

Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

THE MORNING STAR.

In my dream—in a horrible pit I lay,
Mid doleful darkness and miry clay,
My fate bemoaning, when lo! afar,
O'erhead, I spied a lonely star.
Gazing thereon, I soon forgot
Myself and all my wretched state,
Its beauty so engrossed my soul;
And it seemed, by some starry-strange control,
Ere long, that I was upwards drawn,—
Upwards, though severing gulfs did yawn,
Till the pit and the darkness were left afar,
And I felt myself mounting towards the star,
While its rays their soft effulgence wove
Around me, and a voice of love
Said, "Fear not, O! rescued one—with me
For evermore shall thy dwelling be."
Now, a stranger here I have since become,
For over the clouds are my heart and my home.

When sorrows of life are sent to me,—
When smitten I lie 'neath adversity,—
And plans are crossed, and hopes o'erthrown,
And I weep for those who to dust have gone;
And for others, for whom doth estrangement
Crave
A sadder memory than the grave.
The storms soon pass—I heed not the jar,—
My dwelling is with the Morning Star!

When clouds are wrapped about my head,
And I hear in the darkness voices dread,—
Voices that tempt to doubt and sin,
And my Father's ear I may not win,
And faith's sweet comforts disappear,—
The morning comes, and all is clear;
The storms soon pass—I heed not the jar,—
My dwelling is with the Morning Star.

And when for me that bolt is hurled,
As for all who live godly in the world,—
When calumny blights my fair, good name,
And friends stand aloof from my stigma of
blame—
And they of my household my foemen be—
Because that they know not my Lord nor me;
The storms soon pass—I heed not the jar,—
My dwelling is with the Morning Star.

Or, alas! if, through rashness or blindness, I
swerve
From the royal path that hath never a curve,
I know that repentance, self-humbling and fears
Shall follow, and long days of darkness and
tears,—
As low I shall lie 'neath the rod, self-abhorred,
Yet weeping, meanwhile, at the feet of my Lord;
But the storms soon pass—I heed not the jar,—
My dwelling is with the Morning Star.

And when grief and temptation and errors are
past,
My Father's allotments I'll bless at the last,
For all on my way are bringing me home,
And numbered with those that have overcome.
By the blood of the Lamb, in my lot I shall
stand,
In the end of the days, in the Promised Land,
When the storms are passed, and ceased the war,
And the Bride is come to the Morning Star.

H. B. M.

Hamilton, May, 1870.

Family Circle

HOW JOHN BERRIDGE DISCOVERED HIS GRAND MISTAKE.

A NARRATIVE FURNISHED BY HIMSELF.

(Concluded.)

If therefore, I am once under the curse of God, for having broken God's laws, I can never after do anything of myself to deliver me from this curse. I may then cry out, "O wretched man that I am! who shall deliver me from this body of sin and death?" and find none able to deliver but Jesus Christ. (Rom. vii. 23—25.) So that if I am once a sinner, nothing but the blood of Christ can cleanse me from sin. All my hopes are then in him, and I must fly to him, the only hope set before me. In this manner, dear sir, I preached, and do preach to my flock, labouring to beat down self-righteousness, labouring to show them that they were all in a lost and perishing state, and that nothing could recover them out of this state, and make them children of God, but faith in the Lord Jesus Christ. And now see the consequence. This was strange doctrine to my hearers. They were surprised, alarmed, and vexed. The old man, the carnal nature, was stirred up, and vailed, and opposed the truth. However, the minds of most were seized with some convictions, and the hearts of some were truly broken for sin; so that they came to me, as those mentioned in

the Acts, thoroughly pricked to the heart, and crying out, with strong and bitter cries, "What must I do to be saved?" I then laid the promises before them, and told them, if they found themselves under the curse, Christ was ready to deliver them from it. If they were really weary and heavy laden, Christ would give them rest. If their hearts were broken for sin, and they would look up unto Christ, he would heal them. I exhorted them also to thank God for these convictions, assuring them it was a token for good to their souls; for God must first smite the heart before he can heal it (Isa. xix. 2.) I generally found that they received comfort from the promises, and though they complained much of the burden of sin, and of an evil heart of unbelief, yet they always went away refreshed and comforted. Many have come to me in this manner, and more are continually coming; and though some fall off from their first convictions, yet others cleave steadfastly unto the Lord. They begin to rejoice in him, and to love him; they love his word, and meditate much on it; they exercise themselves in prayer, and adorn their profession by a suitable life and conversation.

And now let me make one reflection. I preached up sanctification very earnestly for six years, in a former parish, and never brought one soul to Christ. I did the same at this parish for two years, without any success at all; but as soon as ever I preached Jesus Christ, and faith in his blood, then believers were added to the church continually—then people flocked from all parts to hear the glorious sound of the Gospel, some coming six miles, others eight, and others ten, and that constantly.

Let me now apply myself to your own heart, and may God dispose you to receive my words in the spirit of meekness. Indeed, dear sir, I love and respect you, else I would not have written to you so freely. Are you, then, in the same error that I was in, for nearly forty years, viz, that you must be saved partly by faith and partly by works? And have you constantly preached this doctrine? Then you may be certainly assured of these two things: first, that you never yet brought one soul to Christ by your ministry; and secondly, that you are not yet in the way to salvation yourself. Oh! be not displeased with me for telling you the truth.

But you will say, perhaps, that you have not only been sincere, but ever zealous in preaching the word of God. So was I; but there is a zeal which is not according to knowledge, and that zeal I had, though I knew it not. You may say further that you have read and prayed much. So have I; but still I knew nothing as I ought to know, until God was pleased to show me that I was blind, and then I cried heartily to Him for light and direction, and he opened my eyes. (John ix. 39.) . . . Dear sir, will you attend to the following advice? It is a very safe advice, be the state of your soul what it may—pray to God to lead you into the knowledge of the truth as it is in Jesus. Beseech God to keep you in the truth, if you have received it; or if you are in error, to reveal it unto you. If you will do this heartily and constantly, God will not suffer you to abide long in the darkness—if, indeed, you are in darkness. (Jas. v. 1.) I now proceed to give you some further account of myself and of the impediments which kept me from the truth. When I first came to the University, I applied myself diligently to my studies, thinking human learning to be a necessary qualification for a divine, and that no one ought to preach unless he had taken a degree in the University. Accordingly, I studied the classics, mathematics,

philosophy, logic, metaphysics, and the works of our most eminent divines; and this I did for twenty years, and all the while was departing more and more from the truth, as it is in Jesus, and hoping to receive that light and instruction from human wisdom which could only be had from the word of God.

During this time, I was thought of as a Methodist by some people, only because I was a little more grave, and took more pains in my ministry than some of my brethren; but in truth I was no Methodist at all, for I had no acquaintance with them, and could not abide their fundamental doctrine of justification by faith, and thought it a presumption in any to preach unless he had taken holy orders. But when God pleased to open mine eyes about half a year ago, He showed and taught me otherwise. Now I saw that nothing had kept me so much from the truth as a desire for human wisdom—now I perceived it was difficult for a wise or a learned man to be saved—as it was for a rich man or a nobleman. (1. Cor. i. 26.) I saw that God chose the foolish things of this world to confound the wise, and plain reasons. 1st. That no flesh glory in his presence. (1 Cor. i. 31.) 2dly. That faith did not stand in not produced by the wisdom of men, but stood in the power of God. (1 Cor. i. 24.)

Now I discovered that no one could understand the word of God but by the Spirit of God. (1 Cor. ii. 12.) I saw that every believer was anointed with the Holy Spirit, and thereby led into the knowledge of all needful truths. (1 Cor. ii. 20.) and of course the every man who received the gift of utterance.

Now I saw that the Methodist doctrine of Justification by faith was the very doctrine of the Gospel; and I did no longer wonder at the success which those preachers met with, whether they were clergymen or laymen. They preached Christ's doctrines, and Christ owned it, so that many were added to the faith daily.

And now, dear sir, let me open my sin and my shame unto you. I solemnly subscribed to the articles of our Church, and gave my hearty assent and consent to them. Amongst the rest, I declared that we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings; and that we are justified by faith only, as it is expressed in the Eleventh Article. But though I solemnly subscribed to this article, I neither believed or preached it, but preached salvation partly by faith and partly by works. And oh! what dreadful hypocrisy—what shameful prevarication was this! I called, and thought myself a churchman, though I was really a dissenter and a schismatic; for I was undermining the fundamental doctrine of the Gospel, namely justification by faith only. . . .

