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Joetry.

THE BOY AND HIS BIBLE

"Dear father," said a lovely boy, With sweet and pensive look. As rising from the nursery floor, He closed his favorite book, And snugly 'gainst his fittle breast With tiny hands the Bible pressed -

"Say, father, when my body dies, And sleeps within the tomb, And my freed spirit mounts the skies. To find with Jesus room, Shall I not there on that bright shore This sacred volume have once more?"

"My child," the father quick replies, This book God's will declares; It points unto the glorious prize Which every victor bears; It tells us how the conquest's won, By love to God through Christ his Son.

"And when the crown of life is given, Our warfare is complete; And every wish and thought in heaven Unbounded love will meet, And, like a swelling, mighty flood, Exulting rise in praise to God

"Eternal ages will unfold, New beauties every hour, And our immortal eyes, behold God's wisdom, might and power, E'er shining through the wondrous plan Redeeming love to fallen man."

All wrapt in solemn thought, a while, The little one did stand Then, with a sweet and placid smile He raised his soft, white hand. And from his bosom gently took His precious treasure, God's own book.

Then hardly conscious of his voice, He said, and wiped a tear, "I'd love with angels to rejoice My Jesus to revere : But can't I sometimes steal away, And read how David loved to pray?" -Christian Alliance.

PROTESTANTISMENT A FAILURE.

Extracts from Address by Bishop Cummins of Kentucky.

On Sunday evening 24th vat, the church the Incarnation New V. Rev. Dr. Cummins, assistant Bishop of Kentucky, in defence of the principles of the Anglican Reformation now imperiled in the Episcopal Church of England and the United States. The Right Rev. Dr. spoke as follows :-

It is a remark made by the latest and most rilliant historian of England, Mr. Froude, that the immediate present never appears wond rful or memorable to those Iving under its influences, however vast and portentous they may be, And he illustrates the remark by a reference to the men of the French Revolution who went about their work as though unconscious of the mighty drama in progress, insensible to the fact that those days were to be the dies nefasti forever in the annals of the race. But I think the remark is scareely applicable to ourselves and to our own age. We whose herri-# g is this Reformed Church of Christ, feel in the depth of our souls that we are passing through a crisis, solemn, momentous, awful.

Three memorable attempts have been made within the last three hundred years to subvert the work of the Anglican Reformers. The first was in the sixteenth century; the second in the seventeenth; the third in the nineteenth. The first was an attempt by force, the second by fraud, the third by treachery. The first was a deadly assault from without to destroy the citadel, and put to death its defenders. The second was a plot to gain admission by sapping and mining. The third is a conspiracy on the part of a portion of the garrison itself to throw down the defences, and change the flag. It is the effort to corrupt the faith of the Reformation, to withdraw the protest of the Fathers of the Anglican Church against the false doctrine of ante-Reformation times, and to assimilate the doctrinal teachings of this church to that of unreformed com-

The great leaders of the movement were four-Newman, Pusev Keble and Froude. But they had a teacher. Dr. Charles Lloyd, Regius Professor of Divinity, and afterwards Bishop of Oxford, who died in 1829, was perhaps the first man to inaugurate this dire work. He introduced the practice of giving private instruction to candidates for the ministry, and among his students were the four men I have just

munions.

Thus the Oxford movement to turn back the tide of the Reformation was heralded in. It began by a distinct Anti-Reformation avowal Step by step the work went on, by the publication of the "Tracts for the Times," for eight years, until almost every point won by the Reformers had been assailed or depreciated. At last the grand culmination was reached in Tract No. 90, a work of which I dare not trust myself to speak, so deep is my abhorrence of the dishonesty of it. That tract has lately been republished in this country and extensively circulated, to do its baneful work anew in another generation.

At last the church authorities in England were fairly aroused, and the teaching of this tract formally condemned. The result soon followed, which had been so long anticipated. The great leader, finding himself in a Reformed Church, but not of it, went to his own place. The number who followed the great leader has not been small. The seed sown so deeply had not died out. It was only ripening si ently and surely. And we have awaked There is no theological from our dream of security to find ourselves a fundamental doctrine of compelled to contend for the very life of our Reformed church.

I need not stop to produce evidences of the growth of this movement in the developments about us in England and in this country. The simple majestic service of our church in place assigned her both many places has been transformed into a ritual | creeds of the Christian chu

love. Altars erecith super altars, with powerful influence for good or evil. burning candles, ous vestments, and monies that actual pass those of Rome : has succeded so sac corrupting the faith of a reformed comm.

That private confesis already established is not the point in tion. It is admitted, and the practice finant of advocates and defenders, nay, morauals are prepared for the use of penitentd confessors. Of all the errors of the Chof Rome that of auricular confession is most bateful to our people. The priestla leads to the estab-lishment of another or in every household, by every hearth, in place of the husband and father. The bodave before me is not a volume of dogmaticology—it is far more mighty—a manual fee young, a catechism to be learned by youf both sexes under fourteen years of acto prepare them for confirmation. Now, as hear the teaching

Q.—When do we fireceive forgiveness of sins?

A.—In holy baptisr Q.—How do we rece forgiveness for sin after baptism.

A.—By absolution a the holy communion. How would St. Paulve answered that last question? or Ignatuis r Jewel? or Hooker? Q. Where will we fl God's Holy will and commandments? A.-n the Living Church, in the written word, d in the enlightened "Holy Scriptures," ss Article sixth, "con-

taineth all things necessy to salvation." I have not attempted expose all that this little book contains of eaching utterly sublittle book contains of eaching utterly subversive of the doctrinal eachings of the Reformers. It is enough a say that had these
teachings been held in the reign of Edward
VI. there could have been no Reformation. If
there be indeed such a thing as the failure of
Protestantism, it seems to me that this is its
Protestantism, it seems to me that this is its
Protestantism, it remains so far unreformed.

There is a contained by the failure of the prophecies, the language respecting the Virgin Mary is very guarded, apparently directed the first time she is mentioned by St. Matthew to contradict the idea of perpetual virginity. He says Joseph did not know her until she had brought forth her
first-born son. If marriage were not a holy greatest failure—to remain so far unreformed.

