Miscellaneous.

RITUALISM IN THE DIOCESE OF LONDON.

The following letter, addressed to the Bishop of London, and published in The Times, created a great stir, and is a clear arpose of the progress of the ritualistic movement in the Church of England:-"TO THE BISHOP OF LONDON.

"My Lord-I know not whether you are aware of the precise extent to which the ritualistic element of the Church of England is being developed in the Church of St. Alban's, Brook street, Holborn. As, however, this church is within your diocese, and the doctrines preached and the ceremonies practised in it come of necessity within the compass of your jurisdiction, I have presumed on the liberty of detailing with as much succinctness as possible the things which I saw and heard last Sunday morning, October 7. A very general rumor is abroad that ritualism in its highest form and in its nearest approximation to that of the Church of Rome may be found at St. Alban's. Indeed, I had heard accounts of doings there that seemed wanton and passionate exaggerations, and, in company with other friends, I went for the purpose of ascertaining the extent to which such accounts are worthy of trust. And the result was a conviction that nothing short of a visit to the church, and an ocular and auricular and olfactory witness of its sights, sounds, and odors, will avail to conrey a competent notion of the all but absolute identity that exists between the service of St. Alban's and that of any Popish church in the land. It is true that the prayers were not read in Latin, but the greater portion of them were gabbled over with such rapidity and indistinctness that a foreign or dead language could scarcely have rendered them more unintelligible. The sermon was preached. I was informed. by Mr. Maconochie, his subject being. 'Quench not the Spirit.' Many of his remarks were wise, pointed, earnest and searching, especially when he was urging the necessity of respecting the admonitions of conscience, and of not stifling them by misinterpretation, or neglect, or wilful sin. Occasionally he seemed embarrassed and bewildered, as if depending too largely on the casual suggestions of the moment, and left to flounder in consequence of inadequate preparation. His abundant repetitions seemed traceable to the same source, or else to a mind which has concerned itself too much with ecclesiastical millinery, and too little with mental discipline and the accumulation of those stores of knowledge which are indispensable to a wise masterbuilder. His observation on holy things, holy places, and holy persons, were infantile in the last degree, worthy, indeed, of a Jew under the ancient dispensation, but utterly unworthy of a Christian who has read and who believes the words of the Saviour, 'The hour cometh when ye shall neither in this mountain nor in Jerusalem worship the Father,' or who has read the Epistle to the Galatians, and learned that all things and all times are consecrated by a devout and faithful heart. In the course of his sermon he preached the doctrine of transubstantiation in terms the most unmistakeable. With an emphasis which showed the strength of his conviction, and his determination not to be misunderstood. pointing to the altar in a manner not uncommon with the priests of the Romish Church, he exclaimed, 'In a few moments you will be brought into the presence of the Lord in the Holy Sacrament of the Eucharist. You will see Him in His own flesh and blood; I repeat it, you will see Him in His own flesh and blood.' And that this was with him no mere tropical language, but a calm uncolored utterance, expressing his faith in the real local presence of the body of Christ, is put beyond question by the hymns which are sung in the church, in which the doctrine of transubstantiation is taught with as much of philosophical precision as is compatible with rhythm and rhyme. Let your lordthip ponder the following verses, and see in what manner they can be reconciled with the reformed doctrine of the Church of

"Taste, and touch, and vision in thee are de-But the hearing only well may be believed; I believe whate'er the Son of God hath told, What the Truth hath spoken that for truth

41 4 His own act at supper seated Christ ordained to be repeated In His memory divine; Wherefore now with adoration We the victim of salvation Consecrate from bread and wine.

This the truth each Christian learneth, Bread into His flesh He turneth, Wine to His most holy blood; Both it pass thy comprehending Faith the law of sight transcending, Leaps to things not understood.'

