who shall hold office during his life, just like curates, and no longer. To secure the choice of the best men for this post, let these two Chaplain-Canons each have a salary of at least \$750 a-year, with a residence. Let them hold no other benefice or cure whatever, but give their whole time to the Cathedral, under the Bishop's direction. To assist these two senior Chaplains let the Bishop appoint two minor Chaplains with a salary of \$300 each, and a residence. If these four clergymen, properly selected, and always resident, with picked staff of organists and singers and choristers, did not soon make Cathedral worship a very different thing from what it is at present, I should be greatly surprised. Above all, to secure proper superintendence of the whole body, I would assign a deanery house to each Bishop as his residence, and let the existing episcopal palaces be sold.

Such are the simple suggestions which I make for the reconstruction of the Cathedral establishments. Men may laugh at them, if they please, as visionary, impossible, and absurd. Be it so. If we sit still and let our Cathedrals alone, we shall see in a few years, if the world lasts long enough, greater changes than these,—changes effected by the rude hands of foes, changes which will make us thankful if any part of our Cathedral system survives at all.

One thing at any rate would result from the reforms which I have indicated. There would be a very considerable surplus of income remaining from our Cathedral property, which by good management might be utilized, and rescued for ever from the claws of political Philistines. After making every allowance for a large provision for the repairs of the Cathedral fabrics, for lighting, warming, cleaning, and keeping in order, for the payment of organists, singers, and choristers on liberal scale, for keeping up the Cathedral schools—after all these deductions, there would remain a considerable residue of Cathedral income which might be most usefully applied to other purposes. By saving the whole of the Dean's income and the income of two residential Canons, by the rent or sale of two canonical residences no longer needed, by the sale of the Bishop's palace no longer required when he resides in the deanery—in all these ways annual surplus would be left, of no small importance, which might do no small good, if properly employed. About the best way of employing that income I feel no doubt at all.

(a) First and foremost, the surplus of Cathedral income, after reform, should be applied to the increase of all the small Church livings in the Cathedral city. At present the Incumbents of these churches are notoriously underpaid, and the whole position of the Church of England in the towns suffers accordingly. Let the stipends of these livings be made really liberal and sufficient, and it would be an immense blessing to the whole diocese. You would thus make it worth while for clergymen of commanding gifts and powers to accept posts in Cathedral towns, and having accepted them, to stay there. You would probably surround the Bishop of every diocese with some of the ablest men in the district, within a mile of his own door, and make the Cathedral

towns no longer a weak part of our Church, but a strong and commanding one.

(b) In the next place, let some of the surplus become a fund for pensioning off aged and superannuated ministers of small livings. The want of something of this kind in the Church of England is a very serious evil. Scores of aged and worn out Clergymen would gladly retire from posts which they can no longer fill, if there was a proper provision made for their declining years.

(c) After this if any surplus remains, let it be applied to meet the expenses of increasing the episcopate. It is evident that you would not secure a Bishop to every English county, and three or four to some counties, by merely cutting down episcopal incomes to \$2,000 a year. There would still remain a deficiency which would need to be supplied from some quarter. I see no quarter from which the supply could be obtained so easily as from the surplus income which would remain after reforming our Cathedral bodies. It would be a genuine application of Church funds to Church purposes, to which none could object. Whatever my readers may think of my schemes of Church Reform, I beg them to remember that I would never ask a single farthing from the State. All I would ask of Parliament is permission to rearrange, readjust, reconstruct, and to reform ourselves.

I only hope that in everything which concerns the welfare of our Church we may all open our eyes to our dangers and not set to work too late! No doubt, as Napoleon once said in a critical action, "It is too late to win a battle." But there is no time to be lost. If we do not mind what we are about, we shall soon find ourselves in the hands of politicians who will leave us no Cathedral establishments to reconstruct, and no Church property to redistribute. The Brennus-like argument, "we victors," has been used rather unpleasantly in 1869. If we love the Church of England and desire its continued existence—if we would strengthen it for conflict and take away occasion from its many assailants—if we would stop the mouths of its accusers and enable it to speak boldly with its enemies in the gate,—if this be the case indeed, let us gird up our loins like men, and grapple with the question of Church Reform. And among many reforms, there is none which I believe is more necessary than a complete construction of our present Cathedral establishments.

I cannot conclude this paper without disclaiming most emphatically the slightest intention to be disrespectful to the existing Dean. Nothing could be further from my thoughts. As a body, they are men above par, and deservedly respected. It is "the system" of Cathedral establishments I find fault with, and not individual Deans.

Several of the Deans are men in advanced years, whom I know, love, and honour. They have "served their generation" well, and have fairly earned a position of dignified retirement. Long may they live to enjoy it! But this does not affect my argument. If the Church had been rightly managed and organized—if Cornelia had known how to display her jewels to the best advantage—these "old men eloquent" would have been Bishops long ago.

Some of the living Deans are men in the prime of life—scholars, and ripe ones too—clergymen of gifts, and intellects, and capacities, and powers, which would fit them for any post in the Church. But, as Deans of Cathedrals, they are positively wasted and thrown away, like buried talents. I could name more than one Dean who might have "turned the world upside down," if he had been allowed fair scope and a field for his energies, but now, "cribbed, cabin'd, and confined" within the limits of decanal duties, he "wastes his sweetness on the desert air," and stands like an engine laid up on a siding. In short, when I think what some of our younger Deans could do, and what pitiful trifling work they have got to do, I feel grieved, vexed, and ashamed. The disproportion between their powers and their sphere of duty is simply ridiculous, and disgraceful to the Church of England. It makes one think of a lion turned into a barn to catch mice, or a 600-pounder firing at sparrows, or a locomotive dragging a child's perambulator, or an elephant harnessed to a bath-chair!

No! I believe the machine of our Cathedral bodies is worn out, and can never be made to work satisfactorily again. Whether there is something in human nature which makes the success of a Cathedral impossible,—whether the design, though inherently good, has been marred by mal-administration,—whether there is something in the English mind which is peculiarly hostile to the Cathedral system,—all these are questions which I cannot pretend to settle. The great fact still remains, that Cathedral establishments are the weakest part of the Church of England, and the fairest mark for any enemy to attack. Surely it is the part of wise men to look to this fact in the face.

The Cathedral system has been weighed in the balances for three centuries, and found utterly wanting. My opinion is that it is high time to reform it entirely by sweeping it away and thoroughly reconstructing it.

An extraordinary scene was enacted in the parish church of Cowley, near Uxbridge, England, on Sunday. While the rector, the Rev. J. C. Hilliard, was preaching the sermon two respectably dressed young men entered the church in a rude and hurried manner, and made their way to the gallery. Arrived there one of them kept his hat on, and both commenced talking and laughing. At length the rector stopped his discourse, and told the young men they must either behave better or leave the church. On this one of them replied "All right, sir;" but as they paid no further attention to the rebuke they were forcibly removed. On Monday the magistrate at Uxbridge ordered each of the defendants to be imprisoned for two months without allowing them the option of a fine.

It is very evident that Enoch knew nothing whatever about the mode of "making the best of both worlds." To him there was but one world. Thus it should be with us.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, SEPT. 28, 1870.

CONCESSIONS.