If you read over the homilies of the Church—if you read over the Fathers of the Church—if you read the works of the good old bishops that were published a hundred years ago, you will there find the Gospel of Christ preached, and the true doctrine of our Church. But since that time, I mean in the last century, our clergy have been gradually departing more and more from our doctrines, articles, and homilies; so that at length there was scarce a clergyman to be found, but who preached contrary to the articles he subscribed. And almost all the sermons that have been published in the last century, both by bishops and curates, are full of the soul-destroying doctrine, that we are to be justified partly by our own works, and partly by Christ's merits.

Do you ask how all the clergy came to fall into this pernicious doctrine? I answer, Very easily. Every man, whilst he continues under the power of the carnal mind, and is not awakened to see his utterly lost condition, is not really disposed to

embrace this doctrine. For not being convinced by the Spirit of God, that all his righteousness is as filthy rags, (Isa. lxiv. 6.) I say, not being convinced of this, he naturally goes about to establish some righteousness of his own, and cannot submit to the righteousness of God by faith. Not being yet sensible of his utterly lost and helpless state, he must have some reliance on himself; and thus, instead of looking wholly to Jesus Christ for salvation, he looks partly to Christ and partly to himself; instead of seeking for righteousness and strength from the Lord Jesus Christ, he seeks for it partly from Christ and partly from himself; instead of seeking to be justified in the Lord, he seeks after justification partly through the Lord and partly through himself. But see what Christ says of this matter (Isa. xiv. 22—25.) And now let me ask how the whole Church of Rome happened to depart from the simplicity of the Gospel, and to fall into this doctrine of works and faith which we now preach? It was owing to the depraved nature of man, which makes him think himself to be something, and that he can do something, though he is nothing, and can do nothing to justify himself in God's sight.

At the Reformation our Church returned again to Jesus Christ, and placed justification on the Gospel footing of faith only. And so it continues to this day; but though our homilies continue sound and evangelical, yet our clergy have departed more and more from both, and are advancing to Rome again with hasty strides; preaching, in spite of articles and subscription, the same pernicious doctrine of justification by works and faith. Which doctrine, I say, is not only a state of salvation. But I trust God is once more visiting in mercy, our poor distressed Church. . . . I have sent you a couple of books, and a pamphlet, and I make you a present of them. Read them over carefully; and before you begin to read, at any time, look up to the Fountain of wisdom for light and direction. For if you rely on your own abilities, or other men's labour, God may keep you ignorant of His glorious Gospel, as a punishment for your presumption and neglect of Him.

When I sat down to write, I did not intend to have filled more than half a sheet; but when I took my pen in hand, I knew not how to lay it aside. I have written my sentiments with great freedom, and I hope, without offence. May God give a blessing to what I have written. May He enlighten your eyes, as he hath done mine; adored be His name! May He lead you by His Spirit to the knowledge of the truth as it is in Jesus, and make you instrumental in bringing souls from darkness into light, and translating them out of the kingdom of Satan into the glorious Kingdom of His dear Son. Amen! amen!

JOHN BERRIDGE.

For the Young.

GETTING AND EDUCATION.

William was born among the woods of New Hampshire. His parents were industrious people, who found it hard to support a large family on a small farm. The boys were put early to work; and some had, young in life, to leave home and seek their fortune elsewhere.

There was no school-house near; so Will had no schooling, or next to none. But he had a Sabbath school, and the little boy was constant there. It had no interesting library, however, as your has. "We, I dare say, should have thought it rather a poor Sabbath school. But God's Spirit was there, and that always makes a good Sabbath school. Will's teacher was an old man who loved God, and taught his little scholars God's love to them in sending his dear Son, Jesus Christ, to be their Friend and Saviour.

One day he said to the little boys, "We must try to be useful." It is a short and

simple sentence, only six words; but there was something in the way the good man said it, that impressed little Will's mind. "We must try to be useful," Will repeated over and over to himself, and it proved a little seed-thought. He wished he could be useful. He meant to be, but he supposed he must grow up first.

Will early learned to pray. When he drove the cows to pasture, by a stone wall or in a clump of trees he used to kneel down and pray. He loved to do it.

Chopping wood in the forest, he often knelt down by the pine logs for prayer; and God seem to fill the great woods with a beautiful light. It made the little boy very happy. His heart was full of comfort and joy.

Were all the other boys like him? No, some of them swore, and used to try to make him swear. The laughed at him and said so much, that one day, when they were in the field hoeing potatoes, Will let a profane word drop from his lips. In a moment everything looked different. The ground seemed ready to open and swallow him up; the heavens overhead looked sorry and offended. Will felt he had grieved God. It was an awful moment to him. His companions were glad; they thought they had triumphed. But their triumph was short; for if it was his first oath, it was also his last.

His father, finding it hard to support the family, left his small farm. He went from one place to another, trying to better his condition, and always took William with him, for he was his best boy, and worked diligently. But ah, how Will wanted to go to school. Sometimes the wish took such hold of his mind, that even while chopping he forgot his axe, and if anybody spoke to him he would not answer. They thought he was stupid. Poor Will! It was because he was hungry. Children who are loaded with books and papers do not know anything about this hunger of the mind.

At last he had a chance to go to school a whole winter. I cannot tell you how thankful he was. He was then grown up, as tall as a man; but he was put in the lowest class, and all the little boys were above him. Never mind; that was nothing to be ashamed of. Before spring he was the first scholar in school, and had learned pretty much all the master could teach him, for study was a real delight to him.

The next year he started off in search of an academy. He thought if he could only go to an academy a year, he should learn almost all there was to know in the world. But his father thought he could not spare him; and not believing in an education, he soon sent for his son to come home. Will was greatly disappointed; yet it seemed to be God's will, and so he worked, and worked, and waited, and prayed on the little farm still.

An opening came by and by. His father had to send a colt three hundred and sixty miles to pay an old debt with. There was nobody to take it but William. His father sent him, and said he might have his own time thereafter. So the young man started on his long horseback journey, with a pair of saddle-bags, a couple of books, and his clothes in one side, a loaf of bread in the other, and twelve shillings in his pocket.

Happy Will! The loaf was breakfast, dinner, and supper until it got mouldy, when a kind woman at a farm house took his mouldy bread and gave him in exchange a sweet new loaf. His money went for nights' lodging and oats for the horse. In ten days or more he reached his journey's end, and had four shillings left. The horse was delivered safely up, the debt cancelled, and then Will turned his thoughts stronger than ever towards an education.

He was now over twenty-one. Hearing of a famous academy in —, where there was a fund to assist poor students, with his pack on his back, he started on foot seventy miles to that place. On reaching, he found that the charity list was full, and of course, there was no room for him.

"Well," said Will, "I am going to stay." For a year he supported himself with the axe, the hoe, or the spade. Lodging with another poor student, they hired a woman to cook their frugal meals; and their washing, that they did themselves at a neighbouring brook.

My story would be too long if I should stop to tell you more. I will only say now that at the end of some years William came out of college a minister of the gospel; and his highest wishes in regard to usefulness

have been more than answered. He is a faithful pastor and preacher, settled over a large field, where his labours are fruitful and richly blessed of God.

You see, my children, how God opens the way to a noble purpose. The boy who has been found faithful over a few things, God will surely make him a ruler over many things.—H. C. Knight.

WHATEVER YOU LIKE.

ROBERT BROWN was the son of a poor man, who could only send him to school a few months in the year. Robert often said, "It is no use for me to try to be anybody; I have no advantages. I shall always be poor and ignorant."

Now Robert was mistaken. He had some very great advantages. He had a well-shaped, handsome head, and a fine full chest and strong limbs. He was a bright, healthy boy, and I think he had a fair chance to become whatever he liked. He used to beg his father to give him a piece of land for his own, where he could raise vegetables for market. His father was too poor to give him a part of the garden, but gave him a bit of sandy land in the corner of the lot. Robert struck his spade into it, and turned up the soil. "It is of no use planting anything here," said he; "only see how sandy it is; nothing will grow."

But there was some strength in this loose soil, just as there was strength in Robert's healthy brain and stout arms and legs. And the wind sowed some seeds there, and they came up and grew; and one hot day in July, when our little farmer was tired with raking hay, he went to look at his despised corner; and there, just where the ground was broken by his spade, was a large cluster of strawberries, ripe and delicious. While he was eating them he felt something prick his bare foot, and looking down, there was a large, ugly thistle, just going to seed.