"Anything more explicit and more unambiguously declarative of the doctrine of transubstantiation will be sought for in vain in the whole hymnology of the Romish Church, and yet the verses cited are but a sample of much more of the same kind which may be seen in the 'Hymnal noted,' this being the book used in the Church of St. Alban's, for whose service your lordship is responsible up to the extent of compelling its celebrants to conform to the ritual of the Church whose bread they eat, and whose fair fame they are now smearing with their Popish dogmas and practices. The administration of the communion was in keeping with the doctrine of transubstantiation as propounded in the sermon. The priests who took the most prominent part in the mass wore green robes, one of them having a black cross inwrought in the back. The genufications and movements to and fro, and the foldings of the hands, seem to have been most exactly copied from the Romish Church. The censer was lustily and incessantly swung. The altar was incensed, the priests were incensed, the book was incensed, the people were incensed, until the whole church was filled with the rolling clouds. Then came in due time the elevation of the host, at siderable number of communicants, and I princes; the kingdom of heaven is theirs; there seemed to be an unusually large number of mourners going about the streets, the Canaanite in the house of the Lord of

cross before putting into the mouth of the receiver, and his example was followed by the priest who had charge of the chalice. As the service proceeded, and its Romish character became more and more apparent, many rose and left the church in indignation and disgust; some of whom told me afterward that it was a matter of sore lamentation to them that the Church in which they were baptized should be so rapidly drifting back to the errors from which it had escaped. I have no conception of the exact number of regular worshippers at St. Alban's, but from the volume of sound which came forth during some portions of the service, in which the musical cadences were both unusual and difficult, it is but a moderate estimate to suppose that not less than three hundred form a permanent element in the congrega-

"I have given to your lordship a faithful and unvarnished account of what I saw and heard, and of what in substance may be seen and heard in your diocese from week to week. The priests who minister in St. Alban's loathe the names of Protestantism and Reformation, and this because they hate the things which they represent and alike by explicit teaching and symbol they are assiduously endeavoring to lead our country back to Rome. I know not whether your lordship will attach much value to the elaborate and complex ritualism to which we have referred, and for which, if not in express violation of church law, no provision is made in the Rubric. You may regard it as external and second ary, if not important. But the point which is suggested by the ritualism of St. Alban's and of other churches in your lordship's diocese, is that it arises most unmistakeably out of the doctrine of transubstantiation, and is as clearly designed to lead back the mind to that so-called mystery of the Christian faith. This is the culminating point to which the whole service in these churches manifestly progresses. It is the fact which gives every other thing its significance The worshipper feels that he is being led on step, by step, to some sacred wonder, and he is conscious of having reached it when the priest has transmuted the bread and wine into the very body and blood of Christ. It would require a mind of very slow apprehension not to perceive that this is the object both contemplated and obtrusively pursued in the whole service at St.

"And this ritualism is on the increase. It is spreading like a plague. It is appearing in different parts of our country, and seizing upon the young of both sexes. Under its influences, in a great degree, the evangelical element in the Church of England has, within the last few years, most sensibly declined. It is declining still and becoming in some places crushed between rationalism and ritualism as between the upper and nether millstones. It would be a matter for unfeigned regret if your lordship were unconscious of these facts; but it would be a matter for still deeper regret, if, while conscious of them, you should feel yourself unwilling or unable to meet the present exigency. The suspicion is rapidly gaining ground that the episcopal bench is paralyzed by the aspect of affairs in the Church, and that they shrink from any step which might bring the various ecclesiastical parties into more overt collision. Many are asking whether the doctrine of transubstantiation be indeed the doctrine of the Church, and if it be not, whether there is no legal machinery v which its maintainers can be exclude

from positions which their heresy dishonors. "Many of the laity in London are express ing themselves with a not unnatural free dom and warmth upon your lordship's supposed timidity, connivance, or supineness in regard to the ritualistic practices which are so notoriously rife in London and its neighborhood. They are beginning to suspect that Nonconformity may be something better than an evil, and may become with them a painful necessity. They are talking about a free Episcopal Church in which they can use the Liturgy, and from which they can exclude Romish dogmas and cere monies, and the heresies that spring from a licentious rationalism. They can accord with your lordship in your often expressed opinion, that a National Church should be marked by its comprehensiveness, and should include superficial varieties of faith and practice, with an underlying unity: but they are strongly convinced that as contradictories cannot both be true, transubstantiation and its opposite, baptismal regeneration and its opposite, and the doctrines of rationalism and their opposites, cannot have place in such a generously inclusive plan without first proclaiming the absolute indifference of the true and the false, the right and the wrong, and without teaching the people, under the sanction of religion, that it matters not what is the

