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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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All contributions intended for insertion in THE CHURCH OBSERVER must be accompanied with the name and address of the contributor. The information thus given will be strictly private, unless otherwise desired.

The publication of THE CHURCH OBSERVER takes place on Weinesday, in time for the mails for England by the Canadian line.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance.

Communications received later than Monday morning must stand over till our next issue.

We cannot undertake to return rejected manuscripts

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To THE PROPRIETOR CHURCH OBSERVER, MONTREAL, Q.

OUR PLATFORM.

This term is peculiar and American, but not perhaps the less expressive for both characteristics. "Our platform" simply means a statement of our principles made before the public for the benefit of our friends and those who may see fit to act with us; and last, though not least, for those who, either through ignorance or ill-will, misrepresent our views and sentiments on all matters relating to religion. And we would now, once for all, state as clearly as we can the position which the Church OBSERVER wishes to hold amongst the religious papers of the day.

1st. We claim to be a sound "church" paper. We desire to send into the families which support us, a paper that will not only instruct and amuse, but that will aid materially in extending and propagating unmistakeable "church" principles. We claim to belong to a branch of God's divinely-instituted church. We claim for our three-fold order of ministry divine appointment; and we claim, as the right of our children, distinctive teaching on these important matters-We have not the slightest intention of casting stones at those who differ with us on these sub-jects, while claiming the same privileges for themselves; but we do claim the right of making the clearest distinction between those doctrines of grace, which to a great extent are our common property, and those principles of organization and government on which it is plain we cannot possibly agree. As far as the latter are concerned we desire our children should be instructed from a Church of England stand-point, and that in tones so clear, conservative and decisive, as to aid in enabling them hereafter to fill (with honor to the church) our places when we are dead and gone.

2nd. We claim to be a sound PROTESTANT
paper. We use the word in the plainest sense.

Protestant as opposed to Popery and its somewhat deformed child "Ritualism." We desire to extend those views for which our fathers died and with which we earaestly believe the "truth as it is in Jesus" is so intimately connected, that to allow them to be clouded is to darken that narrow road which leadeth unto life eternal. We do not wish to be personal or needlessly offensive,—neither do we wish to seek out controversy for mere controversy's sake; but we are determined to be plain and outspoken against those who, calling themselves Anglican clergymen, who eat of the church's bread and drink of the church's cup, yet strive to turn our Anglican churches into Popish mass meetings,—our Protestant laity into enemies of that church in which they were baptized. We make no apology for writing thus plainly, when in our city auricular procedures and projectly applications and projectly applications are applied to the control of the c writing thus plainly, when in our city agricular confession and priestly absolution are boldly preached, and, we suppose, put in practice. When it comes to that, silence would be a sin, and we will not be silent.

3rd. We claim to be an Evangelical paper. We need not define the term further than by saying that we will maintain and propagate those doctrines which present Christ's personal extrement once offered as the only sowned of

atonement, once offered as the only source of a sinner's salvatien, and faith in that atonement as the means whereby the sinner must' be saved. We take our stand on the articles of our church,

and foremost among them the 11th, 12th, 16th, 19th and 31st.

Such, in a few words, is "our platform," and we ask all who can honestly endorse these views to ald and assist our effort, either by special donations towards our enterprise, or by subscrip-tions, or both. We ask our evengelical church clergy in our various dioceses not only to seek to extend the paper in their parishes, but also to aid us with literary contributions, or such items of church news as would prove generally acceptable to church people. We hope to make our paper successful, and a credit and aid to the church with which it is connected.

Montreal, 2nd January, 1868.

DISAPPOINTMENT.

Alone, upon life's ever restless sea.

My bark was borne, the sport of wind and

wave;
Now tossed by billows rasing furiously,
Now calmed as in the silence of a grave.
Brightness from heaven shone round me cheer-

ingly,
Where howling tennests soon burst forth rave; Change followed change, joy yielded

to woe. And vanity appeared in a very scene below. The gloom of a long, creary, starless night Vanished before the morn's reviving rays; Vanished before the morn's reviving rays; Dark spectral shadows from me winged their

And lo! attracting my enraptured gaze,
A land of fertile vale and wood-crowned height,
And fountains sparting thro' the shimmering haze

Of summer's splendor lay before me spread, Wooing with nature's voice the weary wand er's tread.