Now both the thistle and the strawberry grew from seeds which the wind had sown; but the land was Robert's, and he had a right to say which should grow. "Be gone, you hateful thistle," said he. "You are a thief, come to steal your living and my pocket."

Then he dug up the thistle by the roots, and as he was too poor to buy manure, he used to go in the evening by moonlight with his wheelbarrow, and get black soil from a hollow in the woods full of old leaves and rotten wood; and he mixed it all thoroughly in with the sandy soil that bore the berries, and then filled it all with the best plants he could find, and the next year he had a great deal of fruit. Moreover, he sowed turnip seed between the rows, and the turnips grew large, and round, and sweet, and he sold them in November for a broad piece of silver. Robert was delighted. "I find," said he, "that I can raise on my land whatever I like."

And then the thought came into his mind that he could make of himself whatever he liked, if he would only set about it in earnest. And I believe he will, for where a boy has conquered one difficulty, he is generally ready to try another.

SUNDAY SCHOOL LESSONS.

PENTECOST.—ACTS II.

Joel saw in prophetic vision the day of Pentecost, which was the birthday of the present dispensation. [Joel ii, 28-32.] The holy Spirit was the bond who was to bind all into one. [Gal. iii, 28; 2 Peter i, 4.] Other prophets spoke distinctly of the outpouring of the Spirit. [Ezek. xxxix, 29; Zech. xii, 10.] This special presence of the Holy Ghost was first attested by miracle. Miracle is now unnecessary, for the Spirit has not left the church since the period of His first coming, and His presence in the heart is the experience of each successive generation of Christians. [1 John iv, 13; y, 10.] Much of Joel's prophecy was literally fulfilled during the life-time of the apostles. [Acts ix, 10, 12; x, 45; xi, 28; xiii, 1; xx, 23, 29, 30; xxi, 9-11. Gal. i, 12, 16. 2 Thess. ii, 3, 12. 2 Tim. iii, 1, 4.] Joel also taught that one revelation would follow another. [Joel ii, 30. Matt. xxiv, 29. Rev. vi, 12.] The day of the Lord is yet to come. [Joel ii, 31. Mal. iv, 5.] The present time is our day, the day of probation. Let us see that we make a right use of it. [Matt. vii, 21. Luke xxiv, 47. Luke xxi, 36.]

The Psalms quoted by St. Peter are the 16th and the 110th. In the 16th Psalm, vs. 7-9, David speaks of the presence of the Lord, of which he had experience in his own soul, even in this life, and therefore he believed and rejoiced in a future life, where he would be in the Divine presence for evermore.—Vs. 10, 11.

The 100th psalm is a prophetic vision, and covers the whole period of the Christian dispensation

from the Ascension to the end of time. David saw his Son, who was also his Lord, [Mark xii, 35-37.] sitting on the right hand of God, and from that throne ruling His mediatorial kingdom. The third verse of the psalm requires some explanation, as its meaning is hidden under our translation. It should read—"Thy people offer themselves willingly in the day that thou warrest (clad) in holy vestments." With this compare Rev. xix, 14. The ascended Lord should have an army of willing soldiers fighting the world, the flesh, and the devil for His sake and in His name.—[Acts xx, 24. Ephes. vi, 10-20.] This king is a priest after the order of Melchizedek, the priest-king, who came forth to bless the victorious Abraham on his return from the battle with Chedorlaomer.—[Gen. xiv, 17-20.] Our Melchizedek,—our risen Lord in the power of His unchangeable priesthood, will come forth at the time of the second Advent to meet the victorious Christian soldiers, and to bless them.—[Heb. viii, 1, 2. Rev. xix, 11-16.] The last verse of the psalm can only refer to the refreshments of the Spirit of God, provided for the Christian warrior, that he may not faint in his march through this weary world.—[John iv, 13, 14.]

What was the feast of Pentecost?—Ex. xxxiv, 22. Lev. xxiii, 15, 16.

Where was it held?
Where were the disciples at this period?
What did they hear?
What did they see?
What happened to themselves?
Was this a common event?

What do you call an event so much in advance of the common course of nature as this speaking with tongues without the labour of learning?

What do you mean by speaking "with other tongues?" V. 6.

What people were attracted by this miracle?
How came the Jews to be scattered amongst the nations of the earth?

What brought them from time to time to Jerusalem?

What did these Jews call the disciples? V. 7.

About what did the disciples discourse? V. 11.

What effect had it upon the hearers?

What did St. Peter say in defence of himself and his companions?

Who was the prophet Joel?

Where is the passage from which the quotation is taken?

After the quotation what person does Peter bring under the notice of his hearers? V. 22.

Upon what events of Our Lord's life does St. Peter lay stress? Vs. 23, 24.

Who prepared the world for this?

From what psalm is the quotation taken? Ps. 16.

Who witnessed the Resurrection?

Who witnessed the Ascension?

Who witnessed the result of the Ascension? Vs. 5-7.

What Psalm is quoted vs. 34, 35? Ps. 110.

Whose history is covered by that prophecy?

What effect had the address of Peter upon his hearers?

What was the first thing required of them?

Who were baptized?

What was their manner of life?

REGENERATION AND CONVERSION.

Conversion is the effect of regeneration; regeneration is the effect of the life of the Holy Ghost implanted in the heart of man. Both regeneration and conversion are the effects of the life and power of the triune Jehovah. Regeneration means a being born again; conversion means a turning or a being turned; regeneration takes place before conversion, inasmuch as life is needed in order to motion. Motion is a proof of life, and he who is returned by the gracious influences of the Holy Spirit, to the Shepherd and Bishop of his soul is born again. We have heard it said of a certain person that he is converted, and is going on well; but in a short time we have heard it said that he has gone back again; yes there was a turning from outward sin, but this not being the result of regeneration or the new birth, hence the turning back. A man said to be converted cannot be really so apart from regeneration. A regenerated man is a truly Christian man, though there be no signs to the world of his conversion, which signs, however, must follow in due course.

—The *Record* learns with deep regret of the murder of two out of seven native converts at Chengmai, a district tributary to Siam. It is added that the King acknowledged his complicity in the murder, and avowed his intention to pursue the same course towards any of his people who deserted the faith of their fathers.

EQUAL RIGHTS.—An unsuccessful attempt was made in New Orleans recently to introduce coloured children into public schools. A committee of eight, with three colored boys, made the demand, which was refused on the ground that instructions for the admission of colored children had not been given by the Superintendent. The police were called to disperse the crowd.

HOMELY WORDS—DR. NEWMAN.

In reviewing the "Parochial and Plain Sermons" of Dr. Newman, the *Rock* says:—

"The sermons before us are no ordinary or hackneyed compositions, made up, or vamped up from the writings of others, but the pure coinage of a powerful brain, acting under the impulses of an enthusiastic, earnest, and highly conscientious heart. That such a man, so sincere in his search for truth, and so powerful in the grasp of his genius, was ever lost to the Church of England is a calamity which we cannot deplore too strongly. Turning, however, from the man to his work before us, few sermons, we may observe, have a better title to be considered 'parochial' and 'plain'—parochial as addressed to the many-sided characters and sympathies to be found in a parish. They are also plain—in their clear, popular language, which goes at once to the heart and sympathies of the audience. It is well known that Dr. Newman has achieved a reputation second to none as a master of a clear and popular style of Saxon English. Before, however, giving any specimen of his style from these discourses, we must preface two points. Firstly, that these discourses were delivered before Dr. Newman seceded to the Church of Rome, but, secondly, that they are in some few passages tinged with sacerdotal and Romish views, which found their final development in secession. Against such we must caution our readers. Here is a passage remarkable for its calm and homely appeal to the Christian heart, on real earnestness in Christian faith:—What I have been saying comes to this:—be in earnest, and you will speak of religion where, and when, and how you should; aim at things, and your words will be right without aiming. There are ten thousand ways of looking at this world, but only one right way. The man of pleasure has his way, the man of gain his, and the man of intellect his. Poor men and rich men, governors and governed, prosperous and discontented, learned and unlearned, each has his own way of looking at the things which come before him, and each has a wrong way. There is but one right way; it is the way in which God looks at the world. Aim at looking at it in God's way. Aim at seeing things as God sees them. Aim at forming judgments about persons, events, ranks, fortunes, changes, objects, such as God forms. Aim at looking at this life as God looks at it. Aim at looking at the life to come, and the world unseen, as God does. Aim at 'seeing the King in His beauty.' All things that we see are but shadows to us and delusions, unless we enter into what they really mean. It is not an easy thing to learn that new language which Christ has brought us. He has interpreted all things for us in a new way; He has brought us a religion which sheds a new light on all that happens. Try to learn this language. Do not get it by rote, or speak it as a thing of course. Try to understand what you say. Time is short, eternity is long; God is great, man is weak; he stands between heaven and hell; Christ is his Saviour; Christ has suffered for him. The Holy Ghost sanctifies him; repentance purifies him, faith justifies. These are solemn truths, which need not be actually spoken, except in the way of creed or of teaching; but which must be laid up in the heart. That a thing is true, is no reason that it should be said, but that it should be done; that it should be acted upon; that it should be made our own inwardly. Let us avoid talking, of whatever kind; whether mere empty talking, or censorious talking, or idle profession, or descending upon Gospel doctrines, or the affectation of philosophy, or the pretence of eloquence. Let us guard against frivolity, love of display, love of being talked about, love of singularity, love of seeming original. Let us aim at meaning what we say, and saying what we mean; let us aim at knowing when we understand a truth, and when we do not. When we do not, let us take it on faith, and let us profess to do so. Let us receive the truth in reverence, and pray God to give us a good will, and divine light, and spiritual strength, that it may bear fruit within us."