religion they hold and profess. "At present, my lord, he would be a reckless man who should venture to assert that the Church of England is, in any intelligible sense of the term, the bulwark of Protestantism. It is the nursery of Romanism, and it has supplied that apostate system with some of its noblest sons, both clerical and lay. Of no other Church in Britain can this be said. I have written this letter in sorrow, not in anger, knowing well that I am but giving utterance to the convictions of thousands who have loved the services of the Church of England, who received its baptism and confirmation, who were married within its pale, and had hoped to die its steadfast and loving adherents. And I claim your forbearance if, in closing this letter, I venture humbly to warn your lordship that you cannot fail in your duty in this perilous crisis of the history of our National Church, and of the Christianity which it professes to represent, without incurring the responsibility involved in your high position, of having suffered the spread of Popish dogmas and ceremonies, when, by a vigorous and prompt action, you might have driven them from your diocese. "I remain, your lordship's faithful ser-"E. M. vant.

"October 11th, 1866."

THE ISLAND OF SARK.

knowledge of the existence of this island, scarcely any knowledge of the Channel half laid in their graves. You cannot learn Islands of which Sark is, territorially, an that any such calamity has befallen them. insignificant member. And yet the British Their weeds appear to be due to other crown has no possessions of more historical interest, they being, in fact, as a part of the original duchy of Normandy, the dominion of the present race of sovereigns, before grieve. This is one reason; but there is they had any rule in the British Isles. Their geographical position is clearly French lying, as they do, directly on the coast of France, and almost encircled by one of its great bays. Their language is also French. In fact, their political relation is almost their only English characteristic. Their loyalty, which has remained unbroken since the Seigneur. Their parliament of forty the conquest of England by their Duke, is meets in the school-house, and there the a feeling of allegiance to the sovereign as island budget, about £80 a year, is voted. Duchess of Normandy, which she is, rather than as the Queen of Great Britain. The principal islands of the group are Guernsey, Jersey and Alderney. The latter left open as she was nervous if left alone. name has become familiar from the popular breed of cattle which there took its start. The smaller members of the group are mere specks on the map. From an interesting limits as Sark. Once upon a time there article upon the Channel Islands, in the was nearly a rebellion in the island. It London Quarterly Review, we extract what relates particularly to SARK.

He who has not seen Sark has not seen the Channel Islands. The geography books that we used to learn when we were young, told us that this was a barren and rocky island, and that was all they told us. We were left to infer that it was uninhabited and desolate, a place little favored by God, and forsaken by man. Rocky it is, but not barren. It is so rocky that the Lords of the Admiralty once steamed round and round the island, and finding no landingplace, gave up their intended visit in despair. But the interior is fertile enough. The island is a bowl, and the concavity of it abounds with tree and flower and fern, and there are nooks of luxuriant greenery and leafy lanes such as Devonshire would not be ashamed to own. So far is it from being uninhabited, that the only fear of the islanders is that they will be over-populated. The navigation thither is intricate and not a little perilous, so that the Sark pilots, who have learned to thread the watery maze, and to encounter the dangers of rock and shoal, have a reputation for skill and hardihood. A steamer goes from Guernsey to Sark about once a week in summer, and luggers go every day. But in winter, when the wind is tempestuous, still more with there is a calm accompanied by a fog, it is often impossible to hold communication for more than a week. Twelve days have been known to elapse before the Sarkites could learn anything of what was going on in the great world of Guernsey. If the weather be fine, the most pleasant way of crossing is to embark in one of the luggers. With a breeze sufficient to freshen the sea and swell the sails, one goes bounding along past bold groups of rocks and islets tenanted by sea fowl, until the southern extremity of Sark is reached. Then the tack is altered, and the little vessel glides along more slowly in smooth water, sheltered by the high cliffs that rise up precipitously from the shore, and are here and there pierced with caverns, until it reaches the pier which their naval lordships thought ing island. A pathway, eight feet broad, too insignificant to notice. Landing here is not an easy matter, for one has to walk side, and with no protection for the dizzy the plank under the most favorable circum- traveller, such is the highway from Great stances, and if the sea be at all fresh, one must be prepared for a wade. Even when this has been done, it is by no means easy to discover where the portal is which is to give us an outlet from this rock-bound bay of one part of the island will pass months and entrance into the island. Advantage has been taken of a soft cliff which the sea had partly excavated, to pierce a tunnel, and this is the gateway into the domain of the Lord of Sark. That passed, the adventurer toils up a steep road, at first between turfy hills, but presently through a tree-shaded lane, past cottages that tell of human habitants, past a church, a postoffice, and an inn, which reveal a certain degree of civilization, and then downward through meadows and "happy orchard