During my sojourn in England in the summer of 1866, I Archbishop Manning, the pervert, delivered an address with this title—" Protestantism a failure, and the evening the electric wires flashed the insult all over the British Isles; and the Protestant heart of England sent back its indignant response in every morning journal the next day. Yes, Protestantism has just made its last failure on the battle-field of Sadowa.

than any existing at the day has abolished monasterie and convents, and presently we will hear the she has expelled the Jesuits. Failure of Projestantism! Why, the very liberty by which this man spoke the word, and was not moles, ed, is the fruit of that Protestantism which he pronounces a failure. Freedom of speech, freedom of thought, freedom of action, freedom of conscience, all that makes this great age what it is, this noble civilization, this progress, this missionery expirit that girdles the earth all this sionary spirit that girdles the earth, all this wonderful development is the fruit of Protestantism. Protestantism a failure! The same mistake is made by some of our brethren that I made when I first saw the great Mississipi, as it came rolling from the mountains of snow, with a force and speed and volume that awes the beholder. In places it strikes the sank with such force that a reflex eddy is formed, in which you may be floated up the river, without rowing, for half a mile. These men have got into the eddy, and they think the river is going back. They mistake the eddy for the grand stream. But as at times, the river changes its course and sometimes cuts right through part of a town, tearing away gigantic bluffs, perhaps, and destroys the eddy. the day will come when these brethren will be swept along with the current that is carrying Protestantism, and nothing but Protestantism, to the final triumph of the Anglo-Saxon

And now, brethren, we are just entering upon mighty conflict. We cannot decline it. It is not of our own seeking. It has been forced upon ns. We accept it sorrow and tears, but in God's strength. And on this basis we will fight it out-the basis of the Anglican Reformation, as set forth in our articles, homilies and the standard works on the great divines of the Reformation. Our confidence rests upon two things. First, a serene and rooted trust in God, that the cause of the Roformation is the cause of the primitive church in its purest days, that it is the defence of the very life of the Gospel, "the truth as it is in Jesus." Our confidence in the final triumph of the principles of the Reformation is based upon this belief; that such a triumph is bound up with is this race, and not the latin, which is to gain the mastery of the Endish-speaking nations? With the progress of our free institutions, goes step by step, the progress of Protestantism, not a negotiation in this church, but a witness for every truth of God, an op-ponent of every error of man, I implore you then, beloved friends, by our love to the ence you bear to Gospel of Christ, by the ret the work of England's great sixteenth century, by the ash s that rest under memory of John Wyclyff, the morning-star of the Reformation, to resist wis tide of error coming in upon us as a flood and with love to tand like a rock all, bitterness to none, let 18 loyalty to her for the purity, the unswerva great Head of this Protestan scopal Church

THE VIRGIN

on relating to tianity, which has more deeply interested id agitated the mind of the present gen than that that properly which relates to the pos It is a fundabelongs to the blessed virgimental doctrine, because

It has already caused within this generation floating clouds onse; the communion service set in a Roamework; eucharistic services at the but the dead, with ceremother of our blessed Lord, an article of the Christian faith, of the same importance as the these are but a parte false doctrine which doctrine of the conception of Jesus, and without belief in which there is no salvation. And into two popular errors. First, calling the this has caused some Protestants to speak of teaching of the fathers the teaching of the of all mankind—an "authority established by The confessionanc last development. her whom God has pronounced blessed, and whom the gospe! says all nations will con-tinue forever to call blessed, with irreverence, if not absolute disrespect and scorn.

There is certainly something very pleasing to a pure mind in the idea of the perpetual virginity of her who found such favor with the holy God, our Heavenly Father, that He chose her to be the mother of His only begotten Son, and that she had an only Son, and died a miraculous virgin. But the point to be determined is, not what is most agreeable to refined Christian taste, but what does God Himself teach us respecting if?

No Christian will doubt that God could have supernaturally made Mary a mother, and concontinued her a virgin had He chosen so to do; but it is only the fact which God has revealed respecting that event, that the Christian world

is interested to understand. To ascertain the Virgin Mary's place in theology, it is necessary to examine first the prophecies respecting her. The first prophetical promise God made to man after his fall, " the seed of the woman shall bruise the was, serpent's head," that is a virgin's seed. Other prophecies say, the virgin shall conceive, and bring forth a son, that He shall be Immanuel, God with us; but not one of them gives an intimation of her perpetual virginity; not one speaks of any special glory to follow to her; not one even calls her blessed; not one foretells that any special religious reverence,

first-born son. If marriage were not a holy state, instituted by a holy God, then we might suppose a necessity for perpetual virginity on

prayers addressed to her, or any special revebe chosen to be the mother of His Incarnate

Indeed, the Gospel record and phraseology utterly controvert the idea that she was immacuat the annunciation is remarkable; his words show that she was neither God nor a sinless being; but only highly favored, or graciously accepted, because the Lord is with thee; and "blessed art thou among women," not as being exalted to the Godhead; not even among angels; but only among her own sex. And then again we are taught that she had the same fallen nature of all her sex, since after the birth of her immaculate son, she went to the temple and offered the gin offering prescribed by the law of her purifi-cation. Nevertheless she was an eminently pure and holy woman, in a godless age and nation, and for this she found favor with God ; for this she was chosen as the fittest woman when the time of the incarnation came; nav. more, she was fitted by God for this office which she fulfilled.

Moreover, St. Mark mentions the Virgin Mary but once, and then to relate the incident recorded by the three other Evangelists respecting his mother and brothers standing [From Montreal Gazette, Monday, Nov. 2nd.] without, desiring to speak with Jesus. His answer appears to have been given with special reference to rebuking the idolatry which foreknew would in future times be paid to his mother; instead of going to or calling for er, he said, looking around on his disciples, Behold my mother and my brethren! for whosoever shall do the will of God, the same is my brother and my sister, and mother." The Greek word denotes a full uterine brother: but Jesus had none, any children born after him would be only half-brothers, and such Jesus had, unless the plainest language of inspired scriptures be utterly perverted. Apparently, it is with a meaning purpose that Jesus puts his mother last, when he declares that the relation of true discipleship to him is as great an honor and blessing as to be his mother; thus showing that paying to her anything like divine honor, has no sanction. Upon another occasion, our Lord expressed the same sentiment more emphatically to the woman who said, "Blessed is the womb that bare the triumph of the Anglo-Saton race at least | thee and the paps thou has tsucked;" thus our upon this Continent. Who can doubt that it | Lord protested beforehand against any divine honors to be paid to his mother, and used language which would have been impossible if Peter to receive them all. He is not only the blessed virgin had been immaculate. Finally Jesus' words to his mother at Cana of Galilee, when she offered some advice respect- simple, comprehensive condition,-that they ing the miracle there, seem almost harsh, ex- acknowledge his undivided authority and recept as they are explained by the fact that he turn to their obedience. No one then, we times that "his mother had no part nor lot ness of coldness of this unlooked for invitation. confessors in the in the mission of redemption and salvation he There are those, perhaps, who may be so caphad come to bring." "Woman, what have I tious as to charge it with being somewhat arrothe martyrs' monument of Oxford, by the to do with thee?" This is the theol gical or gant in its tone. But these are the ignorant scriptural view of the place of the Blessed few; a miserable minority amongst the more virgin as it is revealed by God in the Bible.

