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

"ONE FAITH ;--- ONE LORD ;--- ONE BAPTISM."

\$2 \$ an.—Single copies, 5 cents.

Vol. II.-No. 35.

The Church Observer

Published for the Proprietor every Wednesday, BY THE MONTREAL PRINTING & PUBLISHING COMPANY

TERMS OF SUBSCRIPTION: Yearly Subscribers, in advance...\$2 00 per an (in clubs of ten) 1.50

If not paid within six months ... 2.00 Single copies, 5 cents each

ADVERTISING RATES,

One Square, of ten lines, one week \$1.00 You may treat what I say if yo " month 2 00 two " 2.75 three " 3.75 64 six " 6.50 Quarter column, one week 3.50 one month..... 7.25

three " 14.00 20.00 six Professional Cards of five lines, per an... 5.00

" including paper. 6.00

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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 Wednesday, in time for the mails for England by the Canadian line. Her fair mantle flowing:

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 mor ning must stand over till our next issue.

We cannot undertake to return rejected manuscripts

To insure safety, all remittances should be ENREGISTERED and addreesed :--

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 posi-

THE BOY OF THE MOUNTAIN. AN ALLEGORY OF YOUTH. We take the following from a daily exchange of this city. The poem was written by Mr. J. Wright, formerly editor of the Evening Telegraph and lay editor of this paper

"-But to act. that each to-morrow Finds us further than to day."-LONGFELLOW,

I once had, O Philos! a wonderful vision, A revealing—a dream—or aught you may term ike with deri

sion, But nevertheless I affin So wonderful was it, I na Its whys or its wherfor It came like a phantomit fled like a treasure When war in a nation

I thought that I strayed o'er the Mountain, That gives our good city its name,* Just at e'en when the sunset takes leave of the

fountain, And the lilies and musks do the same

On a sudden beside me a meiden was seated —A maiden so wonderously fair, I could not discern if my senses were cheated, Or an angel in reality were there! Or an angel in reality we

more than gems fairer

pulse rang, While the lute by her side mingled sighs

She waved her white he concealed us, And a youth at that mo He gazed on the Sylph revealed us, And, spell-bound, war

old me his story id, "I've been wan-With modest demeano "Since childhood"

dering this moun Twenty autumns have bore me, And my youth dies like your ten-

antless fountain, Yet, to leave this For the maid that

'She has held me in

How, to "pace with the lock," we must break our dull foldage, "And "strike" through the trammels of Time for a name Dear Youths, then, in wh m truth and love are the fountain.

But who waver and "wait" like my friend in the vision, Pause a while to this take of my "Boy of the

Mountain," And his charmer, the maid, "Indecision. J. W. Montreal, July, 1869.

* Mount Royal made in the French Montreal.

" Circe, in the Greek mythology, a sorceress with power to "transfix" and change to a beast whoever drank of her "charmed cup."

[‡] The Emperor Adrian, surnamed "the good," bethinking him one night that he had conferred no benefit on a subject since the morning, wept that he had "lost a day."

Family Circle

THE YOUNG POSTMASTER'S

MONTREAL, WEDNESDAY, 8th SEPTEMBER, 1869. How, that half the fell sorrows of Manhood and old-Age, May be traced to men's one fault of youth-"want of aim." How, to "pace with the bock," we must break our dull foldage, And "strike" through the trammels of Time he comes round, and the poor man will be read a long lecture upon the iniquities of of early Wesleyanism in the form of a his ways, and for ever there will settle upon society or order within the Church, and I him the priestly scowl, as he is pointed out agree with them that the present is a very as a vicious creature, an example unto all refractory seal catchers: Now, as the poor fellow does not care to be sen to a cierical Coventry, the wife sips her " kavit" while another woman dresses her skins.—Corn-course, be established, viz.: the increase hill Magazine. of personal religion, instruction of the