One of our American contemporaries publishes a letter from somebody who thinks he has hit on an admirable plan for making the Protestant Episcopal Church attractive to discontented members of the Roman communion. He lays it down as certain, that if the clergy of the latter body can reconcile themselves to the infallibility dogma after denouncing it with might and main, the intelligent and independent laity have as little liking for it as they ever had. There is a probability, this writer thinks, that if the Protestant Episcopal Church of the United States made certain concessions, large numbers of Roman Catholics—in many instances, entire congregations—would come over at once. And he is not a mere theorist, but an eminently practical man, and so far worthy of respect. We do not think his plan feasible, but it is a plan, and so deserves consideration. He proposes merely to dispense, in such cases, with subscription to the Thirty-nine Articles, and to allow the use of the Roman ritual, after it shall have been purged of certain mediæval errors, whatever they may be. This is surely the era of startling proposals; schemes which would have taken away the breath of our sober steady-going grandsires are now propounded as matters of course. We have long since made *Nil admirari* our motto, but we own that this scheme of comprehension did rather astonish us. Suspend the Thirty-nine Articles! Adopt the missal! Do just as much as, and no more than, a speculator does when he buys a store, stock included—just change the sign-board, but let everything else remain and go on precisely as before the transfer. This is proselytism on easy terms—for the proselyte. On such a plan of comprehension, a visible universal church is not so Utopian an affair after all. With similar concessions in each instance, we may yet write "Protestant Episcopal Church" on synagogues where the ministers are rabbis and the liturgy is Hebrew; and even on joss-houses, where the most solemn ceremonial is the oblation of choice samples of rice, or the burning of coloured, scented paper. This would, perhaps, be carrying the principle of "conciliation made easy" farther than this writer contemplates at present, but we do not see how he could reasonably object to it.

This spurious liberality,—this willingness to give up anything and everything for a temporary advantage,—this gambling with once venerated principles and institutions which it has taken ages to develop, is one of the most alarming symptoms of the age. If those who see anything in the past worth respecting, and anything in the present worth retaining, do not band themselves together and act resolutely, there will soon be left very little to conserve. Proposals of this sort seem very outrageous at first, and people laugh at them and at those who make them, but their very extravagance soon popularizes them, and in these days nothing can long withstand the popular will.

Why should the church be comprehensive in the sense in which the word "comprehension" is now freely used? Some people seem to think that the greater the diversity of opinion and custom within the church the better. It is perfectly delightful, they think, to see how men who have scarcely two opinions in common, and who believe each other to be on the verge of a damnable error, can sit side by side under

the same vine and fig-tree. We see nothing in this on which to felicitate ourselves, or to inspire us with hope respecting the church. If the strength of the church lay in the numbers it included, instead of in the truths it attested and exhibited,—if the census-taker and the land-surveyor could ascertain for us the degree in which the church is answering its Founder's design, we should say, "By all means tear away every barrier, cancel every Article, sanction every innovation, and dub every man—Parthian, Mede, or Elamite—a fully accredited churchman." We would be comprehensive with a vengeance. But till this is established, we would have the wicket-gate of the church of such dimensions that only those who answer the requirements of the Gospel can "go in thereto."

INDIAN CONVERTS.

Last week we called the attention of our readers to the interesting fact that Protestantism is rapidly making way among the Roman Catholic population of Lower Canada, and that numbers have already avowed their change of faith. Since then our contemporary *L'Aurore* has published a formal protest against Romish teaching and teachers, signed by several of the chiefs of the Lake of Two Mountains. Of course it is objected that these poor, benighted creatures have been cruelly imposed upon by crafty Protestant agents, who probably themselves prepared the document now put forward in their name. But we doubt whether any candid person can read the protest carefully without coming to the conclusion that if ever a document was genuine this is. The indignation is too intense to be second-hand, and the artless arguments do not bear the slightest trace of suggestion. We should like to know how the gentlemen of the Seminary enjoyed the perusal of the rest, especially the contrast between the uninterestedness of barbarians and the selfishness of the Roman Catholic priesthood. Solomon says that there is nothing new under the sun, but so far as our information goes here is something unique in the history of Christian missions. We never heard of Protestant converts from heathenism deliberately accusing their teachers of robbing them, keeping them in ignorance, doing nothing for nothing, and not caring one straw if they suffered the pains of hell,—or purgatory, if that is any better,—for ever and ever. If such a protest has ever been drawn up, with or without prompting, it will be to the advantage of Romanists to publish it forthwith, to efface the unfavourable impression which the present one must make on every unprejudiced mind.

CHURCH BUILDING.

We are not so presumptuous as to claim to settle *ex cathedra*,—that is, from our editorial easy chair,—nice questions of taste, or hard problems of art. Without making any such pretensions, however, we may venture to give a few plain hints on church building and church restoration—matters which are of general interest in these days of universal improvement. Our people are everywhere awakening to the duty of erecting suitable buildings for divine use, and the sacrifices which in many cases are made are great and laudable. The barn-like structure, with its modest belfry and humble porch, which did double duty as church and school-house, was all very well twenty or thirty years ago, but taste and means have advanced somewhat since then, and the modest building which served well enough then is being pulled down to give place to a more pretentious successor. By all means let the good work go on. We have no special fondness for log and clapboard buildings

when we can worship in neat, sentimental and commodious churches. But every alteration is not an improvement, and we have no doubt that, in many cases, our friends regret, for more than substantial reasons, the demolition of the humble building in which their fathers praised God, for the showy church "with all the modern improvements." We venture, therefore, to suggest the following considerations to those who are about to enter on undertakings of the kind:

A church is, or should be, built with special reference to the accommodation of an audience. No room should be lost. Sites are generally too dear for the purchasers to allow a very wide margin for magnificent prospects or promenades in the interior of the buildings which are to occupy them. In many churches, however, scarcely one-half of the area is pewed, the rest being laid out in broad aisles and other clever contrivances for giving them an air of desolation. We are proud of the venerable cathedrals of the mother country, but it is almost impossible to regard them as churches. They are grand memorials of the past triumphs of the Gospel; they are "faithful and true witnesses" to the national recognition of Christianity, but beyond this—nothing. They were never designed for congregational use; the number of persons whom they accommodate is ridiculously out of proportion to their size. A side chapel, with uncomfortable benches for a hundred worshippers, more or less, and that in the most gloomy, out of the way corner of the spacious pile, is the rule rather than the exception. A cathedral is the ideal of what is worst in a church.

It should be possible for every worshipper who has eyes and ears to see everything that is done and to hear everything that is said. There should be no possibility of hole-and-corner work in conducting the services—no excuse for "peep and muttering." There are some churches so ill lighted that the minister might venture to perform mass without fear of detection by lynx-eyed evangelicals, and so faulty in acoustic arrangements that he might substitute the breviary for the litany, and go scatheless. The congregation have to take for granted that the clergyman is scrupulously following the prescribed order of service. Our friends will do well to insist on their right to use unobstructed the eyes and ears which their Maker has given them, and which can nowhere be put to better use than in "the courts of the Lord's house."