virgin is the Old Testament pattern of purity, nize their existence. For he assures us that piety, and holiness; that God raised her to that eminent degree that she might be both despite his unworthiness, been raised to the fit and worthy to be made the mother of his throne ef Peter, and therefore been advanced incarnate son. She belonged to the old to the supreme government of the whole her immaculate son of righteousness.

evidence that any other opinion than the of becoming dignity, to use the style and lanhas a special scriptural one named above prevailed respect- guage of unlimited rule and authority over the

hundred years for those opinions to germinate.

It is not proposed to review Dr. Stabury's recent tract on the blessed virgin; it has only been glanced over and not read carefully enough to do so. But a glance shows that he has fallen copal c hurch in America; and the opinions of the former are of no more authority in establishing any Christian doctrine than the latter. They are interesting and valuable as showing the views of eminent men in the church in the age in which they lived. Then, as now, the positive teaching of the church was to be found nowhere but in her creeds, canons, and

vealed by the Son of God; and all outside of them with larger words and fuller meaning in these has been as shifting as the wind, and the dsy of apparent weakness And this

unstable as the sand. While the church does not worship the Virgin Mary as a goddess, nor superstitously phecy, that all nations should call her bless d, honor :- On the Annunciation, which commemorates the angelic communication to her, that she should be the mother of Jesus and on the Purification, when she testified to her maternity Protestant Episcopal Church.

THE POPE'S LETTER.

In prospect of the "Ecumenical Councilwhich is to be held next year at Rome, the Sovereign Pontiff has addressed, as we recently noticed, an earnest and imploring invitation to all "Protestants and other non-Catholies." Not, however, as the London organ of Romanism, the Westminster Gazette, states, to attend that council, there to be heard in their defence, or to have their errors refuted: no, there is not submitting themselves unconditionally to the authority of the Pope, and for conforming to the Church of Rome. The invitation is a wide one; it extends to the Anglicans of Great Britain and her colonies; to the widely spread and numerous members of the orthodox Greek Church, to the Episcopalians of the United States, and to the Presbyterians of the Scottish Kirk, as well as to the multitudes who, under other names, are included within the common designation of Protestants. But there is room enough in the head of the successor of St. ready, but affectionately desirous to embrace all these wandering sons, and that on but one enlightened and better taught "non-Catholics." From all this we learn that the blessed So few, that His Holiness cannot even recogwe Protestants "already all know that he has, dispensation; in her the sun of of righteous-ness set to rise with healing in his wings in has been entrusted to him in Divine fashion by Christ himself." Now, if this be indeed so, if it The opinions of Christendom respecting the be not only a fact, but a fact universally known century to century. There is no historical that it is no arrogance, but a simple exhibition he Gospel and ing her for the first three centuries. The whole of Christendom, Nor is it any arrogance he Gospel and ing her for the first three centuries. The whole of Christendom. Nor is it any arrogance another piped out of the grove behind us—and it is of the canonical epistles teach no other, the creeds to represent the Roman branch of the universal we had slid into another day."

which the fathers: Reformation would highest importance that her place she ald be and epistles of St. Clement and St. Polycarp church as the only one true fold of Christ, and not recognize as twice of their deepest rightly understood, because it must err a who were ordained by the Apostles, say nothing to declare that all who are outside that fold, of perpetual virginity, or immaculateness, or even though they may "rejoice in the name of Christians," yet are, in no sense, members of the "Church Catholic," have not the "veritable faith of Christ," and are not, and cannot, "be assured of their salvation." Neither can it be arrogant to speak of the Pope as possessing inhimself a personal autocratic sovereignty over the understandings, the faith and the practice Catholic church. Second, asserting that the God to regulate the conviction of the human doctrine of perpetual virginity come to us on intelligence, and to direct the actions of men the same authority as infant baptism, con-fimation and Lord's day. The teaching of as to "preside over mankind in ali St. Jerome and St. Augustine are no more the things affecting their eternal welfare." the teaching of the Catholic church than the teaching of Drs. Seabury and Muhlenburgh are now the teaching of the Protestant Episare now the teaching of the Catholic church than the teaching of the teaching than the te posed to think that it is not only arrogant, but it is something more on the part of a mere human creature to make such claims for himself, but they are nevertheless, such as it is, both desirable and becoming that the Pope should assert, if it be, that he is the Vicar of Christ upon earth, the sole and irresponsible sovereign of the whole church, through whom liturgy. No primitive liturgy says anything alone grace is dispensed, and to whom it exof the immaculateness of, or any worship to clusively belongs to declare and preserve the be paid to, the virgin, and no canon of an true faith. And we have his Holiness' asser-Ecumenial Council, either.

Secondly, the doctrine of the perpetual virginity of the Virgin Mary do not come to us as a sacred tradition (I call sacred that which has scriptural warrant), it has not the same warrant as infaut baptism, etc., have. Because although these things are not commanded in the Gospels, yet they are men oned in the inspired Acts of the Apostles and their epistles; this is not to be found of the perpetual virginity, and marks the infinite distinction between the doctrines. The one the Holy Spirit endorses, and the other He does not.

There are, therefore, now three views of the tion that this is a fact known and allowed of between the doctrines. The one the Holy Spirit endorses, and the other He does not.

There are, therefore, now three views of the place of the Virgin Mary in Christendom:—1.

That she is the mother of od, immaculate, and utitled to divine honour and wforship.

2. That she was the holiest woman produced under the law, and was the virgin mother of a Jesus, the Saviour of men titled to be held in reverent and therefore end titled to be held in reverent and place, and 3. That she was only a pious Jewess, the mother of Jesus, but not to be held in any more reverence than and has been the mother of some good man who has been a great benefactor.