INFALLIBILITY ILLUSTRATED.—Pope Innocent XII. excommunicated all who used tobacco in any form, while Pius IX. smokes and uses snuff.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

MONTREAL DIOCESAN CHORAL ASSOCIATION.—The festival of the choirs will take place on Thursday, June 9th, at 8 p.m., at the church of St. James the Apostle. Full Cathedral Service with Anthem.—Preacher, the Rev. J. P. Dumoulin, M.A.—F. CRISPO, Hon. Secy.

DIOCESE OF ONTARIO.

The Rev. J. T. Wright of Wardville, Ont. has accepted an appointment to the parish of St. Marys, to which place all communications should in future be addressed.

DIOCESE OF HURON.

ST. JUDE'S CHURCH, BRANTFORD.—A concert took place in the East Ward School-house, Brantford, on Tuesday last, for the benefit of the new church to be erected in that part of the town. It is now nearly a year since the Rev. W. B. Moffatt commenced an afternoon service in the school-house, and up to the present the greatest success has crowned his labors. The congregation, as well as the offertory, steadily increase. This last is a good index to the growth of the congregation, inasmuch as the offertory is, in the strict sense of the word, voluntary. A plate remains at the door, the worshippers depositing on it such sums as they please. It is very gratifying to see the great number of families who had either left Grace Church, or who had never attended it, every Sunday in their place at this service. From all that we can learn, we have the most sanguine hopes of this new church. Its members have already subscribed amongst themselves about \$1,140 towards its erection. The spirit which animates them is praiseworthy. They want a church building creditable to themselves and to the part of the town where they live. We have no doubt the townspeople of Brantford will countenance their good endeavors. Already it is gratifying to see the names of many on the subscription list who do not belong to the Church of England, and these for handsome sums. This goes to show the interest felt by all in this matter, as well as that Mr. Moffatt's efforts for the general good are fully appreciated. We are also pleased to hear that the Sunday-school is likely to do well. The choir, under the leadership of Mrs. Gilkison, has, in the very short time she has managed it, made great progress in its part of the sacred service, the singing last Sunday being creditable to any congregation.—*Courier*.

ST. PAUL'S CHURCH, WOODSTOCK.—At the annual Vestry meeting held on Monday the 24th ult., the Rector, Canon Bettridge in the chair, the following elections and appointment took place:—Mr. W. H. Van Ingen was appointed by the Rector as his Warden; and Mr. J. M. Burns was re-elected (for the fourth year) by the Vestry, as people's Warden. Messrs. G. Edgar and Geo. Boarditch were elected as sidesmen; and Messrs. John Beard, William Grey, and J. M. Burns were elected as Delegates to Synod.

NEW BRUNSWICK.

Since the meeting of the parishioners of Trinity Church in this city, the Corporation of the parish has held one of its regular meetings, and has unanimously adopted the action of the parishioners by a preamble and resolutions as follows:—

Whereas, At a meeting of the parishioners of Trinity Church held on Monday evening last, the following Resolutions were passed by a vote of seventy-two to five: "Resolved, That the resolution passed at a small meeting of the congregation of Trinity Church on Tuesday last, and the appointment hereunder of Lay Delegates to the synod be and the same are hereby rescinded and annulled,—and further—Resolved, That this meeting consider it undesirable to nominate Lay Delegates to represent Trinity Church and parish in the said synod as at present constituted; and that the Rector immediately transmit a copy of these resolutions to the Lord Bishop of this diocese, and also a copy to the Hon. Judge Weldon, and another copy to Robert F. Hazen, Esq."—Therefore, Resolved, That we, the Rector, Churchwardens and vestry of Trinity Church cordially approve of the foregoing resolutions, and of the meeting thereon; that we adopt

the same as expressing our opinions as the Corporation of the said church and parish; and that they be entered upon the minutes by the vestry clerk.—And further Resolved, That a copy of the foregoing preamble and resolution be transmitted immediately by the vestry clerk to his Lordship the Bishop of the diocese, and a copy to the Hon. John Weldon, and a copy to Robert F. Hazen, Esq.—*St. John News*.

UNITED STATES.

The Bishop of the Diocese held an Ordination at the Chapel of the Good Shepherd, Boston, on Thursday, the 14th April. The candidate was the Rev. Edward H. Krans, assistant minister of Emmanuel Church, and minister-in-charge of the Chapel of the Good Shepherd. The sermon from Eph. iv. 11, 12, was by the Rev. A. H. Vinton, D.D., Rector of Emmanuel, who also presented the candidate. Dr. Vinton and the Rev. N. G. Allen united with the Bishop in the laying on of hands. Mr. Krans was ordained to the Diaconate in the same place, in April of last year, by Bishop Huntington, shortly after his consecration, to assist Dr. Vinton in St. Mark's Parish, New York.

GREAT BRITAIN.

—The *John Bull* states that the Queen has granted the Dean of Winchester a dispensation from attendance at the Cathedral on account of his advanced age.

—The Right Rev. Lord ARTHUR HERVEY has applied for a credence table for Wells Cathedral, which is understood to be with the intention of introducing credence-tables to the whole of his diocese of Bath and Wells.

—The Archbishop of Dublin and Armagh reminds the Protestant community that next year the church begins to be supported by voluntary contributions.

—A meeting of clergy and churchwardens on the Bishop of London's Fund was recently held at King's College. The Bishop of London presided, and said that they had been enabled to raise 400,000l.; sixty new parishes had been formed, and forty more districts were in progress.

The opening of the south aisle of the church of St. Nicholas, Great Yarmouth, which has been restored at an expense of 5,000l. was lately celebrated by a festival service. This church is the largest parish church in England, and will seat 5,000 people.

Two of Her Majesty's judges presided at religious anniversary meetings—namely, Mr. Baron Pigott at a public anniversary of the Baptists in Regent's Park, and Mr. Justice Lush at a meeting in connexion with the same body.

BISHOP RYAN.—The vicarage of Bradford, has been accepted by the Rev. V. W. Ryan, D.D., for thirteen or fourteen years Bishop of the Mauritius. He distinguished himself by obtaining a place in the second class in classics at Oxford. He was at one time principal of the Church Missionary College at Islington; at another, he was head master of the Liverpool Training Institution, and, as already stated, he was afterwards Bishop of the Mauritius for some thirteen or fourteen years.

WHAT NEXT?—AND NEXT?—The *London Times* says that a society under the title of the Church Reform Association is in course of formation. The following are, in its prospectus, which has been lately issued, stated, as its objects:—A. To obtain an enactment giving an organization and certain defined powers in church matters to the inhabitants of parishes. B. To urge the removal of impolitic restrictions. C. To promote improvements in the machinery of the church system. Under A. the proposed provisions are—1. A church council to be called into existence in any parish upon the requisition of a certain number of the inhabitants. 2. The council to be elected by householders, non-parishioners, to be eligible. 3. The powers of the council in the first instance shall be as follows:—The council shall have a veto on alterations, and, in conjunction with the Bishop, the power to enforce alterations in the forms of church service so far as these are not fixed by law, as in respect of the amount and character of the singing, the hymn-books to be used, the number and plan of the services, the collections in the church, the arrangement of the fabric. Its consent shall also be required to any new division of the parish. Under B. are proposed—1. The abolition of clerical subscription. 2. The removal of any legal hindrances by which those who

have received holy orders are excluded from civil employments. 3. The discontinuance of the use of the Athanasian Creed in the services of the church. 4. Power to be given to an incumbent to invite persons not in Anglican holy orders to preach, subject to the inhibition of the ordinary. Under C. are proposed—1. A gradual subdivision of the larger dioceses. 2. A modification of the forms of election and confirmation. 3. A re-arrangement by a royal commission of the boundaries of parishes. 4. Some provision as to the prosecution of clerical offenders. 5. A plan of superannuation for the clergy. 6. A revision of the translation of the Bible. 7. More elastic arrangements of the church services. 8. Some provision for securing the repair, or authorizing the disuse, of church fabrics. Among the promoters of the movement described in it are—Mr. Cowper Temple, Mr. Tomas Hughes, and many clergymen. Sir J. D. Coleridge has expressed his agreement with the main point of the proposals.