Grasping the helm, easer I sought the shore,
Whose perfume floated on the balmy breeze:
"Trembling took old on me," for there before,
And all around me, rose high swelling seas;
And then amidst the crashing, rushing roar
Of boisterous elements, land, fountains, trees,
In all their beauty, from my sight were swept;
Again I was alone on the wide sea, and wept!

"DISCOURAGED BECAUSE OF THE WAY." NUMBERS XXI. 4.

PILGRIM of earth, who are journeying to heaven!
Heir of eternal life, child of the day!
Cared for, watched over, beloved and forgiven,
Art thou discouraged, because of the way?

Cared for, watched over, though often thou Justly forsaken, nor counted a child; Loved and forgiven, thoughrightly thou deem Thyself all unlovely, impure, and defiled.

Weary and thirsty—no water-brook near thee, Press on, nor faint at the length of the way; The God of thy life will assuredly hear thee, He will provide thee "th strength for the day.

Break through the brambles and briers that

obstruct thee, Dread not the gloom and the blackness of night, Lean on the hand that will safely conduct thee

Trust to His eye to

Still on thy spirit deep anguish is pressing—
Not for the yoke that His wisdom bestows
A heavier burden thy soul is distressing— A heart that is slow in His love to repose :

Earthliness, coldness, unthankful behavior Ah! thou may'st sorrow, but do not despair; Even this grief thou may'st bring to thy Saviour, Cast upon Him e'en this burden and care.

Bring all thy hardness: His power can subdue it: How full is the promise! the blessing how free: Whatsoever you ask in my name, I will do it.' "Abide in my love, and be joyful in me,"

Family Circle

Original. THE TWINS.

BY AN EX-GARRISON CHAPLAIN

(Continued.)

CHAPTER IV.

Amidst all their grief at parting with The Twins, who had grown up to manhood amongst them, and were loved with all the warmth of unsophisticated, affectionate Irish hearts, their relations agreed that as again, although, if truth permitted, I would the goods freely given us? We are too one must go, the other must go with him : and so Robert Maher, having packed a the grave of his parents for, as he supposed, crossed his mind for the sacrifice he had panion,tumult of his mind.

nature, or, as I should better have written, ing done by the soldiers?

looking soldier he had ever seen.

', Oh," said the captain. "I'll bet you a from heaven had laid them in death on the I would not plant ugly weeds. soverign I,ll show you just as well-looking graves of their ancest rs. a fellow, and I'll bet another that you will not know the man again."
"Done and done," said the other.

" Come here a moment, Maher," called out Capt S., stepping aside; "send Robert here at once, and let him be dressed just as you are."

"I am Robert, sir" seid Bob with a salute, and a smile.

"Well then send William." And in a few minutes one of the brothers came up, and Capt. S. asked,--"Which of you are here?" "William, sir."

"All right,-now, my friend, is not that as handsome a fellow as the other?" "Nonsense, don't think to make a fool

before.

ishment of the loser of the wagers. I must take up the thread of my narrative, and not let it slip through my fingers and act upon it? How many of us use