Exactly midway between opinions, and on the oldes opinions, and of that branch of the holy catholic church in America, which the lag of the church could be ages the Gospel and the liturgy have travelled down, as the two pillars of the religion revealed by the Son of God; and all outside of the with larger words and fuller manning in the manning in the manning in the words and fuller manning in the manning in the words and fuller manning in the words are the ferences, unite to raise their voice, as a claim repugnant to holy scripture, opposed to the traditions of primitive Christiant, repugnant to holy scripture, opposed to the raditions of primitive Christiant, repugnant to holy scripture, opposed to the raditions of primitive Christiant, and this protestant, whatever may be their other differences, unite to holy scripture, opposed to the traditions of primitive Christant, repugnant to holy scripture, poposed to the traditions of

> policy is a wise one, especially now. If, indeed, it be that the temporal power of the Popedom is declining if its throne is destined, hold that she was always a virgin (because there is no warrant for it is sacred or ecclesiastical history), yet she des hold her up as worthy of veneration for her humility, faith, and holiness, and yearly fulfils her own pro-Nor is such a policy likely altogether to fail on the two holy festivals appointed in her There are always those to be found who are ready to yield to claims that are made with persistence and undoubting faith. The timid, the weak, the unreasoning, the lovers of ease, are ever prone, especially in religious matters. by presenting Him in the temple. Neither to yield to bold assertions and unflinching selfthe gospels, epistles, or collects for those confidence. And in times such as these are, days intimate that she was immaculate, nor a when there is great and prevalent disquiet, perpetual virgin. And this scriptural position | when things earthly and heavenly, institutions is the place assigned her in the liturgy of the human and divine, are being questioned and investigated, oftentimes with an irreverent impatience, there are not a few who may be all too ready to escape from the turmoil of vexing doubts, by throwing themselves into a system which provides repose at the price-and a great price it is-of implicit submission to its guidance. But the gain will not be extensive. Complete as is the organization, varied as are the resources, and subtle as are the adaptations of the Roman system, it is little likely that it will agatn draw into allegiance the peoples who, now for more than three centuries, have escaped from its control. The tones that issue from the Vatican may be bland and insinuating, as those of the present encyclical; a word of this in the invitation; but they are or they may be stern and denunciatory as that invited in the name of all that can awe them of the anathemas utterred by the last asserted into compliance, to embrace the opportunity | Œcumenical Council of Trent; but, in either which the meeting of that council offers, for case, the great majority of Pretestants will equally remain unmoved. They are not as yet repared to place themselves again under the ishop of Rome; and the less so when the condition takes the novel and harsher form of unqualified submission to the Pope himself, as the possessor of personal supremacy and personal nfallibility.

> > SEEING THE SUN AT MIDNIGHT .- In July, 1865, Mr. Campell, United States Minister to Norway, with a party of American gentleman, went far enough north to see the sun at midnight.

It was in 69 degrees north latitude and they ascended a cliff 1,000 feet high above the Arctic Sen. The scene is thus described; -"It was late, but still sunlight. The Ar tic Ocean wished his testimony to be recorded for all | think, ought to complain either of the narrow- stretched away in silent vastness at our feet; the sound of the waves scarcely reached our airy look-out; away in the north the huge old sun swung low along the horizon, like the slow beat of the tall clock in our grandfather's parlour corner. We all stood silently looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the wave-a bridge of gold running due north spangled the waters between us and him. There he shone in silent majesty, which knew no setting. We involuntarily took off our hats-no word was said, Combine the most brilliant sunrise you ever saw, and its beauties will pale before the gorgeous colouring which lit up the ocean, heaven, place of the blessed virgin have changed from and universally admitted, then we contend and mountain. In half an hour the sun had swung up perceptibly on its beat, the colours had changed to those of morning, a fresh breze rippled over the florid sea, one songester after

NOTICES TO CORRESPONDENTS.

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 Wednesday

morning must stand over till our next issue. We cannot undertake to return rejected manuscripts.

Back numbers will be sent only on application. * . *Subscribers are especially requested to make larity in mailing or delivery of their papers.

> VISIT A. J. PELL'S GALLERY OF ART, 345 NOTRE DAME STREET. In rear of Post Office, MONTREAL.

-"THIS PROTESTANT KINGDOM." -Bill of Rights, 1688.

MONTREAL, 5TH NOVEMBER, 1868.

RESPONSIBILITIES OF A BISHOP. If to a properly regulated mind the care of one church is an object of deep and prayerful anxiety, what must be the care of many churches? If the charge of the souls of a single parish has taxed the energies of our best and ablest men, what must it be to feel in a measure responsible for the care of the souls of a diocese? We read of a bishop of the early church who when he was first nominated secreted himself lest he should be compelled to undertake the office. And to descend to our own times, those who knew the sainted Bishop Mountain will remember what nights of prayer and conflict he passed in view of his labours and responsibilities. His successor, Dr. Williams, in speaking of our late venerated Diocesan, said that few knew the extent of his self-denial, and how he had given up many of his most cherished plans that he might meet the necessities of ever the Papacy becomes weak at its centre, the diocese. The position of a Bishop in it grows strong at its extremities. Never this Dominion is not an enviable one; and we cannot believe that any but the sternest is to-day in Rome and Italy, and never was sense of duty would prompt a right-minded at stronger than it is at present in England man to accept of it. Well do we remember and the United States. Encouraged by the an aged country clergyman, now with his number of its converts and sympathizers in bishop in a better world, state his convic- these latter countries, it ignores the fact tion that he and some of his brethren were | that its own people are in spiritual revolt; far better provided for in temporal things and at a time when it is unable to reclaim than their diocesan. He is expected to those at its doors, it rises in its ambition, maintain the dignity of the process and the and seeks by one grand effort to entrap Metropolitanship with less of a salary in gold within its fold all the communions of the cese - nay to all the dioceses fon half the sum | the various Pro expended annually by the moderately they are to go op to him, in order that he wealthy of his laity. He has not even the may exhort then to faith and obedience. Communion fund to fall back upon, or those Now we will begin by asking, who gave private donations which the faithful in their | the Bishop of Rome the grand convening congregations are wont to place in the hands of their pastors; and lives in the most expensive city in the Dominion. When we now soberly recall the past, we feel that our late Metropolitan, with his moderate income,