General Church Retos. GREAT BRITAIN

ignorant, and the edification and sanctification of the faithful, agreeably with the teaching of our holy Mother, the Church. But to ensure success it is essential that the society be based on a sound and secure foundation, and that its important works be CHURCH CONGRESS, 1869 .- The Con- carried out with vigour. Otherwise it gress will meet in St. George's Half, Liver- would be an insult to the honoured name pool, on the 5th, 6th, 7th, and 8th of of Wesley, and would incur the doom of a October next. The opening service will be performed at St Michael's Church, siom, I wish to offer a few suggestions, in Pitt-street, on the morning of Tuesday, the a rough kind of way (subject to correction), *HONESTY.* Abraham Lincoln was once postmaster in the small village of New Salem, "out West." He then went to Springfield to to study law, and for years had hard work The fair manual advance is minute advance is minute advance in minute advance is minute advance in minute advance in minute advance is minute advance in minute advance in minute advance in minute advance is minute advance in minute advance in minute advance is minute advance in minute advance in minute advance in the study law, and for years had hard work to earn his bread and butter. Fighting with poverty is a hard fight. One day a post-office agent came round to collect a balance due to the Washington office from the New Salem office. The bill was \$17. And a youth at that moment appeared ;
He gazed on the Sylph whose witch-art had revealed us, And, spell-bound, waxe listless and seared.
And, spell-bound, waxe listless and seared.
to study law, and for years had hard work to earn his bread and butter. Fighting with poverty is a hard fight. One day a post-office agent came round to collect a balance due to the Washington office from the New Salem office. The bill was \$17. Go. Dr. Henry, a friend of "ooor Abe," happened to fall in with the agent, and was a sure as could be that he had nothing in the powert is sure as could be that he had nothing in the powert is none to the work of the second is the principles of the Catholic Church, and of the English Church in particular. 3. That every member of the society be a communication of the Church and in po case. his pockets to pay him with. He went, therefore, to the office, in order to lend him Rev. E. Garbett, Rev. H. A. Woodgate, be promoted to any office in the society

therefore, to the office, in order to lend him mother mother in ten-never en my f lean ks yet the set ter counted, and poured out upon the table a quantity of small silver coin and "red cents."

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 subjects, 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 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 atonement, once offered as the only source of a sinner's salvation, and faith in that atonement as the means whereby the sinner must be saved. We take our stand on the apticles of our church, and foremost among them the 11th, 12th, 17th, 19th and 31st.

Such in a few words, is "our platform," and we ask all who can honestly endorse these views to aid and assist our effort, either by special donations towards our enterprise, or by subscriptions, or both. We ask our evangelical 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 accept- I awoke from my trance at this point of my able 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.

"I know not her lineage-Finow not her name, I only know she entrances this wood : Take me with you kind sir to try fortune and "Or teach me at least what it is to be good "

Thus spake the dist'l drop, Stole down his cheek, breathing boyhood loved him at once-so guileless the crystal

And vowed I would perish his spell by the His mien was as gentle as foliage in summe

His speech was like one who might wish to His morals were pure-and he sought his God

often-ti Nor en' lost he ear of the church going bell.

"Dear youth !" I exclaimed, "I can ease your dejection The Siren that woos you is named—"Indecision," "Want of Aim" is her father—"Pride claims her affection, "She amours with Sloth,' and her sons are

'Derision ;' Not a charm she displays, not a lay she

Not a youth who has paused salutations. But repented-'transfixed' by sin

Come down to that city so busily humming, Beside the old river that sweeps at our feet; "Where each swain "makes his mark" for the aged time coming. And damsels worthy, his energies greet

With a start that half rous'd me, the boy raised his hand in air, Turned one look to the West-saw the Night-

star arising, Can it be,' he exclaimed, 'I'm so duped by one bland-an-tair. "I go with you, sir, let the past be my chiding !"

And never again shall false mer-maid allure

"With kisses that breathe but ephemeral "That a day without action is 'lost' 1 and

inane

So we walked hand in hand, my pilgrim and I And left 'Indecision' alone where we stood ; As we pass'd down the hill-top, we heard her plaint cry, But-But we never look'd back on the Wood !

Long years rolled their course, and the toy grown silver-hair'd, Again stood beside me,—a pattern for Age; He to'd me how fortune, her cup had so liber'l

shared, Nought but success did his footsteps engage ; But the maiden, alas! grievous fate overtook

her, No longer her lute lull'd the young or With the autumn leaves withered, all

her feigned charms forsook her. And she sank with a mendicant's knell to the grave!

story. (I know not how long I'd been sleeping,) But I oft pondered since, how the good and

the glory, Of youth, may be cancell'd to weeping;

was the very money called for, for, on ing the office, the young postmaster tied up A., and Lord Harrow the money, and had kept it by him await- "Church Work among ling the legal call to give it up.

On paying it over, "I never use,' he said, Bishop Ryan, Mr. C tear like dew- "even for a time, any money that is not and Mr. H. Duckwort