RITUALISM IN THE DIOCESE OF LONDON.—The interview between the Bishop of London and the leading Ritualist clergy of Bishop Jackson's diocese, which was postponed a month ago on account of the Bishop's illness, took place on 31st ult. It is understood that the various matters in dispute were fully discussed, and the clergy expressed their views as completely and as frankly as the Bishop explained his. Nothing whatever was definitely settled, but the clergy present declined to make any further alteration in the manner of conducting the services. The utmost good feeling prevailed, and ultimately the Bishop said that if the clergy should hear anything further in the matter, it would not be through the newspapers, but by way of private monition, at least in the first instance.

In reference to some remarks which appeared in the *Church Review*, respecting the postponement of the interview on account of his Lordship's illness, the *Echo* sensibly says:—

"To see the hand of Heaven fighting on our side when the most prominent of our opponents are smitten with death or illness, is one of the most unlovely and distorted outgrowths of a belief in the Divine government of the world. A certain class of people who would never believe that Heaven fights for the wrong when good men die, are yet found to suppose and to assert in the most indecent manner that the death of a prominent Evangelical is a Divine warning not to oppose the advance of Ritualism. It is in this spirit that a correspondent of the *Church Review* calls attention to a 'significant' fact. Colonel Elphinstone, the persecutor of Mr. Purchas, died rather suddenly; Mr. Colquhoun, the chairman of the Church Association, died after a few days' illness; and the Bishop of London summons six faithful priests to meet him at London House—for what purpose we are not left in doubt—and he is smitten with sudden illness! It would be hard to say whether the above paragraph is most remarkable for profanity, indecency or absurdity."

THE STATE OF IRELAND.—AN OVER TRUE TALE.—What right has England to complain of the contempt of law shown by the outlaws of Marathon, while in Ireland beside her she cannot or will not secure order or respect for human life? Day after day exhibits the strange sad spectacle of a nation resolved into its primitive elements—every social bond severed, every affinity destroyed—all are severed and disunited except when men join to declare the law ineffectual and its administrators inefficient. The tenant, the Ribbonman, and the Fenian pronounce the law unable to give them justice; the landlords, all loyal and respectable men, condemn the administrators of the law as unable to protect them. And all this in the teeth of a measure which for coercive severity has perhaps never been equalled under a constitutional Government. As of a medicinal so of a legislative remedy, we may say that, unless it effect the object designed, the stronger it is the more mischievous it is. The Peace Preservation Act places enormous powers in the hands of the Executive; yet the Executive is so weak and vacillating in such corrupt alliance with the disturbing elements of society, that it cannot and it dare not administer the Act with firmness and impartiality.—*Cork Constitution*.

SUFFRAGAN BISHOPS.

The following is the presentation made to Her Majesty by the Archbishop of Canterbury with reference to the appointment of a Suffragan:—

To the most high and mighty Princess in Christ, our Sovereign lady Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, and supreme head on earth of the Church of England.

Your humble petitioner and subject, Archibald Campbell, by Divine providence Archbishop of Canterbury, Primate of all England and Metropolitan, with all the respect and observance so deservedly due to so great a Princess, and with all honour and submission.

I do by these writings under my seal, in conformity with and according to the force, form, and effect of the statute made and passed in the twenty-sixth year of the reign of your Majesty's royal predecessor, King Henry the Eighth, nominate and present to your Majesty our beloved in Christ, the venerable Edward Parry, Clerk, M.A., Archdeacon of Canterbury, and the Rev. Charles Waldegrave Sandford, Clerk, M.A., both being rightly ordained to the sacred order of priesthood, born in lawful wedlock, of due age, learned and discreet, and of good life and conversation, and against whom there is nothing in the laws ecclesiastical which ought to obstruct or hinder their admission to the dignity of a Suffragan of your Majesty's realm; and humbly pray your Majesty graciously to bestow upon such one of them as your Majesty may prefer, the title, name, and style, and the episcopal dignity of Suffragan of the See of Dover, within my diocese of Canterbury; and by your royal letters patent, under your great seal, to enjoin and command me the above-mentioned Archbishop, within whose province the See aforesaid is situate, to consecrate to be Bishop suffragan of the See of Dover aforesaid according to the form of the aforesaid statute, such one of the two persons so nominated and presented to your Majesty as to your Majesty may seem meet, and to do and perform all other things in that respect which may appertain to my archiepiscopal office, or which may be requisite in the premises. May your Majesty live and flourish for many years in this through whom Queens reign and Princesses govern.

Given at Addington Park, in the county of Surrey, this twenty-first day of the month of January, in the year of our Lord one thousand eight hundred and seventy, and in the thirty-third of your glorious reign.

(Signed A. C. CANTUAR.)

POPERY IN BUENOS AYRES.—The following extract from a private letter appears in an English Church paper:—

"There is a reaction now against the priests in Asuncion. The great cry is 'Abojo el Jesuitismo!' The municipality has issued a decree that no feast days of the church, excepting Sundays, are to be recognized. The women have had meetings and petitioned the Government to sanction civil marriages. It would now be a good moment for the London Missionary Society to convert the whole remaining population of Paraguay to Protestantism. They have, I believe, given up the form of any religion."

THE PATERNAL RULE OF THE JESUIT FATHERS.—*Catholic Opinion* thus deplores the death of Lopez:—"The war in Paraguay has terminated, and we suppose the Republic itself has come to an end by the death of Lopez. He fought like a lion at bay, and those of his followers who remained alive were captured. What will be the fate of that unhappy country, once so blessed, when the Jesuit Fathers established a paternal sway over its simple natives converted to the faith, and who desired no other rulers but their Fathers in Christ. The outbreak of infidelity and revolution in Europe introduced new ideas of progress into Paraguay, and now they have long since learned, like Israel of old, how much harder is the yoke of this world than the yoke of Christ."

Perhaps we in Canada might preach a different homily from the same text.

Before sailing for Europe on Wednesday last, Mr. Jno. Welsh of St. Peter's Church, presented the Episcopal Hospital with a check entirely cancelling its debt of \$18,000.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, MAY 25, 1870.

NEWS OF THE WEEK.

The Lord Bishop of Montreal and Metropolitan of Canada will hold a public confirmation in St. George's Church on Sunday next at 3 o'clock.

The public buildings, churches, &c., in Paris, were illuminated on the evening of the 21st inst. in honor of the Plebiscitum.

The London Observer regards the closing by United States Government of the Sault Ste. Marie canal to the Red River expedition as an act of studied unfriendliness.

Judge Black is at present in Montreal. It is said he intends to leave for Scotland, but from what we learn it is more probable he will receive a mission to return to the North-West.

We understand, says the *Minerva*, that Mr. Thomas Howard, the son of Dr. Howard of St. John's, Q., has been appointed paymaster to the Quebec contingent of the Red River expedition.

News was received in Toronto on the 23rd inst. to the effect that large bodies of Fenians had come into Buffalo on the Saturday and Sunday previous. A raid towards Welland Canal is expected in that city.

A pamphlet has appeared at Rome denouncing acquiescence in the dogma of the personal infallibility of the Pope as a mortal sin. It is supposed to have been written by the Bishop of Saint Brieux, and produces an extraordinary sensation.

The debate on Infallibility in the Council continues. Of the Fathers who have given notice of their intention to speak, sixty are yet to be heard. The close of the discussion is fixed for the 29th of June, the date of the next general congregation.

We understand that the whole amount of fractional currency (25-cent notes) already issued is \$170,000, and that supplies of small silver are expected shortly. The withdrawal of American silver has, of course, caused a considerable increase in the circulation of bank notes and Government greenbacks. Of the latter the increase has been about a million, the whole issue standing now at six millions. It is to be hoped that an adequate supply of the small silver currency will be issued soon, and also that Government will supersede the coppers by cents without delay.