hospitable and generous, and must have suffered no little inconvenience, and that in addition to the tablet or bust to his memory, a purse of five hundred or a thousand pounds given to Mrs. Fulford, would be but a simple act of justice. The bishop of a Canadian diocese finds himself notwithstanding, the mark for the shafts of envy and dissatisfaction. His theological views cannot be the views of all of his clergy; let him attempt to be ever so impartial, ever so considerate of the feelings of others, cold and uncharitable remarks will be made of him, and many who know nothing of the burden under which he is tottering will push him down, instead of extending a helping hand, and throwing the mantle of brotherly love over his imperfections. Alas! what one of the clergy, on witnessing the severance of a connection which has lasted 18 years, does not feel humbled at his own sins in this particular. Then if we look at the special work of the church in this diocese, how few we are among those of another faith -of what elements we are composed—the peculiarities of the people and missions,-Why, it is the work of a life time to get acquainted with the field; and therefore it is that we express our conviction that the proposal to secure a bishop from England would not be generally acceptable. It is not that we doubt that there are in England men of high culture and commanding abilities, but that they lack the experience on the soil, which can only be gained after years of toil and self-denial. We cannot afford to make the experiment of bringing out one totally unacquainted with the be tolerated now; and it was only when country, who must unlearn much that he has their extravagance became insupportable learned in the old world before he can begin to be useful in the new. The reflections made on the education and ability of the

bishops and clergy on this side the atlantic

do not call for an answer. If they have had

the best training the country can give, and

have successfully worked their parishes and

dioceses -- if they have won the confidence

of their countrymen generally within and

without the church-if they are men of God,

charitable and forbearing-if they have the

down by St. Paul in his Epistles to Timothy and Titus, or in the Ordination service-we

spirit of Christ and the qualifications laid cirant members of the Protestant commu-

anomalous position in which they are placed, they will, with the help of God, faithfully discharge their task, and that the result will be satisfactory to the church at large. We venture further to hope that whoever may be the choice of the bishops and diocese, he will have the sympathy and co-operation of the any caucuses, that we are aware of, been held in favour of one over another.

No one can at this moment tell who will be the future bishop. It is unwise to make calculations respecting individuals, when it is not even known whether their names will be submitted to the diocese. To abide the day, now near at hand, and to do their duty as in the sight of God, seeking the best man who can be obtained without reference to personal friendships or any selfish motive is clearly the duty of every faithful church-

man, -- and may God speed the right. THE POPE'S INVITATION. It has often been stated, and experience proves the truth of the assertion, that whenwas Roman Catholicism more feeble than it estant churches to his bar : authority by virtue of which he is at liberty to summon all Christians to his tribunal The Eastern church may claim with truth a higher antiquity than that of Rome, and therefore may have a precedence, if there be any, over other churches in calling all Christian communions to a general assembly. The first Œcumerical Council held after the time of the Apostles, was not summoned by the authority or even at the instigation of the Bishcp of Rome, but by the command of Constantine the Great. The Council of Nice, to which we have reference, was not held at the city of Rome, nor have we any record that the bishop of that city presided over its deliberations or influenced in any particular way the votes of its members. The Council of Constantino. ple was summoned by the Emperor Theodosius A. D. 381; Ephesus by the younger Theodosius, A.D. 431; Chalcedon by Marianus A. D. 451; and the second Constantinople by Justinian, A. D. 553. Now if the authority of the Pope of Rome was not considered supreme in these early days, we know of no earthly reason why it should be now. That this was the idea of the fathers of the Church of England is plain; for the bishops shortly after they had thrown off the Roman power, made the following declaration: "We think that neither the bishop of Rome nor any other prince of what estate, degree or pre-eminence soever he be, may, by his own authority, call, indict or summon any general council without the express consent, assent, and agreement of the residue of Christian princes." The days were when the Popes laid claim to depose monarchs, absolve subjects from their allegiance, lay kingdoms under interdict, and in fact do a thousand things that would not and rulers could no longer brook their inter ference, that they at last broke the yoke ambition had so long imposed, and ignorant creaulity so patiently worn. And to-day, when the Pseudo-Tudore Decretals are exploded. and the lofty pretensions of Pope Innocent

That Protestantism, with ashes on its

III. laughed at as chimerical and absurd,

it is amusing, if it be not edifying, to see

the Pope trying to exercise a power he does

not really possess, and to summon to his

bar with an ex-cathedra voice, all the recal-

shall not stop to inquire at what University | head and sackcloth on its loins, will not go credence table at the they were educated, or whether they are so far intellectually or by education elevated above their fellows as to dwell in a different poor lorn penitent to receive pardon for loss of the Holy Communion the candles were lighted in broad sun-shine; but several peculiarities which in Canada are looked for in churches de med extreme were atmosphere-in a word to be unapproach- the past and advice for the future. As for able. We have not forgotten that true argument, that is impossible; for when one's worth is modest and unassuming, accessible adversary judiciously ignores all reasoning to the humblest. Nor do we forget that as being utterly unworthy of his position, among our bishops and clergy are men of and claims perfect infallibility for himself, high attainments and sound education; and however delightful it may be to him, it complaint at once to the office of any irregu- we are not willing to admit their inferiority places us in rather an awkward predicato others whose failings and deficiencies are ment from which it is discretion to retire. less apparent because farther removed from Of course it is too much to expect that the successor of the Apostles will lower himself Some few, we are aware, may carp at to prove to Protestants the infallibility and these remarks; but the great body of the piety of all thos; who have preceded him Canadian clergy and laity will, we are per- in the bishopric of Rome, or that he will suaded, endorse them. Therefore we shall try to show his exact likeness to the lowly wait with quiet confidence the action of the fisherman of Galilee; but really when the House of Bisheps, persuaded that in the very | Pope does take it upon himself to summon us all before him, he ought, for decency's sake, to waive a few of his high prescriptive rights, and condescend to argue, rather than aspire to command. Should, however, he admit argument into his council, an inquisitive Protestantism might so far forget itself as to enquire the reason why those diocese. Though we are within a week of countries most immediately under the sway the election, there is no information respect- of the Pope were the most vicious as reing the intention of the bishops, nor have gards morality; might ask how it comes to pass that the percentage of crime is infinitely larger in Roman Caiholic Italy than in Protestant England; and above all, how it can be explained, that in the city and environs of Rome, where the pope and his cardivals regulate every thing spiritual and secular, from the highest mysteries of faith down to the sale of bread, the most enormous amount of crime exists, and the most terrible recklessness with regard to life and morality. We do not know of course what answer his holiness might give this question; but we know the intelligent observer will draw his own conclusions, and regard with the highest affection that religion which most exalts human nature, and saves it from the pollution of vice.

WE understand that on Wednesday next, at eleven o'clock, the Diocesan Synod of Montreal will assemble in the Cathedral for divine service. The sermon will be preached by the Rev. Dr. Balch, at the request of the Dean, after which the Holy Communion will be administered. At 3 o'clock the Synod will meet to receive the nomination of the House of Bishops. The election will be by ballot. The clergy will each have a vote, and the laity will vote by parishes or cures. If two-thirds of bo

orders are not present, then a two-third majority of each order will be necessary. As considerable time will be taken up in exam- or that thing. One ining the lists of voters, it is uncertain whether the balloting will commence before Wednesday morning. There will be an in- thing valuable. terval allowed of not less than one half hour between receiving the names and balloting.