lawns," to a charming rustic hotel lying at

down to the lower sands and the blue sea.

It happened to the writer to spend a Sun-

day here not long since, and anything more

muse and brood and live again in memo-

for ever a red-letter day in the writer's

There is one peculiarity which cannot

truly Sabbatical than that day he never welcome to one wearied by eleven months' toil in the greatest of cities. The ripple ran softly up the sand, and then glided back with scarce a sound. Far out at sea there was the soft haze of summer, hiding the glare of the French coast that would and the storms are sometimes terrible. otherwise have been visible, to tell of the great world of Europe. Close at hand there was no sound save the humming of the bee and the crisp rustle of the cattle as they cropped the short grass. Then, as the morning wore on, the people gathered from the scattered cottages and wended their way to the unadorned church, wherein thurible is likely to intrude for centuries to come. There, the old familiar prayers sounded strangely in another tongue, and the psalter was sung in grand chorales worthy to be included in Sebastian Bach's Gesangbuch. Then, to wander slowly over the downs, with the sea visible to almost thest point of some giddy height and gaze altars of rock that storms had severed from the island and left standing apart—to think, by way of deepening the deep repose, of hot churches crowded with worshippers in

May He awaken us, who alone can! If enough to render that summer Sabbath no otherwise, by one of his sharp shocksby fear, by shame, by loss, by bereavement, by the approach of death! Anything rather than that we should sleep on and HAPPY indeed does he esteem himself but heighten the strange, dreamy thoughts die; anything rather than that we should who, in case of need, advances something that the visitor must feel at finding himself hear the words, at last: "How comest than which many of the accustomed worshippers to a royal prince who is expecting a crown. on such a spot as this. The Sarkites walk in hither, not having a wedding garment? prostrated themselves. There was a con- Pious poor people are nothing but needy about in sable garments. In Guernsey Bind him hand and foot and take him away