We do not think it trifling to call attention to, another feature of new churches which seems to have escaped the unfavorable comment it deserves. Stained windows, with exquisite designs of deformed saints spearing deformed dragons, and other instructive emblems of a similar kind, fluted marble columns, tessellated pavement, costly carpeting such as is seldom seen elsewhere than "in kings' houses," and other adornments too numerous to mention, mark off the area enclosed by the communion rails as a spot of peculiar sacredness. But when we turn the corner by which the pulpit stands—what a contrast! We see no decoration about that, but rather a studious avoidance of it,—a straining to reach the very acme of ugliness. Any joiner's apprentice might

with confidence undertake such a job. A square box and a ladder like the gangway of a troop-ship, the whole daubed over with a single coat of cheap paint,—no wonder that the pulpit is voted a nuisance, and that the contempt and aversion which the hideous object inspires extends to all its belongings. This is not a matter of small moment. There is, on the part of those who decorate churches on

this principle, a very practical assertion that teaching is a subordinate and unimportant part of clerical duty, and that there is something else of greater moment than the verbal proclamation of God's truth.

If we might venture to touch on the question of outlay, we would caution our friends against one of the besetting sins of the day,—an evil which affects the church as well as the home, congregations as well individuals—namely, display out of proportion to means. Let us have fine churches if we can have them without incurring debts which there is little prospect of discharging for years to come, or hindering the general work of the church. If we cannot have them on these conditions we are better without them.

A LESSON.

Popular indignation is a fitful, fickle thing,—clamorous, threatening and all but impotent. It is only now and then that it accomplishes anything. Statesmen, who must occasionally render themselves obnoxious to that indefinable thing called public opinion, know this perfectly, and when the storm is rising, calmly wait—saying nothing, doing nothing—until it shall have spent its ineffectual violence. It is no wonder that reformers die of disgust, as most of their biographers pathetically inform us they do.

Who would have thought that the tumult which ensued on the publication of the Taché letters would have ceased so soon? Every Protestant was furious, every decent Catholic was more or less ashamed—(of course we make no reference to *La Minerve* and the like)—everybody was demanding or dreading a revolution. But how ridiculously has the affair fallen through! Possibly some of our readers may already need to be informed what letters we are referring to, as it is so long—positively three weeks!—since they were given to the public, and we have had a great boat-race and a few large fires in the meantime.

While we have no hope of a speedy overthrow of priestly influence in our political high places we think the exposure of Bishop Taché and his doings will yet effect good. It is through little chinks like this that the public get occasional glimpses of the plottings of the Romish priesthood, and learn, often too late for the application of a remedy, the secrets of the concoction of scandalous measures, and the promotion of equally infamous men. These disclosures may seem to lead to no practical result; a momentary tumult may appear to be the only outcome of successive revelations, but each item of evidence is written down, and a time will sooner or later come for summing up. Let Bishop Taché and his friends think beforehand how the public of Canada will look at the aggregate.

If people would only study modern history with any degree of care, even if they consulted Roman Catholic historians, they would see enough to warn them of the danger of allowing priests to interfere in secular matters. Wherever they have been permitted to exercise the slightest influence in affairs they have brought confusion if not ruin. Setting themselves above the law, controlling agents whom they professionally relieve of all personal responsibility and from whom they demand absolute obedience, plying motives which are omnipotent with the enthusiastic and the timid, they wield an influence against which the most judicious and high-minded statesmen have been powerless. What that influence amounts to in this country, with such men at the head of affairs as those now in office, it is appalling to think. We have seen what they dare attempt, and the best thing we can hope is that the publicity which has recently been given to their scheming will

not deter them from some piece of presumption and insolent meddling which will result in their complete and final overthrow. We trust that this loyal hope will not be long deferred."

THE LAITY.

That the laity should have a voice in church matters is now admitted in every Protestant communion, our own having been the last to wake up to the necessity of it. We do not regret the tardiness with which the result has been arrived at in our case, as we can now profit largely by the costly experiments which have been made by other bodies. In Canada, we have not only recognized the principle that the laity should fulfil their share of church work, but have put the principle in practice on a large scale, and with the happiest results. Our laymen do efficient service in departments of labour for which the clergy, as a class, are, by training and habit, totally unqualified. But what has been easily and naturally accomplished here, has yet to be brought about in the mother country, and no one there seems able to advise how it should be done. Those who are most anxious to release the clergy from their unhappy isolation, and to call forth the hitherto latent energies of the laity, are perplexed how to move in that direction, and anxious lest they should go too far or not far enough. We think there is more danger of their proposing an inadequate reform than a dangerously radical one. If the Synods which have been organized in some of the English dioceses are to serve as a panacea for all the evils arising from the exclusion of the laity,—if this doubtful reform is to be the limit of concession, we do not see that much danger is to be apprehended on the one hand, or much benefit to be expected on the other. We are not at all sanguine in regard to this homeopathic treatment of so deep-seated and inveterate a complaint. This is not the sort of help which the working clergy feel they require, nor is it all the assistance the laity may safely be invited to give.

PRECEDENCE.

A correspondent has called our attention to a letter in the *Globe*, the writer of which complains that the name of Archbishop Lynch appears at the head of a number of signatures appended to a circular issued by the Mayor of Ottawa. If our friend expected to astonish us by this new illustration of the high regard in which Roman Catholic dignitaries are held in this country, he has altogether failed. We should have been far more surprised to receive a circular in which precedence was not settled according to this time-honoured rule. But it may not always be so.

A vestry meeting was held in the basement of Trinity Church on Monday evening last to receive the resignation of the Rev. J. P. Dumoulin, assistant minister, the reverend gentleman having accepted a similar charge in connection with the Church of St. James the Apostle, in this city.

On Sunday evening last, the Rev. E. Bickersteth, M.A., son of the late Lord Bishop of Ripon, preached a thoroughly evangelical sermon in Christ Church Cathedral, Montreal. From the words "So shall we ever be with the Lord," the preacher showed in what the happiness of the saved will consist after the resurrection, and the discourse concluded with an earnest and powerful application. The prayers were read by the Rev. Canon Balch, and the most Rev. the Metropolitan pronounced the benediction.

We learn from the *Quebec Chronicle* that the Rev. Mr. Woolryche, of Quebec,

has refused to inter the child of a sergeant in the Engineers, on the ground that its parents belonged to a dissenting denomination. As we have only one side of the story before us we defer commenting on it, in the expectation that the clergyman accused of this most illiberal act will have something to say in explanation or vindication.

IMPORTANT NEWSPAPER CHANGE. — The *Hearth and Home*, a finely illustrated family journal of a high character, hitherto issued by Messrs. PETTENGILL, BATES & CO., has been purchased by Messrs. ORANGE JUDD & CO., of 245 Broadway, New York, the well-known publishers of the *American Agriculturist*. Messrs. S. M. PETTENGILL & CO., whose great Advertising Agency, established in 1849, is one of the largest and most reputable in the world, find that their extensive business requires their exclusive attention, and they therefore transfer *Hearth and Home* to the new Publishers, whose long experience and abundant facilities will enable them not only to maintain the past high character of the paper, but to add materially to its value. The new Publishers also announce a reduction of the terms to \$3 per year. The change will not at all affect the *American Agriculturist*, which will continue to be issued independently as heretofore.—The illustrations and reading matter of the two journals will be entirely different. Either of them will be furnished from now to the end of 1871 (5 months), at the yearly subscription rate, viz.: the *Weekly Hearth and Home*, at \$3; the *Monthly American Agriculturist*, \$1.50; or the two for \$4.