On Sunday last the first of a series of services and sermons, to the Sunday-Schools of Trinity Church, were commenced. The service, consisting of the Litany with a sermon, is to be held the first Sunday afternoon in each month, at a quarter past three o'clock This is in addition to the usual morning and evening services.

THE FULFORD MEMORIAL. - We are happy to learn thatait is intended to hold a general meeting of all those favourable to the erection of some memorial of the late Metropolitan, during the approaching session of the Diocesan Synod, on the evening of Wednesday, the 11th November.

PERSONAL.-The Rev. Mr. Innes of Quebec, preached his farewell sermon at the English Cathedral in that city, on Sunday evening last, to a very large congregation. He left Quebec on Monday, en route for London, Ont., having received a call as assistant minister to the Cathedral in that

Correspondence.

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

GENERAL CONVENTION. New York, October 29th, 1868.

[To the Editor of the CHURCH OBSERVER.] DEAR SIR,-Having been enabled during a temporary residence in this city to attend the National Convention of the Protestant Episcopal Church, now in the 20th and last day of its session, I have thought it possible that a slight account of my impressions and experience might be acceptable. The Convention met at first in Trinity Chapel, a beautiful building connected with the more beautiful church of the same name, on Broadway; but it was found so difficult to hear the proceedings, that an early adjournment was made to the quaint, though much more suitable church of the Annunciation. In this it was very easy to hear every thing that occurred, and the peculiar structure of the interior seemed to be in direct contradiction to architectural rules, for

demi tunel. Divine service was performed here each morning, which I had often the privilege of at-

it is low and long, with an arched ceiling run-

ning the whole length resembling somewhat a

side; and that at the wanting. The preacher preached from a pul-pit; the minister did not turn his back to the congregation, and the word amen was not would have interpreted it.

I noticed a few of the congregation to bow reverently when pronouncing the adjective "holy" and at the word "glory," but they did not form a tithe of the congregation. So, the standing up when the dergymen entered the church and at the offertory was even less practiced.

The place of worship in the city most noticed for ritualistic practices is St. Alban's, where, I understand, lighted candles and incense are in daily use, and the officiating ministers wear a species of cocked hat, though it is reported that these extreme things were much moderated during the sitting of the

The proceedings in the Convention were particularly decorous and orderly. I saw no violence either in manner or language on the part of either clergy or laity-no unseemly interruptions or contradictions—all was respectable and genteel. Would that the same could be said of the Synod lately sitting in Montreal

in every particular There was often very pleasing reference made to the Church of England, and to the English Universities. The rules, the precedents, the discipline of those bodies, were quoted as authority, and accepted as such. The death of our own beloved Diocesan was feelingly mentioned, and the sad news reaching us this morning of the death of the Archbishop of Canterbury was received with becoming expressions of regret, and a telegraphic message of condolence by atlantic cable, was forthwith despatched.

The amount of business done in the Convention is not great in proportion to the time spent. Canons innumerable have been passed on indifferent matters; precious time lost, and many lengthy discussions have ended in postponement. The tender point of ritualism, too, has been shirked, by leaving it by resolution passed yesterday, when the House was poorly attended, to the House of Bishops to form and recommend a code upon the subject, for con-sideration three years hence. The state of parties resembles somewhat that of Canada, a majority, not very large, of the clergy, having a ritualistic leaning, and the mass of the laity being the other way. And I can scarcely think that the majority of the House of Bishops (44 in number were in attendance) goes with the majority of the clergy, although they have been too lax in restraining practices savouring of Rome. I have heard several of the Bishops preach,-a highly cultivated, enlightened set of men,-and some have spoken freely in cendemnation of ritualism and vestments, while those among them of different opinions have been discreetly moderate in their expressions.

A SUBSCRIBER. GAMBLING AT BAZAARS

[To the Editor of the Church OBSERVER.] Dear Sir,—I would respectfully beg to call your attention to the systematic gambling carried on at nearly color and produced at hazars amount of the systematic gambling carried on at nearly color begins and the systematic gambling carried on the systematic gambling c purses ine answer

it. Ladies and chargen are sent round to every house to solicit you to throw dice on this or that thing. One ledy I met going from Razaar to Bazaar, for the excitement of the raffling and not to pu hase, she said she was fortunate with dice d thought to win some-At a Bazaar held in a village close to this city

it reached the clima nearly everything being Children of tender years, disposed of by dice. carefully endeavouring to whose parents are train them up in the way they should go, might be seen dice box in hand, with the full sanction of their parish minister, whom I regret to say belongs to the Church of England.

I ask any Christian to answer this question honestly (without justifying it by the vain argument that being for the Church it is all right, God will never admit this Jesuitical plea at the Judgment day,) whether there is not as much sin in throwing dice for a chair, value fifty dollars, as for fifty dollars in money, yet the man who does likewise for the second, a

These corruptions are rapidly spreading, and if not arrested we may ere long see amateur theatricals or a fancy ball given to pay off the debt of some church, as was done by the Roman Catholics at Etchemin this summer, who gave theatricals and a concert in connection with their gaz ar. Many Protestants assisted them and were large purchasers; and in return some of the Roman Catholics came down to help the Protestant Bazaar Would it strain much for those who are so linked in with Papists and assisting at their theatricals to have the same for themselves?

The first time I was tempted and threw dice was at a church bazaar, and thanks to an overruling Providence the last time, though others may not be so preserved and date a deal of suffering to those who should have guided but led their steps astray.

Surely to meet in an upper room would be more in accordance with God's revealed wishes than in a spacious building raised by the means just mentioned. Praying that believers in Christ may greatly

increase and become daily more like unto Him, I remain AN INQUIRER AFTER TRUTH.

Quebec, Nov. 2nd, 186

CLERGYMEN'S STATUS.

To the Editor of the Church OBSERVER. DEAR SIR, --- A recent number of your paper stated that the General Convention of the church in the United States had refused to give the same privileges to the Canadian clergy which the church in Canada grants to clergy from the States.