gladly give it a different ending. trunk with their best clothing, and visited dislike to William Maher, which vented out of the Church. itself in his keeping him continually unthe last time left his native place, escorted der espionage, and having him punished for a long distance by a crowd of sorrow- for faults which, but for him, would have ness, travail and distress. The Church ing friends. The shades of evening were passed unoticed; and, of course, the Irish- prays, in the general, for all in sorrow, for five hours, and adjourned until to morrow. fast darkening as he bade them farewell, to enter into a new sphere of life; and all tyranny. Reader, if you have not been who travail. But she offers special petitions and all the Bishops were present except the who travail. But she offers special petitions Bishop of Cashel. The Bishop of Down though much depressed by the sudden dis- acquainted with the working of the army, for individual cases. The humblest mem- and Connor without waiting for the conruption of ties which had been strengthen you can hardly cenceive the annoyances ber of any parish may ask the prayers of ference has announced his course. In a ing for twenty years, his spirit, buoyant which a superior can inflict on those under all his brethren, in the House of God, in letter which has been published throughout with youth, and full of brotherly love, soar- his authority in a regiment; and which any suffering or distress. The humblest his diocese he intimates that he will call ed above his troubles; and, before he reach- have often led to acts of violence, and even soul may ask all to join with it in thanksed the end of his journey and grasped his brother's hand, he was not only reconciled disastrous results. The dislike originated The Church will take his special petition, to, but pleased with, his lot, and more than in a thoughtless remark of a young lady or his special thanksgiving, and put it up nise a Lay and Clerical Diocesan Synod. satisfied with the decision at which he had who was walking with the cornet, and see- as her common offering to God. arrived. No thought of self-commendation ing William passing by, said to her com-

made; he could not have done otherwise; " "Why, Mr. M ... ,do not the military auwhat! was he to "sit at home at ease," thorities suit the officers to the men of member suffer, all the members suffer with while William was away in the army? their regiments? for instance, now, how it. She makes common cause with all Tush! he only wondered that the plan of much out of place Major Simpton or Cap-children. The loneliest suffer is not alone. re-union had not originated with himself, tain Smith must look riding beside such a The most single handed toiler does not and excused his dulness on account of the soldier as that now passing? Oh, by the toil single handed. She seeks to bind all way, I must really entreat your pardon,-He received a shilling, as enlistment pay, as thoughtless as I am, talking in this strain mutual endeavour, and a common life.

Therefore the sick man is asked the city, and slept soundly that night in the yoursel! Do, pray, forgive my indistrebed next his brother's; with as gentle, cretion, for I really think personal appearfearless, noble, and affectionate a heart as ance of small importance, if, as the poet as if it were their own, asked to let them

odditon.

As The Twins had been bold riders over hedge and ditch, a few lessons from the riding-master taught them the dragon seat on horseback, and the right use of the power of the cave in the headquarters of the regiment in Dulii, when the quick eye of the colonel in the headquarters of the regiment in Dulii, when the quick eye of the colonel in its mind that the headquarters of the regiment in Dulii, when the quick eye of the colonel in its mind that the headquarters of the regiment in Dulii, when the quick eye of the colonel in its mind that the headquarters of the regiment in Dulii, when the quick eye of the colonel in its private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the private of his can incop,—what remained for him but the promote of the two the promote of the two the promote of the two promotes the lattle, and "Hed fat between the differ bearing and among the complete of the bears, and walked on the following in the order to contain the private of his can incop,—what remained for him but the comely of errors, for they would be irreduced by the close resemblance of Bob and Bill, as atomist the native of this did town!"

I must not attempt to tell all the fun or canned by the close resemblance of Bob and Bill, as they were sont familiar value and provided the content of the content of the can be provided to the water.

Sunntering by the rails outside the University, they were asked by one of the women always to be soon selling oranges there.—

"Why, thin, boys how does yer sweeth learts know the differ betwix ty e?"

To which Bill, assuming a serio-comic look, answered,—

"Oh, marm, \$\frac{1}{2}\$ between the sweeth of the thin the content of the content of the conten

profiler, Bob. I never had a sweetheart, but was very near getting my eyes scratched out by a young woman yesterday, who thought it was Bob she had, instead of my innocent self; indeed I don't know—"

"Hould yer prate," cried "hours to apply to him if he could into the water?"

"O! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds of water-lilies."

"But how small the seeds of water-lilies." ed out by a young woman yesterday, who the first day they could get leave, they thought it was Bob she had, instead of my innocent self; indeed I don't know—"

"Hould yer prate," cried the orange"Hould yer prate," cried the orangewoman "I see a 'laughing divil in you had not removed. The old people who

"Come along, Bob," said Bill, " or I'll get the worst of it."

Their friend, the captain, was enjoying his cigar at the mea room window, with an acquaintance, who Robert passed, and the visitor remarked that he was the best-looking soldier he had ever seen.