Correspondence.

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

THE PASTORATE.

To the Editor of the Church Observer.

SIR.—In your issue of the 21st inst. appears a communication under the above caption over the signature "Didymus," in which he refers to a growing tendency he thinks in this country, "to make the clergy in all things subordinate to the dictation of the laity, on the ground that as the latter supply the funds for church work they should have complete control," and a little farther down he says "I would say that it seems evident that the Founder of the Church intended that those whom he called to the apostleship, and those whom he should subsequently call to the office of the Christian ministry should be not only teachers but rulers." Now, as a layman, I take exception to the above ideas expressed by "Didymus," because the observations as made are ill-founded unless they are extended and explained. I fail to discover where the Founder of the Church ever intimated that the apostles should be not only teachers but rulers, as "Didymus" would infer, but perhaps he may hold some other Founder of the Church than I do.

The tendency of making the clergy subordinate to the dictation of the laity, on the ground that the latter supply the funds, is really a limited safeguard and judiciously managed or exercised is fraught with incalculable blessings. Besides this, and all the most comprehensive reasons for its advantage, is it not an equitable and most reasonable right that those who pay for an adviser should not only have considerable to say about his engagement and selection, but also about his practices and conduct, while receiving any portion of their (in many cases) hard earned pittance? Then again, the bishop very properly has the actual and final decision in his own hands, as to the appointment of a clergyman after a selection is made by the people. How would "Didymus" like it, if he were forced to submit to the opinions of a Colenso, or a Calvin, or a Roman, with all their peculiar fancies of church government, decorations and practices, if he had no heart in them and no faith there? Should he submit calmly and pay for that which goes against his convictions and conscience? If he had no alternative, methinks he would be forced to adopt one of the "isms," and only that one, that was most congenial to his way of thinking as he comprehends the interpretation of God's Word, otherwise religion would be arbitrary and entirely at the mercy and caprice of the clergy, who, in some cases are, alas, unworthy of the name. Do not for a moment suppose that I admit the broad basis of the latitudinarians of our church, or that each clergyman should be free to have whatever he pleases both in decorations and

doctrines, for I have, and ever shall maintain, while I belong to the Church of England, that there should be perfect uniformity in every church that comes under that name, title or authority—both on the part of the clergy and laity and the doctrines, all being conformable to the thirty-nine articles and the New Testament of our blessed Saviour,—and those who cannot subscribe to these principles and views should, for the sake of Christianity and the peace of conscience, withdraw themselves, and form a more congenial alliance with some other denomination.

It has often occurred to me that if the clergy would attend entirely and exclusively to their legitimate calling, viz., the cure or care of souls, and apply themselves as faithfully as they should do to those labours, they would find even now, as did the first Apostles, that they had no time to devote to the temporalities or secular affairs of the church—hence the reason of their appointing others to look after that branch. Indeed, it would be well if our clergy would imitate more closely the examples of the Apostles pure and simple, and, like them, leave alone pomps, vanities, and gaudiences—then I am sure that the laity would have no cause to exercise any interference whatever.

The growing desire on the part of the clergy for more honour, power, and intermeddling with affairs that are in themselves exhibitions of pride and vain-glory, has very properly caused the laity who are anxious to adhere strictly to the Magna Charta of our church, to arouse themselves to the duty devolving on each sound churchman to oppose these pretensions.

If the clergymen and the organists would be content to attend to their legitimate business, and leave congregations (*unanimously, however*) to ask for alterations where necessary, provided always they are consistent with the Thirty-nine Articles of our church, there would be literally no innovations, no complaints, no sore feelings, and certainly there would be more perfect harmony, remembering always that congregations are made up of many an honest heart, who may not be able or in a position to act in opposition to the introductions when made without their consent or knowledge, but whose feelings should be respected and their opinions courted.

EPISCOPALIAN.
Montreal, September 26th, 1870.

—The London *Tablet* (Roman Catholic organ) is in raptures over the prospect of immense numbers of priests and nuns leaving France for England, in consequence of the war. The *Tablet* say:—A community of the Bon Secours, for tending the sick in their own homes, is daily expected by Canon Oakley, to arrive from their mother-house in Paris. We hear of another, a house of Dominicans, eighteen in number with twenty-five girls driven from Versailles and now waiting penniless at Boulogne; because from Boulougne may be described the white cliffs of Albion, *perfidie* no longer in their eyes, but friendly, hospitable, and sisterly, waiting their advent with sympathy and eagerness. It is to be hoped that we shall see the importance of this movement, to ourselves as well as to them. We need them, far more than they need our mere material shelter and dole of daily bread. In a word, we wait to be thus invaded, and shall bless the invaders when they appear.

—The "Thieves' Supper" work in London is meeting with great success. Edward Wright reports to the *Christian*: "I am happy to say that several poor men and women have been brought to know the pardon of their sins, through attending the 'soup suppers.' My efforts to obtain employment for them have been responded to by several Christians, who have found them work. The gratitude of these poor outcasts is very encouraging; indeed, their actions speak louder than words. Two of these men returned out of their fortnight's wages twenty-eight shillings toward the support of their unemployed companions. Some of our men get their living in the streets, and, if the markets are good, can earn a week's wages in a few days. They, therefore have lots of spare time, which might be used for the glory of God, in carrying Bibles, Testaments, and good books through the most neglected parts of London. For this purpose I have built a 'costermonger's barrow,' on the top of which is fitted a perpendicular glass frame, to contain the books. It is so constructed that the frame and stock can be shifted in five minutes, and the barrow used for 'costermongering.'

Notes on the Collects.

(Written for the CHURCH OBSERVER.)

FIFTEENTH SUNDAY AFTER TRINITY.

Keep, we beseech Thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

Prayer implies dependence on the Being whom we supplicate. Our prayers are more or less fervent and effectual according to our realization of our Divine Teacher's words, "Without me ye can do nothing." The most ornate and exhaustive litany which human lips can offer is not prayer when the sense of helplessness is wanting in the apparent suppliant. On the other hand, a devotional address, however rude, trite, and disjointed, is true prayer when it springs from a conviction that all the soul needs is to be found in God. Since dependence is thus involved in the act and attitude of prayer, it is natural for the suppliant to make specific mention of it.

Our liturgy is from beginning to end an acknowledgment of man's dependence on the Father of Lights "for every good gift and every perfect gift." At the same time it abounds with express and formal statements of this fundamental truth. In almost every one of those brief but matchless prayers which we call collects, the fact is stated in one or more of its innumerable aspects. In using the collect for the Fifteenth Sunday after Trinity, we own our frailty, the certainty of our lapsing into sin and misery if we be not divinely upheld, the necessity of the grace of God to the slightest advance in the path of life, and the Church's need as well as the need of the individual Christian, of the supporting, restraining hand of God.

"Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy." This is an aspect of human dependence on God, of which we specially need reminding. We are apt to forget that the Church has her experience as well as the Christian, and that the needs, difficulties, dangers, sins, deliverances and triumphs which form the experience of the one are identical with those of which the experience of the other consists. The Church, as a whole, is liable to temptation, may backslide through worldliness, may have the animating influence of the Spirit's presence withdrawn, may be "rebuked and chastened," may enjoy the return of forfeited blessings, may stand fast in the Lord and be strong. Her divine institution gives her no immunity from the vicissitudes to which we individually are exposed. There is, therefore, as much need for the Church to acknowledge her dependence on God who has established her, as for any member to own his dependence on God who has created and saved him. At the present time this truth is one of inestimable value. We are in danger of regarding the Church as an inanimate thing which the wit of man has devised, which circumstances may modify to any extent, and which human power can destroy.

Forgetting that the Church is God's creation, an organization living, moving, and having her being in Him, we harass and distress ourselves about disestablishment and the like, and look for parliamentary interference and judicial decisions as if they could vitally affect her as they do institutions of human foundation. This is an unworthy view of the Church's constitution and position. The words of the collect rebuke our entertaining it. The Church is kept—not by Acts of Parliament or large bequests—but by "perpetual mercy," just as the Christian is; and so long as that mercy rests on them, so long as Divine life pervades them, no unfriendly influence from without can hurtfully affect either of them.

Viewing the Church in this light we

see what large opportunities the lowliest member has of serving her. He may not be allowed to enter the pulpit, and might be worse than useless if he were there; he may be confined to his chamber through dreary years of pain; he may be so sorely pinched by want as to be unable to give as much as the poor widow did, but the Church needs prayers and he can pray. She has one treasury which can never be too full for her well-being, and it is a treasury in which the godly pauper can deposit as much as the Christian with princely means.

SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. Amen.

The same truth underlies this collect,—namely, the dependence of the Church upon God. In this, however, we make mention of that in which the danger which is deprecated, and against which Divine protection is sought, consists: "Cleanse and defend Thy Church." Here we have a further illustration of the identity of the experience of Christ's body and its members. Impurity is the thing most hurtful to either. A pure Church is safe, however poor, despised, or persecuted. Blundering legislation, malicious interference, loss of worldly prestige and external pomp—the Church can endure all these, and may flourish in spite of them. But she cannot be impure and prosperous. Unsoundness of doctrine and laxity of life are what she has really to fear. They bring destruction or, at least, sore chastisement upon her.

In Villaro, in Spain, a priest raised a party, arming them with rifles and furnishing them with the white flat caps distinctive of the Carlists. Before taking the field he made a furious appeal to the fanaticism of his followers, telling them that the land was again becoming infested with "Jews," who had come to preach Protestantism and give Bibles, in order to destroy the true religion, and that it was necessary that every man should be prepared to lay down his life if need be for the triumph of Carlos VII., the only protector of the true religion.

According to a Berlin telegram, the German University Professors of Roman Catholic theology assembled at Nuremberg, and petitioned the German Bishops to cause an Ecumenical Council to meet out of Italy in order to revise the unlawful proceedings of the Vatican Council. The Cologne Gazette contains the following items:—A telegram from Munich states that Dr Förster, Prince Archbishop of Breslau, has already apprised the Pope of his resignation of his office. Bishop Hefele, of Rottenburg, is firmly resolved not to accept the new dogma, and his chapter, as also the Theological Faculty of Tubingen, unanimously concur with him. The meeting of Roman theological professors at Nuremberg resolved on issuing a decided protest against the dogma, and is prepared for the utmost consequences of such a step.

A CURIOSITY.—Lieut. Quayle, of England, has brought home with him some trophies from the Abyssinian expedition. They consist of a "praying stick," a rather singular looking instrument to European eyes. It is of polished wood, apparently cedar, and intended to fit on the chins of natives when engaged in their devotions. The second is a curiously wrought spear head of brass, and evidently of ancient date; the third is an ancient sceptre, and is also of brass. Upon one side is carved a rude representation of the crucifixion, and on the reverse is that of the crowning with thorns. This is among the most singular of the Abyssinian trophies, and bears out the theory that at some time the Abyssinians must have been partially Christianized. The last of Lieut. Quayle's trophies is a piece of the buckle of the belt of Theodore, taken off the body of the dead King by the young officer. It is of silver, and so thin as to be almost transparent.—*Manx Sun.*

THE ATHANASIAN CREED.

The following letter, written by the Rev. Henry Thompson, appears in the *Guardian*:

SIR,—I have been a frequent reader of the *Guardian* for the last twenty years, and all but a constant reader for the last sixteen; yet I have never troubled you a correspondent but once, and that only as the translator of certain hendecasyllables, on which occasion you kindly gave me room. But, seeing that when once a subject has been started in your columns the game is pursued with a keenness and tenacity which might draw iron tears down the cheek of Mr. Anthony Trollope, I am in hope that you will let me join the hunt. Some years ago I published a book, which I will not here name, lest you should charge this letter as an advertisement, or, if not quite that, lest your readers should so regard it. In that book I have given Scripture proof of every article of the Athanasian Creed. May I ask you to reprint the references? For brevity, I do not quote texts respecting the Father, since I believe no one will be found to deny to Him everything that the Creed asserts.

1. *The cautionary clauses.*—St. Mark xvi. 15, 16. I believe the genuineness of this text. If any choose to question it, I refer such to Gal. 8, 9; 1 St. Peter ii. 1; 2 Tim. ii. 3; 1 St. John v. 12; St. John iii. 36; Rom. vii. 9; Col. ii. 8, 9. See Wheatley, iii. 15.

2. *The Son is uncreated.*—St. John i. 3, xvii. 5; Col. i. 15-17; begotten before all creation. Heb. i. 10. *The Holy Ghost.*—Gen. i. 2; Job xxxiii. 4.

3. *The Son is incomprehensible.*—St. Matt. xviii. 20; St. John iii. 13; Eph. i. 23. *The Holy Ghost.*—Ps. cxxxix. 7.

4. *The Son is eternal.*—St. John viii. 58; Rev. i. 8, 11; Heb. i. 12; xiii. 8; Isa. ix. 6. *The Holy Ghost.*—Heb. ix. 14.

5. *Not three eternals, but one.*—1 Tim. i. 17.

6. *Not three incomprehensibles, or uncreated, but one.*—1 Kings xix. 15-19.

7. *The Son is almighty.*—Rev. i. 8, 11; Phil. iv. 13. *The attributes of Omnipotence are ascribed to the Holy Ghost.*—Gen. i. 2; Job xxxiii. 4; Ps. cxxxiii. 6; 1 Cor. ii. 10, 11; 1 St. Peter iii. 18; St. Matt. xii. 23; 1 St. Peter i. 11, 12; 2 St. Peter i. 21; 1 Cor. ii. 13.

8. *Not three almighty, but one.*—Ps. lxxvii. 18.

9. *The Son is God.*—Isa. ix. 6; St. John i. 1, xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Titus ii. 13; Heb. i. 8; 2 St. Peter i. 1. *The Holy Ghost.*—Acts v. 3, 4.

10. *Not three Gods, but one.*—Isa. xliv. 6, 8, xlv. 5; Gal. iii. 20.