in the gloomy costume of death. One is Few, even in England itself, have any tempted to suppose that some great pestilence has swept over the people, and left one-half of them lamenting for the other causes. The island is small, and the inhabitants intermarry so much that they are like one large family, of which, if our member suffers, all the other members another. The Sarkites are an economical race, and having bought a good black cloth coat, they will wear it until it is worn out. They don't adopt the modern London fashion of wearing mourning three weeks. Tenderness and thriftiness alike forbid. They are not only tender and thrifty, they are independent. They pass their own laws, and no one has the right of veto save They have a prison, and tradition tells that there was once a prisoner, and that when she was about to be locked up for the night, she begged that the door might be The request was complied with, and the prisoner made no attempt to escape, thinking, probably, that concealment would be impossible in a country with such narrow was the introduction of the penny post which caused it. Before that event, the islanders used to go down to the little bay we have spoken of, and meet the boat which brought their mail and seize their letters without asking leave. The necessity of seeing them carried away to the postoffice, and waiting until the eagerly-expected missives were delivered, irritated them in the highest degree, and their anger was not quickly appeased. The chief authority in the island is a clergyman, who is not only Seigneur, but High Sheriff, President of the Legislative Assembly, and Commander of the Forces, which number about a dozen men, of whom about ten would be officers. His is a very mild despotism. The land tenure is regulated by the strictest primogeniture The Sarkites are so careful that their island shall not be overpopulated, that the younger sons are not permitted to inherit their father's estate, but are expected to leave the island and push their fortunes in Guernsey, or in the great world beyond. Notwithstanding these precautions, land attains the very high price of £300 an acre. French is the language almost universally spoken; by no means Parisian French, but a patois to which the people cling so tenaciously, that although taught English at the schools they speedily forget it. The Seignory is the chief sight of the island, and very charming is it. A quaint castellated building, with terraces on which peacocks display their fans, with velvet lawns in front and hollyhocks of many collors growing ten feet high, and a brilliant blaze of flowers such as are not often seen north of Italy, and luscious fruits that crowd the walls and bosky glens through which one descends to a precipitous rock, that looks across a narrow gulf of sea upon an island which, to those who know Cornwall, will at once suggest Tintagel-such is the

We must not forget Little Sark. It is joined to Sark by the narrowest neck of land that ever saved peninsula from becomto Little Sark. It may be perhaps on account of the tenuity of this coupe. so suggestive of the bridge that leads to the Mahometan's Paradise, that the inhabitants without visiting the other part. Tradition tells that one Little Sarkite who used, on his visit to the Sarkite metropolis, to take more liquor than was good for him, would pause on his way homeward before passing the coupe, and would balance himself on an old cannon to see if he were in a condition to traverse that perilous path. If he could maintain his balance, he would go on; if he fell off, he would remain for the night on the northern side, and sleep himself sober. Formerly there were mines worked in Little Sark, but though producthe head of a luxuriant glen that slopes tive, they did not pay their expenses, and they are now abandoned, together with many of the cottages. The population of the entire island is almost entirely given up to agriculture and fishing-to the harvest experienced. It was absolute rest, most of the fields and the harvest of the sea. The first are so little venturesome that many of them have never set foot out of their island, and seem to think it so wide a world that they tie up all their fowls by one leg lest they should stray. The second must be bold, for the coast is dangerous,

SERIOUS QUESTIONS.

Has the Son, in any sense, set us free? Has Christ broken for us the yoke of sinof evil habit, wrong desire, sinful livingand enabled us to go forth, as his freemen, no sign of cope or chasuble, crucifix or to do and to suffer, day by day, in patient consistency, all the will of God? O, we may deceive ourselves in some things, but we can scarcely deceive ourselves in this. We may fall into errors, into follies, even, alas! into sins, and yet not be utterly careless, not wholly destitute of faith and grace; but we must know-we do know-whether all around the island; to sit upon the far- Christ is anything to us, or nothing, as to the great question of living in sin or living at the heaving water, almost steel blue, as to God; whether, in any degree, by faith seen far below, and between the peaks and in him, by prayer through him, we are conquering, or even struggling with, our besetting temptations; whether the words have any meaning at all for us, "The Spirit of God, through Christ Jesus, sets gorgeous attire, not to read, but simply to me free from the yoke of sin and death." Yes, we know it each man in the depth ry," old and cherished words or scenes well of his heart. nigh forgotten—that was delight keen

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FIFTY PER CENT. of the amount of PREMIUMS received during the of the amount of PREMIUMS received units, year, 1865.

Its TRUSTEES are well known citizens in our midst, entitling it to more consideration than those whose managers reside in distant cities.

Alexander Whilldin, J. Edgar Thomson, George Nusent, Hon, James Pollock, L. M. Whilldin, P. B. Mingle, Albert C. Roberts.

Albert C. Roberts.

ALEX. WHILLDIN, President. GEORGE NUGENT, Vice-President. JOHN C. SIMS, Actuary. JOHN S. WILSON, Secretary and Treasurer. C. G. ROBESON, Assistant Secretary.