A large meeting was held at the Mission House, London, on the 23rd inst., to take action on the question of sending a deputation to the

World's Evangelical Council, to be held in New York. The chair was occupied by the Lord Mayor of London. The Earls of Chichester and Shaftesbury, Bishop of Ripon, Dean of Ripon, Mr. Kenan, M.P., Lord Alfred Churchill, and Rev. Thomas Binney and other prominent personages occupied positions on the platform. Resolves approving of the meeting of the Council and accepting invitation to attend were unanimously adopted, and measures taken to provide for a delegation from Great Britain.

THE CANADIAN CHURCH.

We came to the conclusion in a previous number of the *Church Observer* that the Canadian church was independent of the Church of England—that it is; in fact, the free "Protestant Episcopal Church of Canada." It is a necessary sequence of our freedom that we have power within ourselves, without appeal to England, to make such changes in our services as from time to time we may consider necessary,—either in dispensing with old forms of worship or in originating new ones, or in leaving certain portions of the prayer-book to the discretion of the officiant. We do not know what may have been the inclinations of our late Metropolitan towards change in some existing offices and formularies, but we recollect his saying in synod that we were not bound to follow the Church of England in any changes she might make, unless we so desired. We think that if his Lordship allowed that we had this liberty of conservation, notwithstanding English change, he would also have conceded to us the right of renovation or reformation, in the face of English adherence to the past. In fact, as we have already said, we claim this right. It is satisfactory, however, to find that the horizon of liberty to which we aspire is not more extensive, after all, than that which many English churchmen only require the telescope of state co-operation to

make for themselves. We need not repeat to our readers that the expediency or necessity of retaining the creed called "of Athanasius" is now being canvassed in England. We gave, some issues ago, a summary account of changes proposed by the Rev. Mr. Ryle, in his lately published papers of "Church Reform." We now find that the wish for change in many things connected with the church and her services is not confined to the rank and file of the clergy, but has reached even the Episcopal bench. At an educational meeting, lately held in his episcopal city, the Bishop of Manchester, Dr. Fraser, (in speaking of the catechism) said that he should not be at all sorry if we got rid of that time-honored, though somewhat obsolete, institution of godfathers and godmothers; and therefore he thought the first part of the church catechism might be got rid of with very little difficulty. He also said that he did not desire that young children in elementary schools should be perplexed by the appendix to the church catechism, which touches on the mysterious doctrine of the sacraments.

Now if Bishop Fraser calls the institution of godfathers and godmothers "some-what obsolete," how are we to characterize the rubrics at the end of the catechism, by which "the curate of every parish" is ordered, "diligently, upon Sundays and holidays, after the second lesson at evening prayer, openly in the church, to instruct and examine so many children of the parish sent unto him, as he shall think convenient, in some part of the catechism?"

What about the enforced catechising of servants and apprentices? And about godfathers and godmothers witnessing confirmation—a rubric, which certainly never comprehended within its scope possible emigration to parts over seas?

But apart from either isolated or collective expression of opinion at the present day, on whichever side of the Atlantic, we think there can be no doubt that the prayer

book was intended by its compilers to be open to revision and amendment according to the necessities of the times. Certainly those who made changes in it subsequently to the reign of Edward VI, so regarded the question, and that any further changes were not made in the long interval between 1662 and 1859, was rather owing to general religious coma than to slavish obedience to the authority of dead generations.

What we wish to set before our readers, however, is the fact that we have not now to wait till England sets us the example of bringing the prayer-book more into accordance with the requirements of our age and country. We have our synods—diocesan and provincial—and in these we are quite competent to decide on what changes or additions we may require; and in these we trust the proper measures will be taken. We have only done what we consider our duty in preparing the way for them.

"LAYMAN" vs. "MISSION FUND."

We produce to-day a letter from a layman, on the subject of "the Mission Fund." We often differ with him; but we always respect his opinions because of his sincere desire to promote the good of the church. We differ with him on the subject under consideration:—

1. We have no fear that, by organizing a plan for receiving contributions, towards a minister's stipend, from the parish in which he labors, "the impression will prevail that the church is organized more for the purpose of getting their money, &c.," nor that thereby "the minister will lose interest, &c." It might be so if legislation, or the matter were bungled; we trust however that it will be well considered and matured and that the only difference between the present want of plan, and the

proposed canon, will be, that a board authorized by the synod, will aid both the mission and the clergymen—both having precisely the same interest then as now.

2. We have no fear that the plan will injuriously affect the zeal of the clergy on behalf of the general fund; on the contrary, relieved of the onus of collecting their own stipends, by this arrangement between the mission and the synod board, we believe that they will find themselves more free to collect for the general fund and will not shrink from the performance of this duty; and we think that "Layman" on reflection will perceive that there is a great difference between a clergyman collecting for his own stipend, and that of asking and receiving for general mission work, that this narrows down "the likes and dislikes of clergymen."

3. The remainder of "Layman's" letter is worthy the very serious consideration of every member of Synod.

Since writing the foregoing, we have received a letter on this subject from "Iota Sigma," to which we would direct the attention of "Layman."

CORRECTION.—At the late convocation of the University of McGill College the degree of Master of Arts, in course, was granted to the Rev. Charles Bancroft Jr. B.A. Curate of St. Paul's, Woodstock, Ontario, and son of the Rev. Canon Bancroft of this city.

The Secretary Treasurer of Synod begs to acknowledge the following contributions from Cobourg, in aid of Mrs. Sims, widow of the Rev. J. W. Sims, late missionary to the Indians on the Manitoulin Island, viz:—Mrs. Jas. Hague, \$5.00; Miss Sarah Bennett, \$1.00; Mrs. Dooly, \$1.50; Mr. A. Hewson, \$4.00; Mr. Hargraff, 50 cts.—Total \$12.00

The Treasurer of the Sabrevois Mission begs to acknowledge with gratitude the following sums, by the hands of the Rev. Canon Baldwin, Toronto, collected by a lady:—Rev. E. Baldwin, \$4.00; A Friend \$5.00; Mrs. Grissett, \$4.00; Robt. Baldwin, \$5.00; E. R. C., \$1.00; Mrs. Beardmore, \$1.00; A. Mercer, \$2.00; Mrs. R. Gilmore, \$1.00; P. E. Howard, \$1.00; Mrs. S. Howard, \$2.00; James Campbell, \$2.00; Mrs. S. Stayner, \$1.00; B. Homer Dixon, \$5.00; F. W. Kingstone, \$4.00.—Total, \$38.00.

Correspondence.

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

THE MISSION FUND.

To the Editor of the Church Observer.

DEAR SIR,—Although I must strongly dissent from some of the views enunciated by your correspondent "Layman," upon the subject of our mission fund, yet, as one favorable to the proposed measure which he eyes with so little favour, I am well pleased to see his objections so frankly stated. If members of Synod would thus take the trouble to ventilate their ideas before-hand, an immense amount of time would be saved at our meetings, and our debates would be far more intelligently conducted.

Two schemes nearly identical, and both in their fundamental principles harmonious with that successfully pursued in Quebec, have been broached in your columns. I am more particularly concerned in defending that which has originated in the diocese of Ontario, which was published in your issue of May 4.

There is one unpromising feature of your correspondent's letter which is most discouraging at the first blush, particularly in a layman, viz., the total absence of anything like a practical spirit.

When a man takes refuge in devout commonplaces, which no one dreams of contradicting, and in holy horror repudiates all organization and machinery for conducting the business of the church—you scarcely know what to say to him. A vague turn of mind is indicated that we may respect for its pious simplicity, but

scarcely dare hope to bring by any arguments whatsoever into any other less vague and more practical way of thinking. But when we look closer, this does not altogether apply to your correspondent. There are gleams of practical understanding in his communication which forbids us to despair. He disapproves of paying out money before it comes in, and of using your principal instead of your revenue. There is a flavor of sanctified common sense about this which I exceedingly relish. He also thinks poorly of mere spasmodic efforts. This sounds business-like also, and must command assent. He also sees, moreover, a distinction between the "mission fund" and "clergymen's stipends." Good again. To confound these terms leads to practical mischief by ignoring in fact the fundamental principle upon which the necessity of the mission fund is based. Finally, he thinks that "the members of the church generally ought to desire that every clergyman should receive, regularly, a liberal fixed allowance." This is unexceptionable, and accurately describes one aim which a mission board, as a dispenser of funds for the support of missionaries, should keep in view.