11. *The Son is Lord.* It is His peculiar style, *The Holy Ghost.*—2 Cor. iii. 17, 18; Heb. x. 15, 16.

12. *Not three Lords, but one.*—Deut. vi. 4; St. Mark xii. 29.

13. *The Son is of the Father alone; not made, nor created (this has been shown 2), but begotten.*—Ps. ii. 7; St. John i. 14, 18, iii. 16, 18.

14. *The Holy Ghost is of the Father and the Son; not made, nor created (2), nor begotten (He is never styled so), but proceeding.*—St. John xv. 26; Gal. iv. 6; Rom. iii. 9; 1 St. Peter i. 11.

15. *One Father, one Son, one Holy Ghost, not three.*—1 Cor. viii. 6; Eph. iv. 4-6.

16. *No Person before or after other; none greater or less than another.*—St. John v. 18, 23; x. 33; Phil. ii. 6. The Father is placed first, St. Matt. xxviii. 19. The Son, 2 Cor. xiii. 14. The Holy Ghost, 1 Cor. xii. 4-6.

17. *Christ was God and Man.*—(God, 9.)—Man, St. John i. 14; Phil. ii. 7; 1 Tim. iii. 16; Heb. ii. 14, 17; and, so far inferior to the Father, St. John xiv. 28.

18. *Not two, but one Christ.*—Eph. iv. 5; 1 Tim. ii. 5.

19. *Not by conversion of the Godhead into flesh: but by taking of the manhood into God: not by confusion of substance, but by unity of person.* Phil. ii. 7; Col. ii. 9.

Now, Sir, why am I to give up this Creed, to which I have willingly and *ex animo* subscribed? Let those who find it a burden depart and not expel those who do not, or require them to surrender what Holy Scripture demonstrates to be true.

RESTORATION OF CHURCHES.

"Protestant Architect" writes to the *Builder* as follows:—"Will you allow me to echo the sentiments expressed by Mr. Donaldson in his letter in a recent number of your journal; also to thank Mr. Sharpe for the pungent and eloquent words in which he has echoed the thoughts of many minds in reference to the (so called) decoration of the church of St. Cross. I visited it with some friends two years since, and we all felt the same indignation at the theory that such fantastic tricks should have been allowed in that grand old pile. These things will continue and increase, unless architects emancipate themselves from the influence of that sacerdotal section which, having clothed itself in gorgeous vestments, would bring the fabric of the church into harmony with its own hues. They follow Rome, and Rome delights in tinsel and tawdry finery. I have lately visited Rome and the principal Italian cities, and have grieved over the splendid churches hung with tawdry drapery, not

excepting St. Peter's itself, which, on St. Peter's day, also rejoiced in the bronze figure of that much-abused Apostle clothed in full pontifical—doubtless a matchless specimen of ecclesiastical millinery. Truly there is but a step from the sublime to the ridiculous; but, as I looked up to the grand dome, and then down to this grotesque figure of the first of the Popes, and the rock on which the Romish Church is said to be built, I thought I had never seen the descent more abrupt. The renovated St. Paul's may exhibit a pure art in alliance with a pure faith. It may afford a grand illustration of the truths of our sublime religion, but it may also sink into a feeble imitation of the Romish 'Chambers of Imagery.' From this may Heaven, and the common sense and good taste of the artist and laity of England, defend us."

it worth while. The memorialists would appear and the people would be instructed. And at the same time no one would be committed to any irrevocable step, and no political passions or interests would be intruded into the question.

A FRIEND IN NEED.—Dr. Wistar's *Balsam of Wild Cherry* is a friend in *deed*. Who has not found it such in curing all diseases of the lungs and throat, coughs, colds, and pulmonary affections, and "last, not least," Consumption? The sick are assured that the high standard of excellence on which the popularity of this preparation is based, will always be maintained by the proprietors.

Commercial.

STOCK AND SHARE LIST.

BANKS.	Am't of Shares.	Paid up.	Dividend last 6 m'e.	Closing Price.
Bank of Montreal.	\$200	All.	6 p.c.	200 ^{1/2} a 201 ^{1/2}
Bank of B. N. A.	250 std.	3 p.c.	82 ^{1/2} a 107	
Can. Bank.	100 std.	3 p.c.	100 ^{1/2} a 106	
Banque du Peuple	50 std.	4 p.c.	102 ^{1/2} a 105	
Molsons Bank	50 std.	4 p.c.	102 ^{1/2} a 105	
Ontario Bank	40 std.	4 p.c.	103 ^{1/2} a 106	
Bank of Toronto	100 std.	4 p.c.	102 ^{1/2} a 105	
Quebec Bank	100 std.	3 ^{1/2} p.c.	103 a 109	
Banque Nationale	50 std.	4 p.c.	103 a 109	
Banque J. Cartier	50 std.	4 p.c.	113 a 114	
E. Township Bank	50 std.	4 p.c.	106 a 106	
Merch. B'k of Canada	100 std.	4 p.c.	116 ^{1/2} a 116 ^{1/2}	
Union Bank	100 std.	4 p.c.	106 ^{1/2} a 107	
Mechanics' Bank	50 std.	4 p.c.	89 a 90	
Royal Canadian B'k.	90 std.	None.	67 ^{1/2} a 70	
Can. B'k of Commerce	50 std.	4 p.c.	121 a 122	

Vagaries.

CHURCH TAILORING.—The sacred congregation of rites forbids any one, whether priest or layman, to wear a biretta in procession inside the church except those who are vested in chasuble, dalmatic, tunicle, or cope. The rest should hold their birettas "below the breast with both hands," wearing them only if the procession goes out of doors; of course they are also to be worn when sitting in choir. My authority is a book entitled *Ceremonial selon le Rit Romain* by Pere le Vavasseur, which has, printed at the commencement, the approbation of twelve Archbishops and Bishops of France.

A THOROUGH-GOING "CATHOLIC" PROTESTANT.—"I am not a Dissenter," says "A Layman," in the *Church Review*—I hate, loathe, and abhor from my inmost soul the name, title, and every association connected with the term Non-conformist; I disbelieve in their ministers, and hold their "superior" to be—well, what they believe it to be. I am a child of the Church in this land, I attend her daily offices, and am fed at her altars. Woe is me if I do not honour her priesthood, her sacraments, or her mission; but in acknowledging the Apostleship I do not strip myself, but another garment is added to me. Amidst the jargon and confusion of Christendom it is my consolation to know where Catholic worship is offered, and where the Catholic faith is proclaimed.

