

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

SIXTEENTH SUNDAY AFTER TRINITY.

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

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

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

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

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

THE ATHANASIAN CREED.

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

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

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

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

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

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

5. Not three eternals, but one.—1 Tim. i. 17. 6. Not three incomprehensibles, or uncreated, but one.—1 Kings xix. 15-19.

7. The Son is almighty.—Rev. i. 8, 11; Phil. iv. 13. The attributes of Omnipotence are ascribed to the Holy Ghost.—Gen. i. 2; Job xxxiii. 4; Ps. xxxiii. 6; 1 Cor. ii. 10, 11; 1 St. Peter iii. 18; St. Matt. xii. 28; 1 St. Peter i. 11, 12; 2 St. Peter i. 21; 1 Cor. ii. 13.

8. Not three Almighty's, but one.—Ps. lxxii. 18. 9. The Son is God.—Isa. ix. 6; St. John i. 1, xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Titus ii. 13; Heb. i. 8; 2 St. Peter i. 1. The Holy Ghost.—Acts v. 3, 4.

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

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

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

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

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

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

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

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

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

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

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

RESTORATION OF CHURCHES.

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

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

Vagaries.

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

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

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

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

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