Women are here in the trader's shop in abundance, most of them trying to obtain goods on credit. Greenland women, as a rule, are excessively bad housewives. Be fore marriage they are clean in their persons and attire, and everything that an Arctic lover of right constituted mind could desire. But once married they sink into And never. Oh never, need man reassure me, slattern habits, careless of person, house, and family, and negligent of the duties expected from every Greenlander's wife. There was a great seal-hunter at Claushavn, called Timotheus David, known, in one day, to have killed twenty-three seals and one white whale. I saw him one day bring some skins to trade, which were refused on account of their being half rotten. "What can I do ?" the poor man repliad ; "she (looking cau (iously , around)-she won't look after them This man's wife before marriage was the best tailoress in the settlement. Now she is a dirty slattern, and to apply. will do mathing, not even make her hus-

band's and children's clothes, nor even

of ecclesiastical orders), by its own re (7); and second, seamen? the rea-ing Earl Nelson, Bearl N ders and speakers b pher Bushell, subversive of Catholic discipline. These, At the morning sir, are a few ideas which have suggested mine. This money I knew belonged to the government and I had no right to exchan-ge or use it for any purpose of my own." That is the right and true ground to take. How to Increase the Attendance on them,

That is the right and true ground to take. If money is intrusted to your care, never touch it, never use it. I am not now talk-ing about cheating or stealing. but talking and using money with the *intention* of re-turning it. Money in trust should always turning it. Money in trust should always turning it. Money in trust should always be kept apart from all your own business, and held sacred. By neglecting this and not making good the deficiency when pay-day came, many a man has lost the confi-dence of his fellowmen, and damaged his integrity beyond repair. There seems in-deed no harm in just using it. It is easier perhaps, to use than to keep it; easy enough, too, one may think, to make it good when called for All this shows how naturally Not a charm she displays, not a lay she awakens, "But are stolen from the Dead! that in life she would win, Not a youth who has paused to her wierd government money, Mr Liucoln had when the People," the readers and speakers being and prosperity depend, conducted to a he was a poor law student. Oh, it would the Rev. Erskine Clarke and Rev. J. C. successful issue." We agree with Mr. have come in so " pat" many and many a Chambers. At the same time a meeting Grant that "it is best not to wait antil an time. But no! That is a place to stand by. of working men will be held in another election comes on, before enlightening the

No, young men. No, no ! the strictest integrity, and not a jot less. *THE GREELAND WOMEN*. *THE GREELAND WOMEN*. *Integrity and not a jot less. THE GREELAND WOMEN*. *THE GREELAND WOMEN*. P., the Rev. Dr. Hume, the Sev. W. D₄ Maclagan, and Mr. A Brady. In the afternoon, the subject for discussion will be "Weekly Offertory and Almsgiving," the is a serious split in the Roman Catholie

"Weekly Chertory and reinsgiving, the is a serious split in the tenant is known to readers and speakers being Canon Trevor, Rev. A. H. Mackonochie, and Mr. T. the majority of non-members of that church. the majority of non-members of that church. The two parties which have existed for be a meeting of seamen, a soiree, and a paper for discussion on "Sinai and Palestine." The readers and speakers on state of irreconcilable hostility. The proposal to proclaim at the forthcoming (Ecu-Churches," on the evening of the first day of the Congress will be the Rev. G. Williams, the Rev. F. W. Holland, Mr. more Liberal Roman Catholies. On the John Macgregor, Mr. W. Morrison, M. P., and the Revs. P. H. Stern, and G. P. other hand, the Ultramontanes are deter-Badger. Each reader of a paper will be mined to obtain the enunciation of this limited to twenty minutes, each invited speaker to fifteen, and each voluntary speaker to ten ; but to the subjects "Exspeaker to inteen, and each volumer, by well-known men. Around plant, and plotation of Sinai and Palestine" and "The belongs to the extreme Papal party, and ome years ago, when conversing with the ome years ago, when conversing with the Eastern Churches," this regulation is not Archbishop of Paris, astonished that prelate by his pronounced views. Dr.

THE RITUALISTS AND WESDEYANS .- Newman belongs to the Liberals, but for dress the skinst as every Greenland wife is The Ritualists-there is really no account. the most part keeps silence. So do not expected to do. He is encamped on an ing for some of their delusions-have got Mr. Ffoulkes and Mr. Oxenham. The island just off shore, and has come for a it into their heads that by the judicious use first, by his famous letter, the second, by woman to dress the skins, for which service he must of course! pay her, while his lazy wife looks on. Yet the unfortunate wight is to organize an initiation Methodist sect the *Tablet*), have revealed how wide is the cannot, is in the old times of Tournourseak and the heathen Angekoks, send his worth-less wife about her business, because the correspondent of the *Church Times* thus defined and the heathen Angekoks, send his worth-less wife about her business. because the correspondent of the *Church Times* thus defined and the heathen Angekoks, send his worth-less wife about her business. because the correspondent of the *Church Times* thus defined and the heathen Angekoks, send his worth-less wife about her business. because the correspondent of the *Church Times* thus defined and the heathen Angekoks and his worth-less wife about her business. because the defined and the heathen Angekoks and his worth-defined and the heathen Angekoks and his worth-defined and the business. because the defined and the business and his worth-correspondent of the *Church Times* thus