I wrote to the Rev. Dr. Potter, Rector of Grace Church, N.Y., and Secretary of the House of Bishops, for the official record; and with his permission, send his reply for publication. All who desire to promote comity and brotherly feeling between the two churches will, I am sure, be pleased to red Dr. Potter's letter :—

" New York, Oct. 31st, 1868. DEAR DR. BALCH, -. The facts of the case in regard to the status of Canadian clergymen in the

States, are as follows

of this, the Ho proviso at the close of Table I. Canon 10, § 1, (see p. 37 of Digest) beginning ' Provided al municated to the other House till just at the

In consequence it failed in the Lower House, undoubtedly, as I am persuaded, because of the Bishop's omission to make their action intelligible by communicating the kind letter of the Bishop of Huron, which was the occasion of it.

Another Convention will, I am confident, see this incomplete legislation (for it really was no more prefected

With cordial respect,

Faithfully yours,

H. C. POTTES.

Permit me to add that the canon in question

is, and has always been, practically a dead letter. Still it is a blot on the otherwise admirable statute-book of the American church. From the Secretary's letter you perceive that it was repealed by the House of Bishops; but, owing to accident or inadvertence, the Lower House non concurred. In such cases, the uniform practice of the two Houses is, to appoint a joint committee of conference, by whom the disagreement is reconciled. Owing probably to the heavy incident to the close of the session when this legislation occurred, the Committee of Conference was not appointed; but undoubtedly, the House of Bishops will : for their own sake, as well as that of the Church,

next session. It may not be without interest to your readers if in this connection I state a fact; During the last three years, four clergymen of this Dio cess have removed to the States, and have been most cordially and affectionately welcomed and are liberally supported-(their salaries are \$1,500, \$3,550 and \$6,000 per annum)—notwithstanding the obnoxique canon. And, during the same three years only, one clergyman from the States has removed to Canada, although no such canon is in force in Canada

see the matter properly adjusted early in the

For the honor and unity of the church it is desirable that the church in the United States should repeal the canon in question; but no other reason seems to render it necessary.

Very respectfully yours, LEWIS P. W. BALCH November 4th, 1868.

NOTES ON THE CONVENTION.

A special correspondent of the New York Episcopalian, writing to that journal from the

assembled Convention, says :-"The proceedings of the past week have been of such a character as should admonish our evangelical friends not to expect too much at the hands of the General Convention. It would seem to be quite clear that the body is under the control of men too deeply imbued with High Church principles, to yield anything worth speaking of, either as regards the interpretation of iron-bound canons, or that larger say, are but too prompt always to act in accordance with the behests of Trinity Church, the untoward influences of which, we are sorry to say, are almost supreme, over a majority of the Convention itself. Nevertheless, the evangelical party are making withal substantial progress,-that is to say, such progress as abundantly warrants the expectation that if it can accomplish but little, on this occasion, at the Church of the Transfiguration, it will be able to make itself felt as a power, speaking in the imperative mood, at the next Triennial Convention. Without understanding the value of what has already been accomplished, and looking forward hopefully to the future, then let

our friends thank God and take courage. The social aspects of the Convention are, as they ought to be, pleasant in the extreme. For the first time, it may be said, since the close of the late civil strife, northern and southern brethren have been permitted to come face to face, and to take each other by the hand. The agreeable friendships of the olden time have been renewed, and with the renewal men have gotten out of the grooves of selfishness, with which the most of us often unconsciously run in our every day life. Diverse views, concerning the various subjects agitating the Church and the State, are not allowed to run into personal dislikes; so that on the whole, perhaps, we are warranted in saying, that the Convention, take it all in all, approaches about as near to what a great body of Christian men, assembled for the purpose of advancing Christ's Church on earth, as one can expect, considering the infirmities and short-comings of our human nature There have been many sharp things said occasionally in the course of debate, but rarely a sentence or a syllable savoring of personal unkindness, or ill-feeling of any kind. For these things let us be thankful. A different picture is so often presented in the conventions and synods of other religious bodies, that the contrast cannot well be passed without notice, and that too, let us hope, in no spirit of self-righteousness, nor self-exaltation.

DEFECTIVE RITUAL.

There is a great hue and cry made by the sacramentalists over what they call "defective ritual," meaning instances where the surplice may not be used, or where some other minor customs of the ceremonials of worship are departed from by those whose idea is that the great aim is to worship the Lord in the "beauty of holiness" and not in the "holiness of beauty." Now, it is strange that it should be so, but it's the case that many fail to see that this is merely a dexterous measure to confuse the issue and to create the impression that the Romanizers only aim at propriety and reverence in their innovations, which are, say they, violated by many of their opponents. Evangelical men consequently allow them-selves often to be silenced by such a retort as: " why complain of us, and not of those who drop the surplice and use no credence table?" and they go away from the discussion, leaving the field to the enemy, but yet feeling that it is a victory not fairly won, and that there must be some way of meeting the argument.

The way to meet it is to deny in limine that there is any analogy or any pertinence in

the argument. What we oppose and detest in ritualism is morning, which I had often the privilege of attending. The church has the reputation of a strong leaning to ultra views. It is true that what is in fact the Lord's table assumes here the form of an altar and super altar, with a the form of an altar and super altar, with a the form of an altar and candlesticks upon it, and a men going to reside it Canada. In canada. In canada the attendant gaudiness and the attendant ga

all this is intended to, and does, teach crroneous doctrine. It is meant to inculcate their Romish ideas of the ministry and sacraments, to accustom the people to the fact of the Lord's Supper being the great object of going to hurch—a sacrifice which is the one thing to which churches are devoted. And the object which is sought is attained. By this persistent and impressive display, the people are brought to an acceptance of these views and they reach the point where they will listen, unmoved, to the purest-or impurest -popery, and the baldest heresy. This is why

we oppose ritualism. can any such evil be found in what is called "defective ritual?" Is it intended to acreh, or does it teach error of any kind? Is the gospel less clearly preached by those who are so denounced for wearing no surplice, cr preaching in a coat not of clerical cut? Is the communion of the Lord's Supper any less a comfort and a means of grace, when administered by a clergyman in clothes not perfectly at DAWSON'S and other Book Stores in this black, to those who " feed on Him in their hearts by faith " and not in their mouths by mastication? Is the law of our church broken True the custom may be departed from in such instances, but not the law? while the ritualists defy and depart from the clear teachings of our church, and from the doctrines it

seeks to promulgate. We therefore protest against any such weak admissions as we sometimes hear made by our friends, as that it is but fair to insist on the punishment of evangelical men, who are lax in these matters, before we seek to restrain those who adopt new and strange customs. We protest because it is an insult to the former. who preach the pure gospel of Christ, to compare them because of their inattention to little matters, with those who are endeavoring to pervert our church. We trust that all will hereafter when this retort of "defective ritual" is made, at once "take the bull by the horns" and deny that there is any pertinence in the argument, replying that it is not a matter of dress that we are agitating, but of vital doctrine, and that ritualism is not an attempt to secure reverence and propriety in worship, but an attempt, through the discarded trappings, to restore the discarded heresies of Rome .-

THANKSGIVING SERVICE, KINGSTON.