But after this your correspondent leads us down into deep waters, and his remarks are so full of confusion and apparent contradiction that I am unable to make out his meaning.

He asks whether clergymen ought not to depend for their subsistence upon the people to whom they minister? and then takes it for granted that this is the only scriptural and apostolic plan.

But while insisting upon the distinction between the clergymen's stipend and the mission fund, "Layman" seems to have lost sight of the distinction between a parish minister and a missionary. If he asks whether the minister of a settled parish is to depend upon his own flock, one might pretty safely answer yes; but if he asks concerning a missionary, properly so called, who can scarcely be said yet to have any flock, whether he should be made to depend wholly upon those to whom he ministers, this is a very different matter.

One might almost apprehend that "Layman" was congregational in his tendencies, and regarded each flock, large or small, as an independent unit, to be left, both pastor and people, to struggle on as best they might, but this again is contradicted by his allusion to the communion of saints, for if the communion of saints mean anything, it means that the church of Christ is one body, that their means should to a certain extent be regarded as a common fund, whereby the poorer congregations may share the abundance of the rich—all, however, upon the voluntary principle. This is just what was done by the early church, as "Layman" must know. The early missionaries were not always supported by those to whom they ministered, but often by others who wished to help on the work, and the churches needed to be very plainly taught and stimulated to liberality in this behalf. The early christians were told to lay by them in store on the first day of the week, according as God had prospered them, and agents were appointed to go round and take up collections for distant places. This is the offertory system, and a voluntary system too.

It is wonderful how many persons seem to have no right understanding of what is meant by the voluntary principle, but have a confused notion that the essential feature of that principle lies in each minister being supported by the particular flock which he serves.

The meaning of the voluntary principle that all the pecuniary needs of the church should be met by the free-will offerings of the people, and not by inevitable taxes extorted from them irrespective of their creed or opinions.

Now, I would ask "Layman" how the free-will offerings of the church are to be gathered in and distributed without some such machinery as a mission board. What anti-christian or anti-apostolic principle is involved? How is the desire which he commends, that clergymen should have a fixed, liberal, regularly-paid allowance, to get beyond a mere desire, unless some such method is found to give it effect?

There is something exceedingly disingenuous in the way in which "Layman" professes to describe the position of the clergy as respects their support. He implies that they have no right to consider the question of maintenance, but should work on whether they are paid or not. It is useless to waste words upon such impracticable views. Thank God, our laymen in general, at least those of them whom we meet in Synod, are not thus minded.

It is a pitiable spectacle to see ministers bargaining and haggling over the question of salary, but the object of the canon is to remove from them all necessity of doing this. It is an assumption by the church in her corporate

capacity of her scriptural obligation to see that those who preach the gospel should live of the gospel.

How unfair to misrepresent the mission board as an inquisitorial body sending deputations to wring out the contributions of the people. They are merely trustees appointed by the church herself to gather in and dispense her free-will offerings to the best advantage. They come between and make themselves responsible, so far as they shall be furnished with funds to secure the payment of the missionaries. The board sends deputations to stir up the people, to confer with them, and ascertain what they are able to do in order to see what the board will be able to do. There is not a word said about compulsion. No legal action of any kind is for one moment contemplated.

But when a mission fails or refuses to do what it has agreed to do, and is still able to do, the board, depending wholly upon the offerings of the people, must necessarily fall short of funds, and must either break its agreement with the missionary and leave him to suffer, or must remove him to some other field. The board can support missionaries only as they are provided with funds, and it would certainly be very unfair to take the money of those who are doing their part and leave them without ministrations, and supply those who are not. In short, the fundamental principle of the canon is to give every mission just so much help as it requires and the funds will permit.

The deputation, headed by that formidable monster, an archdeacon, is merely intended to revive the cause, and is resorted to only as a final expedient, and in practice is seldom required.

In any case they would not be allowed to take with them thumb-screws or other inquisitorial instruments of persuasion, but are simply to obtain, in a legitimate way, that information which the board requires in order to act with intelligent fairness. So far as they may take cognizance of differences between the missionary and the people, they can do nothing without the bishop. It is he who nominates them; to him they report. It is under his advice the board will act, and they can do nothing without his consent.

If there is to be any regulating power in the church at all, I cannot conceive of any process presenting less grounds of objection on the part either of bishop, clergy or laity than this. And let it be observed that this enquiry has nothing to do with moral obliquity or offences calling for ecclesiastical censure or discipline, but chiefly with the question ever coming up and which must continue to come up more and more under a purely voluntary system, whether the right man is in the right place. The board would serve as a council to the bishop in this matter.

Finally—for this letter has stretched out to too great a length—the very objection urged by Layman, that mercenary and utterly disqualified and unsuccessful clergymen would, under such a canon, run a risk of finding themselves at last without employment, and have to betake themselves to some secular calling, is in reality no good objection at all.

A clergyman whom parish after parish rejects as wholly unfitted for the work, and whom they refuse to help to support, cannot be sustained under the voluntary system, and it is an inevitable necessity that he must remove out of the diocese or resort to some other mode of life. The church cannot year after year carry a dead weight.

Strange that this should be objected to by a Layman, who begins by exhorting the mission board "to be more anxious for the good of the church at large, than for the mere question of making things altogether pleasant and agreeable for every clergyman, in so far as money is concerned."

What "Layman" says about faith and duty and liberality, I would not for one instant undervalue. These are good words, but such mere talk without practical working schemes has been the bane of our synods. The feeling, believing heart must not say to the thinking head or working hand, I have no need of thee.

Trusting that "Layman" will see that this canon is not so very objectionable after all, I remain your obedient servant,

IOTA SIGMA.

FREE-SEATED CHURCHES.

To the Editor of the Church Observer.

SIR,—I find in a late number of your valuable paper the subjoined remarks, connected with a report on cathedral matters at Quebec:—"We hear of an effort on the part of the congregation to convert the cathedral into a free-seated church, and heartily wish the movement success, being convinced that the services of the church should be open to all 'without money and without price.'"

I do not think I am alone in "most heartily

wishing" that the majority of the vestry will at once condemn any such movement.

Are not the seats in the Quebec and Montreal cathedrals free each Sabbath evening? They are. And are there not seats unoccupied capable of containing 500 additional sitters in each every Sunday evening? You propose that the "plebs" should occupy our cathedrals "without money and without price," i. e., pay for the salvation of their souls at what they valued their souls worth. You do not know the people of the Dominion as well as I do, or you would never have made so very grave an error as to propose a further breaking up of the church of England. Such an innovation should be condemned, and I doubt not is condemned by all men who have any love for their church.

You seem to have forgotten the zeal with which the Presbyterians worked to build churches in London, England—leaving the honored church of their forefathers, and becoming, what are called in Scotland, "Ranters"—creating ill-will, discord, and, in some cases, "free fights"—(the latter could be brought nearer home). And that lately thirteen of those "free chapels" have been closed for want of respectable congregations, and consequent respectable contributions. And now the "Ranters" are proposing a re-union with the venerable and dignified established church of Scotland.

Supposing our cathedral, converted into a free church (which God forbid), and that each free-thinker contributed 10 cents each Sunday as the value of his soul's salvation, the large pews would yield 60 cents each Sunday, or \$31.20 per annum—they now let at from \$40 to \$80—the result would be bankruptcy, and the probable closing of the church.

Many things are required to induce a healthy state of matters in our churches. I shall name a few, which I hope may attract the notice of our highly-esteemed bishop and the new church-wardens, viz.:

1st. The pew rents should be regulated so that each sitter should be charged at the rate of \$10 per annum for the seat.

2nd. Single seats should be let, and care taken that the same class of persons do occupy one pew. That would be found quite enough of "free church" system I suspect.

3rd. The organist to be under the control of the church-wardens.

4th. Encouragement given for the organization of a large and efficient evening choir. The present one has been complained of from the beginning.

5th. The opening of the windows in the west end of the cathedral to secure ventilation. Hundreds of people have absented themselves from church in the evening, for years, to avoid the prevailing sense of suffocation.

There are matters of deeper interest as affecting the welfare and advancement of the church, which must be embodied in another letter. I am, Sir, your obedient servant,

A SCOTCH EPISCOPALIAN.

Montreal, May 21, 1870.

THE MISSION FUND.