OBEY THEM THAT HAVE THE RULE OVER YOU.—A writer in the *Church Herald* falls foul of the Bishops in this wise:—The first move to be taken is to tell the Bishops distinctly in what relation they stand to us at the present moment. The Bishops of the Church of England, with few exceptions, have now for a long time past refused reverently to obey the Universal Church; they have not followed with a glad mind the godly admonitions of the Universal Church, from which their authority over souls should have been derived; neither have the said Bishops submitted themselves to the godly judgments of the Ecumenical Council of Nice, but have deliberately broken through the same in order to consecrate Bishop Temple according to the tenor of an Act of Parliament—the godly judgment of the Church that a man who renounces his baptism by denying the Lord's Godhead is unworthy of communion; to this judgment, if the Bishops submit with a glad mind, they have not made the fact apparent to us as we expect they should if they require our obedience. The English Bishops enter on their appointments by patronage, and according to the godly admonitions and judgments of the whole church for the first thousand years Bishops so appointed have no charge or government over souls committed to them by the church. And this prohibition against such Bishops is declared by the Universal Church, to be 'the will of our Lord Jesus Christ.' Nevertheless, we do for the present use their ministrations, for lack of better, as we are allowed by the charity of the canons of the church, so long as the present necessity continues. But in so doing we by no means acknowledge that the said Bishops have charge or government over us; and it is our bounden duty to the Church to bestir ourselves to obtain Bishops who may canonically have charge and government over us committed to them. Suppose a notice of this kind to be sent privately to every Bishop and his officers, it would be a charitable proceeding! The Bishops would be told plainly what we think, and would have an opportunity of explaining themselves if they should think

MINES, &c.	Closing Price.
Montreal Consols.	0 \$15.10
Canada Mining Co.	4 90 p.c.
Huron Mining Co.	4 12cts. 20 p.c.
Lake Huron S. & G.	5 10cts.
Quebec and Lake S.	8 10cts.
Montreal Tel. Co.	40 All. 5 ^{1/2} p.c.
Peoples do do.	100 do. 5 p.c.
Montreal Gas Co.	40 do. 4 p.c.
Montreal City P. R.	50 do. 6 p.c.
Richellen Co.	100 do. 5 p.c.
Can. Navigation Co.	100 do. 5-12 m.
Mont. Elevating Co.	100 do. 5 12 m.
Montreal P. B. Soc'y	50 do. 4 p.c.
Canada P. B. Society	50 do. 5 p.c.
Canada Roll'g St'k Co	100 do.

BONDS.	Closing Price.
Government 5 per cents, stg.	90 ^{1/2} a 97 ^{1/2}
Government 5 per cent, cy.	95 ^{1/2} a 100
Government 6 per cent, cy.	100 ^{1/2} a 106
Dominion 6 per cent stock	108 ^{1/2} a 106
Montreal Water Works 6 per cents, due 1885.	100 a 100 ^{1/2}
Montreal Corporation Bonds, 6 per cents.	100 a 100 ^{1/2}
Corporation 7 per cent stock.	114 a 116
Montreal Harbor Bonds 6 ^{1/2} per cents, due 1888.	104 a 105
Quebec City 6 per cents.	85 a 90
Kingston City Bonds, 6 per cent, 1880.	90 a 92
Ottawa City Bonds, 6 per cents, 1880.	92 ^{1/2} a 95
Champlain R. E., 6 per cents.	95 a 97
County Debentures	88 a 90

EXCHANGE.	Closing Price.
</tbl

SEPTEMBER 28, 1870.

CHURCH OBSERVER.

7

WHAT OTHERS PROFESS,
WE DO!

THE GROCERS' HALL,
914 ST. CATHERINE STREET,
43, 45 AND 47 UNIVERSITY STREET,
CHEAPNESS, QUALITY AND DISPATCH.
One Trial is all we ask.

INDIA WAREHOUSE.

CHARLES REAY,

Family Grocer & Wine Merchant
46 BEAVER HALL,
Corner of Dorchester Street,
MONTREAL.

A. J. PELL,
GALLERY OF ART,

345 NOTRE-DAME STREET, MONTREAL.

Silvered Plate-Glass, and manufacturer of Mirrors,
Picture Frames, Gilt Mouldings, &c.

OLD FRAMES RE-GILT.

Picture Gallery always open Free to the Public.

BY SPECIAL APPOINTMENT.



TAILOR
TO
H. R. H. PRINCE ARTHUR.

JOHN WHITTAKER,
350 NOTRE DAME STREET,
MONTREAL.

MACMASTER & LOGAN,
WATCHMAKERS & JEWELLERS
No. 363 NOTRE DAME STREET,
MONTREAL.

Particular attention paid to repairing of
Watches, Clocks and Jewelry.

FINE JEWELRY MANUFACTURED.

A large Stock of "Russell Watches"
always on hand.

P. R. MACLAGAN, ORGANIST,
CHRIST CHURCH CATHEDRAL.

Is prepared to give INSTRUCTIONS on the
ORGAN, PIANOFORTE, and in SINGING.

TERMS, etc., can be ascertained at his resi-
dence, No. 4 PHILLIPS SQUARE.

Montreal, June 1st, 1870.

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

JOSEPH GOULD,
(Successor to GOULD & HILL)
Importer of
PIANOFORTES & CABINET ORGANS
115 ST. JAMES STREET,
MONTREAL.

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

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

JAMES LINTON. WILLIAM COOPER.

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

G. R. W. KITSON, B.C.L.,
NOTARY PUBLIC,
44 LITTLE ST. JAMES STREET, MONTREAL.

BOARDING & DAY SCHOOL.

In addition to their DAY SCHOOL, the
MISSSES FORNERET will receive into their
family a LIMITED NUMBER of YOUNG
LADIES for BOARD and EDUCATION, on
the 1st of SEPTEMBER, when the FALL
TERM of their School will commence.

The Misses Forneret will be at home from
Two o'clock to Five P.M. every day from the
15th of August until the 15th of September,
to receive applications on School business.

For further particulars, apply for Circulars
at Messrs. Dawson & Bros.; or at the School,
144 St. Denis Street.

Montreal, Aug. 1, 1870. 30-6w

LADIES' COLLEGE,
LONDON, ONT.

The HELMUTH LADIES' COLLEGE, inaugu-
rated by H. R. H. PRINCE ARTHUR.

PRESIDENT:

The Very Revd. I. HELMUTH, D.D., Dean of
Huron, and Rector of St. Paul's Cathedral.

LADY PRINCIPAL:

Mrs. MILLS, late Lady Principal of Queen's
College, London, England, assisted by

a large and able staff of experienced
EUROPEAN TEACHERS.

French is the language spoken in the College.

COURSE OF INSTRUCTION.

MODERN LANGUAGES.—English in all its branches,
Natural Philosophy, and other branches of
science and art: Drawing, Painting, Music,
Vocal and Instrumental—Calisthenics, Needle
Work, Domestic Economy, etc., etc.

Next term commences on Twenty-sixth of
April.

APPLICATION

for Admission and for all other particulars to be
made to the Lady Principal, or to Major Evans,
Helmuth Ladies' College, London, Ont.

20th April, 1870.

THE GENERAL THEOLOGICAL
SEMINARY

OF THE

PROTESTANT EPISCOPAL CHURCH.

Will re-open on the first Monday in October
next, when candidates for admission will pre-
sent themselves for examination. The qualifi-
cations for entrance "required by the Statutes
of the Seminary, Chap. VII, Sec. 1," are as
follows:—

"Sec. 1. Every person producing to the
Faculty satisfactory evidence of his having
been admitted a candidate for Holy Orders,
with full qualifications, according to the Canons
of the Protestant Episcopal Church in the
United States, shall be received as a Student
in the Seminary. All others may be admitted
who shall produce satisfactory evidence of reli-
gious and moral character, of classical and
scientific attainments, of attachment to the
Protestant Episcopal Church, and, in general,
of such dispositions and habits as may render
them apt and meet to exercise the ministry.
All candidates for admission into the Seminary
shall be required to stand a satisfactory exami-
nation on the primary elements of the Hebrew
tongue, on the Greek Grammar, and on the
Gospels and the Acts of the Apostles in the
original, with a view to ascertain their fitness
to pursue a critical and exegetical course of
study in the New Testament. And the said
candidate shall also sustain an examination
upon the rules and principles of English com-
position, and present a specimen of their pro-
ficiency in that department.