Bronzed soldiers that, sitting with clasped that tears in the retired old churchyard, of the father and mother whom they had not income, and the elders who had loved and derighed them in their prime of tall hooking soldiers he had ever seen.

Bronzed soldiers that, sitting with clasped than to language in the retired old churchyard, of the father and mother whom they had not income, and the elders will also be seeds to day."

Bessie looked puzzled, and her father smiled and said:—"Yes; I have watched youth, and leight on them in their prime of tall hook. Well be a very seen.

Would it have seen my daughter sow a number of seeds to day."

Bessie looked puzzled, and her father smiled and said:—"Yes; I have watched youth, and leight on them in their prime of tall hook. Well would it have been if a light tening at the look of the father and mother whom they had not income."

Bessie looked puzzled, and her father smiled and said:—"Yes; I have watched youth, and leight on them in their prime of tall hook. Well would it have been if a light tening at the look of the father and mother whom they had not income."

Bessie looked puzzled, and her father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income the look of the father and mother whom they had not income they had not incom

would it have been if a lightening stroke

CHURCH SERVICES. when those wants come.

To be continued.

be placed. There are words of comfort meet before his throne. for the distressed. There is instruction for the ignorant. There are thanksgivings of me; he is the same man who was here and forgivenesses for the penitent. For When you waited some time after your "I will thank you to hand out those two of God, that is, is meant to be and is, a and selfishness. These are all noxious soverigns; and you go, William, for your home and rest. A man is to feel as if he weeds. Pull them up. Do not let them brother," who soon appeared to the astonwere in a Father's house, where he may grow in your garden."-New York Obenjoy all the house contains.

How many Churchmen understand this modest, or too thoughtless-certainly very The cornet of Capt. S.'s troop took a few of us get half the good that we might

> ' To speak of nothing else, consider the prayers and thanksgivings concerning sick-

In this, especially, the family character of the Catholic Church, comes out of the closeness of the unity wherein, if one in loving bonds, and knit together all in

Therefore the sick man is asked to request her prayers, asked to allow his brethren to bring his suffering before God ever beat within the bosom of peer or peasays, 'the heart is in the right;' and, besumpathise with him and think of him on from each diocese to such a National Synod. sant; and a clear proof that the gifts of sides. now I think of it, is not all the fight-his bed of pain, when they gather in the This synod, with the house of bishops, would Lord's courts.

"Now I know that you are joking, for

"I will tell you what I mean. When you laid aside the interesting book and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that your mother The Services of our Church are filled valued, and came instantly and told her. full with blessings, with good things to be you were sowing the seeds of truth. When used as need requires. And these good you took the cup of cold water to the poor things are common and are free. They woman at the gate, you were sowing the are not only fitted for all the wants of seeds of mercy. These are all beautiful life, they are free to used by everybody flowers, Bessie. But I hope my little girl has been planting the great tree of 'love There is something for every man and to God,' and that she will tend and watch for every condition in which any man can it until its branches reach the skies and

"And the weeds, father?" "When you were impatient with the for the rejoicing. There are confessions baby, you sowed the seeds of ill-temper. the sorrowing there is hope. The Church mother called you, you sowed disobedience

Church Rews.

IRISH CHURCH ORGANISATION .- A Dublin telegram states that a private conferance of the Protestent Bishops was held vesterday at the Bilton Hotel to consider the re-organizatioon of the Church. It sat together in an informal manner, on the 20th instant a meeting of clergy and laity to consider their present position and "Orga-This determination on the part of the Bishop of Down obviously derives greater importance from the fact that his diocese comprises the largest and the wealthiest portion of the Irish Church population. It is becoming more clear that the first step towards reorganization will necessarily be the calling together of diocesan synods, and the proceeding of the Bishop of Down will go far to render that course inevitable. Out of these synods, it is urged, clergymen representatives, in equal number. could be elected to a National Synod. Archdeacon Martin proposes that six clergymen and six laymen should be chosen (he says) fully represent the Church in Ire-