To the Editor of the Church Observer:

SIR,—I look with great distrust upon a plan which proposes to bring all the contributions of the people into the general fund, for this, amongst other reasons, that, being an organization solely for the purpose of getting in money, it will be worked as such, and the impression will soon prevail in the missions that the church is organized more for the purpose of getting their money than any other object. And the minister, being paid from what is, in a certain sense, a foreign source, will be apt to lose that interest in the subject he would have if he received his money directly from the people, and will act as if he had no personal interest in the matter.

Many clergymen, in fact, wish to be relieved of all personal interest by having their stipend assured to them out of the general fund. Is it likely they will be more zealous on behalf of the general fund than for themselves individually? If it be so distasteful to them to ask for money for themselves, will it be any more pleasant to collect for other people? And are the likes and dislikes of clergymen to be made the guide in forming plans of action? If so, we must have associations for visiting the flock generally, because some clergymen find it a disagreeable duty, and shrink from its performance. The danger is that we shall resolve upon a plan suggested by individuals and adapted to their particular cases, instead of maturely deliberating, and, after settling upon the general principle of action, elaborating the details of organization, irrespective of particular cases. Any hasty and ill-considered action in this matter is to be deprecated. It is highly necessary that the principles should be first

fully discussed and decided upon, before any attempt at devising a plan is made. If the process is reversed a foregone conclusion is adopted to start with, and then attempts will be made to support it. If, to avoid the trouble of discussion, we adopt a ready-made plan still on trial in some other diocese, we may find it, after all, ill adapted to our own circumstances.

Let us rather set ourselves to consider our own case on its merits, and, after a full and comprehensive view of it, settle for ourselves on the principle we shall adopt. This being done the details of organization will be a comparatively easy matter.

It is to be hoped the members of Synod will revolve the subject in their minds, and that a full enunciation of the views of all parties will be had before any plan is settled upon. What may seem to an individual a desirable plan, is very likely to be found to need great modifications when discussed in the assembly of the church.

LAYMAN.

Montreal, May 25, 1870.

VISIT TO PLYMOUTH CHURCH.

To the Editor of the Church Observer.

DEAR SIR,—Having crossed in the Brooklyn Ferry with a friend, on Sunday last, we found ourselves in a stream of people all wending their way to hear the famous Henry Ward Beecher—the ecclesiastical and political oracle of New York. The building known as Plymouth Church is very large and commodious, though more than Puritanically plain as regards its exterior. Vast, however, as the edifice is, the congregation assembled within its walls was so large, that we should have found it impossible to obtain a seat, had not an American gentleman, with characteristic urbanity, kindly offered us accommodation in his pew. Precisely at half-past ten o'clock, the reverend preacher made his appearance, and though his face was new to us, we could not but admire his calm-benevolent expression and high intellectual development. His manner, however, in our estimation, was artificial and even theatrical;—for instance, he evidently made it a point to leave his great-coat on until that moment when all eyes were fixed upon him as he rose to speak, and then dramatically to take it off. In the intonations of his voice, and the movements of his body, he is abrupt—diverting the mind of the listener from the subject to himself. At one time he speaks in the loudest of tones, at another he is almost painfully quiet. His English was faulty and his pronunciation vulgar. As an example of the former, he kept continually saying "he don't"—a positive infraction of all

grammar; of the latter, he followed the custom of the lowest speakers, and not the standard of the best English authorities. He had a strong nasal twang; laid stress, as many American speakers do, on the most unimportant words; and repeatedly showed himself deficient in collegiate culture and refinement.

The sermon was on the text—"Go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance"—Mat. ix. 13. It occupied in its delivery fifty minutes, and exhibited in its composition what might better be called cleverness or wit than profound ability. The faults we had to find with it were the following: In that long discourse there was not the slightest reference to the way by which a lost sinner may be saved; no, nor any definite plan proposed by which evil men were to be reformed. There was throughout an entire ignoring of the whole gospel scheme of salvation—an utter omission of that very message which ministers were sent to proclaim. If you asked yourself the question, "What good have I derived by this sermon?" the only answer you could give would be—"Very little, except it be the satisfaction of having heard a distinguished man." He attacked the administration of human law as being but the travesty of the Divine, and as he made no distinction between partial and impartial judgment, the impression might be that he favoured the general pardon of criminals. The effect of the sermon would only be to make men universalists—to lead them to suppose it was impossible for God to punish any one, as He required mercy and not sacrifice. His illustrations were quaint, and sometimes forced and unnatural. He compared the Roman Catholic communion to a club, the Protestant to a broom. The former was united—the latter, though having a common handle, was divided at the base into innumerable straws. He evidently knows when he is going to make people laugh: you see it by his countenance, and this low passion for ill-timed merriment leads him into all kinds of vulgarisms, merely to please the fancy of people whom he should elevate rather than amuse. The grotesque is evidently his fort, and his ability shows itself more in the construction of marvellous similitudes and

beautiful transparencies, to please men in moments of indolence, than in the elaboration of some grand structure, in which they may be saved in the day of peril or of death. In conclusion, I wish to say that his reading of Scripture was good, but his prayers were objectionable. In one place he cried out, when apparently engaged in prayer, "O what a wonderful thing it must be to be God;" and at other times he struck us by his peculiarities.

Such is the man who wields perhaps the widest influence in the United States as a leader of public opinion; shrewd, thoughtful and ambitious;—anxious, we believe, to do good, but either ignorant or distrustful of the only means by which it can be effected.

TRAVELLER.

New York, May 8, 1870.

CHURCH MISSIONARY SOCIETY.

The Record published a full report of the anniversary meeting of the Church Missionary Society, which was held in Exeter Hall, on the 3rd inst. The chair was occupied by the Right Hon. the Earl of Chichester, who was supported by an unusually large number of dignitaries, noblemen, and prominent lay members of the church. The following is the substance of the report:—

The Committee, in presenting their Annual Financial Statement, have a less grateful task than on many previous occasions; they have to announce a very serious excess of expenditure above the income. The expenditure has amounted to 157,247l. 9s. 8d.; the income to 141,828l. 10s. 7d.; showing a deficiency of 15,418l. 19s. 1d. In comparing the income of this year with that of the previous year, there would appear to be a falling off to the amount of 13,365l. 18s. But this arises from an exceptional large amount of legacies and donations which fell in during the previous year. The contributions from associations, which form the life-blood of the society, have nearly reached the average of the last few years; but the expenditure of the society has, during the same period, advanced so rapidly, that it must be distinctly stated that the expenditure is at this time in excess of the receipts to the amount of at least 10,000l. In explanation of this state of the finances of the society, the committee must remind their friends, that at the time of the Indian mutiny, especially upon its cessation, the Christian public were urgent and this society showed itself

prompt to strengthen and extend their missions in that land. A special fund was opened, which supplied about 10,000l. a year for seven years. When that special Indian fund was exhausted, in the year 1864, this committee appealed successfully to the country to increase the annual income to the extent of 10,000l. a year to keep up the Indian Missions at their advanced expenditure. Another crisis has now occurred: the impulse given to the enlargement of our Missions has outrun the expectations of the committee in 1864, while the expenses of living in India and in other countries have been rising continually, so that not only is special effort needed to wipe off the present deficit, but increased exertion to augment the income by at least 10,000l., in order to keep up the Missions on their present scale. The question therefore is—Shall the expenditure be cut down by curtailments and retrenchments which must cause serious embarrassments, and seem, indeed, impossible to contemplate; or will the members and friends of the society resolve that increased exertions over a wider range shall supply the committee with a steady, reliable income, adequate not only to the maintenance of the existing agency, but sufficient to meet the calls for gradual expansion, and for entry on fresh fields which are now pressing upon the society from almost every quarter of the world? The Bishops of Bath and Wells, Carlisle, Exeter, Manchester, and Oxford, being members of the society, have become Vice-Presidents of the society. The Hon. Clerical Secretary and the Principal of the institution have announced their intention shortly to resign their post of labour. The committee have taken some steps towards securing competent successors. It will remain for the new committee to complete these measures; and feeling that success can come only from the Lord, they trust that their friends will not fail to intercede before the throne of God that right men may be selected to fill the contemplated vacancies.

Interesting statements were made res-

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May 14.

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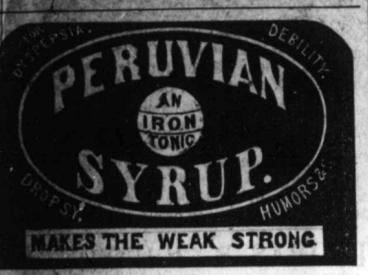
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On some persons 2 pills will act more freely than 4 on others; and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity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

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