JOHN M. FORBES, D.D., DEAN.

New York, Aug. 25, 1870.

HIGHER EDUCATION.

HELLMUTH COLLEGE

Board and Tuition per annum, \$226.

HELLMUTH LADIES' COLLEGE,

(Inaugurated by H.R.H. Prince Arthur).

Board and Tuition per annum, \$236.

President:

The Very Rev. I. HELMUTH, D.D., Dean of
Huron.

For particulars apply to Major Evans,
London, Canada West.

COMMERCIAL UNION
INSURANCE COMPANY.

CHIEF OFFICES:

19 & 20 CORNHILL, LONDON, ENGLAND; and
385 & 387 ST. PAUL STREET, MONTREAL, CANADA.

CAPITAL, \$2,500,000 Sterling.

FIRE DEPARTMENT.

PERFECT SECURITY guaranteed by large Sub-
scribed Capital and Invested Funds.

MODERATE RATES of Premium on an equitable
system of assessment.

PROMPT SETTLEMENT OF CLAIMS.—The Directors
and General Agents, being gentlemen largely en-
gaged in commerce, will take a liberal and
business-like view of all questions coming before
them.

LIFE DEPARTMENT.

The LIFE FUNDS are entirely separate, and are
in the names of special Trustees.

ECONOMY OF MANAGEMENT guaranteed by a
clause in the Deed of Association.

EIGHTY PER CENT. OF PROFITS divided among
participating Policy-holders.

BONUS declared to 1867 averaged £2 2s. per
cent, equalling a cash return of about every
THIRD year's Premium.

MORLAND, WATSON & CO.,
General Agents for Canada.

FRED. COLE, Secretary.

GRAND TRUNK RAILWAY
COMPANY OF CANADA.

1870. Summer Arrangements. 1870.

Trains now leave Bonaventure Station as
follows:—

GOING WEST.

Day Express for Ogdensburg, Ottawa,
Brockville, Kingston, Belleville,
Toronto, Guelph, London, Brant-
ford, Goderich, Buffalo, Detroit,
Chicago, and all other points West,
at.....

8.30 A.M.

Night do do..... 7.30 P.M.

Accommodation Train for Cornwall
and Intermediate Stations, at..... 4.00 P.M.

Accommodation Train for Kingston
and Intermediate Stations, at..... 7.30 A.M.

Trains for Lachine at 6.00 A.M., 7.00 A.M., 9.15
A.M., 12.00 noon, 1.30 P.M., 4.00 P.M., 5.30
P.M., and 6.30 P.M.

The 1.30 P.M. Train runs through to Province
Line.

GOING SOUTH AND EAST.

Accommodation Train for Island
Pond and Intermediate Stations,
at.....

7.00 A.M.

Express for Boston at..... 8.40 A.M.

Express for New York and Boston, via
Vermont Central, at..... 3.45 P.M.

Express for New York and Boston,
via Plattsburgh, Lake Champlain,
Burlington and Rutland, at..... 6.00 A.M.

Do do do..... 4.00 P.M.

Express for Island Pond, at..... 2.00 P.M.

Night Express for Quebec, Island
Pond, Gorham and Portland, stop-
ping between Montreal and Island
Pond at St. Hilaire, St. Hyacinthe,
Aston, Richmond, Sherbrooke,
Waterville & Coaticook only, at..... 10.10 P.M.

Sleeping Cars on all Night Trains. Baggage
checked through.

The Steamers "Chase" and "Carlotta"
leave Portland every Wednesday and Saturday
afternoon, for Halifax, N. S., respectively at
4.00 P.M.

The International Company's steamers, run-
ning in connection with the Grand Trunk Rail-
way, leave Portland every Monday and Thurs-
day, at 6.00 P.M., for St. John's N.B., &c., &c.

Tickets issued through at the Company's
principal stations.

For further information, and time of arrival
and departure of all trains at terminal and way
stations, apply at the Ticket Offices.

C. J. BRYDGES,

Managing Director

Montreal, 9th May, 1870.

THE OTTAWA RIVER NA-
VIGATION COMPANY'S

MAIL STEAMERS, 1870.

MONTRÉAL TO OTTAWA CITY DAILY,
Sundays excepted, stopping at

ST. ANNS, OKA, OMO, HUDSON, POINT
AUX ANGLAIS, RIGAUD, CARILLON,
POINT FORTUNE, GREENVILLE, L'OR-
IGNAL, MAJORS, PAPINEAUVILLE,
BROWNS, THURSO AND BUCKINGHAM.

The splendid fast sailing Steamers

PRINCE OF WALES,

CAPT. H. W. SHEPHERD.

QUEEN VICTORIA,

CAPT. A. BOWIE.

A Train leaves the Bonaventure Street Depot
every morning (Sundays excepted) at SEVEN
o'clock, to connect at Lachine with the Steamer
PRINCE OF WALES (breakfast) for Carillon, passing
through Lake St. Louis, St. Ann's Rapids, and
Lake of Two Mountains, from Carillon by Rail-
road to Grenville, join the Steamer QUEEN
VICTORIA (dinner) for Ottawa City.

DOWNTOWN — The Steamer QUEEN VICTORIA
leaves Ottawa City at SEVEN a.m., passengers
arriving at Montreal at 5.30 p.m.

The comfort and economy of this line is un-
surpassed, while the route passes through one of
the most picturesque districts in Canada, and is
the most fashionable for Tourists.

Parties desirous of a pleasant trip can obtain
Return Tickets from Montreal to Carillon, valid
for one day, at single fares. Passengers to the
celebrated Caledonia Springs will be landed at
L'Original.

PARCEL EXPRESS daily from the Office to
Ottawa and intermediate landings. Single,
Return and Excursion Tickets to Ottawa and
intermediate landings may be obtained at the
Office, 10 Bonaventure Street, or on board the
Steamer. Single and Return Tickets to Ottawa
can also be obtained at the Bonaventure Depot.

Market Steamer DAGMAR Captain McGOWAN,
Upwards—leaves Canal Basin on Wednesdays
and Saturdays, at SIX a.m. Downwards—leaves
Carillon Mondays and Thursdays at SIX a.m.

R. W. SHEPHERD.

May 14.

IMPERIAL FIRE INSURANCE
COMPANY OF LONDON.

No 1 OLD BROAD STREET, AND 16 PALL MALL

Established 1803.

CAPITAL AND INVESTED FUNDS:

£1,965,000 Stg.

Canada General Agency.

RINTOUL BROS.

24 St. Sacrement Street.

BRANCH AGENCIES THROUGHOUT CANADA.

LIFE ASSOCIATION OF
SCOTLAND.

Capital, \$1,946,668.00