Thursday, the 22nd inst., being the day appointed for thanksgiving for Harvest Service, was celebrated at All Saints' Church at eleven o'clock. The Church was tastefully decorated for the occasion with wheat, oats, vines and grapes. The cross on the chancel screen was decorated with indian corn, and wreathed with vines. The arches with vine leaves and clusters of grapes. The cornice with tufts of wheat and oats. On the re-table was a crop of vine leaves and grapes between two sheaves of wheat and bunches of grapes. At the appointed hour the choir entered in procession, chanting the 123rd Psalm. There were present in the church besides the Rev. S. B. Windsor, the Revd. Thos. Bousfield, the Revd. J. Parnell, the Revd. Mr. Denroche of Arnprior, the Revd. Mr. Grant of Sterling. The sermon was preached by the Rev Mr. Denroche, and was a most elegant appeal in favour of the much forgot-ten duty of Tything. After the sermon the Lord's Supper was administered to a large and devoted body of communicants. The church, considering the weather, was well filled.

In reference to the foregoing paragraph, the following communication, addressed to the Editor of the Kingson Daily News, appeared in that journal on Eriday last :-

Sir,-When men venture to differ from others, it is expected that they should be able to give a reason for such difference.

This expectations becomes the more reasonable, when they who now differ once agreed. They from whom they have separated may claim such an explanation as a right; and if the separatists have become so on principle, they will be anxious for an opportunity of doing so. In your notice of the "thanksgiving service" at All Saints, on Thursday 22nd instant, we find mention of "the cross on the chancel screen"-" the re-table;" the first decorated with Indian corn, and wreathed with vines. On the second was a crop vine of leaves, the choir entered in procession, &c.

These are all novelties. For the first time in

this city, the cross, screen, dress, the re-table with its load, have been used to express thanksgiving. This, then, is deviation rom established custom. No other church in communion with the Church of England and Ireland was thus decorated, or used the accompaniment of a processional choir. No other has a cross or chancel screen, or re-table, i.e. a ledge or shelf erected behind the communion table, which could be so decorated, or bear so strange a burthen.

Ther, as a clergyman of the Church of England and Ireland, I respectfully ask an explanation. What mean ye, brethren, by such a service? You know that crosses in our churches are not legal, nor customary. A retable is not recognized by the church. Such decorations are unknown in Canada. Then, I ask for information's sake, on what ground, which is neither law nor custom, has the minister of All Saints' sanctioned by the presence of others of our clergy, but hone holding parishes in this city, chosen to differ from us all?

Waiting for his answer, I may say that the church of which he and we are ministers, has not legislated, and so permitted, or given sanction to either one or more of what he of his own mere motion has introduced into the church of which he is the temporary minister, and seeks by his influence to introduce elsewhere and everywhere. Surely he cannot be ignorant of the trouble which the practice of these and like novelties has caused in the mother church; nor though a stranger, comparatively, can he be so ignorant of the altered position of our church in this new country, as not to see that if these new things have, as they have, shaken the very pillars on which she stands in England; in Canada, if tolerated, they will root up her very foundation in the affections of our people.

Let me add, that the Rev. brother, as a Military Chaplain, may be ordered away by his Ordinary, the Chaplain-General, to-morrow, but he cannot carry away with him the effects of what he is doing; they will remain for us to mee who are the ecclesiastical guardians of our congregations in this city. As one of them, not to have noticed these exceptions to the rule by which we have hitherto unitedly walked might have been construed into an approval. I cannot consent to the possibility of this. The times are too critical to suffer to pass even trifling departures from what have been customs established by the martyred forefathers of our truly Protestant and equally evangelical church, or sanctioned by the usage of more than two centuries.

R. V. ROGERS, Minister, St. James'. Kingston, Oct. 30, 1868.

Birth.

On the 31st October, at 105 St. Hubert Street, the wife of the Rev. J. Phillip Du Moulin, of a

Died.

On Friday, the 30th instant, Charles Adamson Low, Esq., of this city, and formerly of Hswkesbury Mills, Ottawa River, aged 68 years.

JUST PUBLISHED

THE DEBATES ON RITUALISM in the late Provincial Synod of the Church of Eng-land held in Montreal, together with the SERMON preached by Rev. Canon Balch, the RESOLUTION OF CONDOLENCE to the widow of the late Metropolitan, and an account of the FUNERAL, OBSEQUIES, are this day city .- Price 25 cents.

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REMOVEL His residence, as well as his COFT IN DEPOT and FURNISHING ESTABLISHMENT, from the premises he so long occupied at the corner of Dorchester and St. Lawrence Main Streets, to his new premises in ST. DONINIQUÉ STREET, IMMEDIATELY OPPOSITE THE ST. LAW-RENCE MARKET, where he is now prepared to execute all orders in his calling entrusted to

Funerals furnished in the best style. Hearses, Crapes, Gloves, &c. Charges moderate. JOSEPH WRAY,

No. 126 St. Dominique Street. May 15.

HELLMUTH COLLEGE, COLLEGIATE INSTITUTE,

LONDON, ONT. INCORPORATED 1865.

VISITOR : The Rt. Reverend the LORD BISHOP OF HURON. PRESIDENT OF THE CORPORATION: The Very Reverend I. HELLMUTH, D.D., Dean of Huron & Rector of St. Paul's Cathedral;

London, Ont. HEAD MASTER:

The Rev. A. SWEATMAN, M.A. There are five Exhibitions-one of \$100. two of \$60, and two of \$40 each, to be compet-

ed for annually . The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September.

TERMS Boarding 140 "

For terms of admission, Prospectuses, &c, apply to the Secretary, Major Evans, Lon-London, March -, 1863.

LINTON & COOPER, MANUFACTURERS & WHOLESALE DEALERS IN BOOTS & SHOES, 524, 526 and 528 St. Paul Street, Montreal JAMES LINTON. WILLIAM COOPER.

THE OTTAWA RIVER NAVIGATION



MONTREAL to OTTAWA CITY, Daily (Sundays excepted), stopping at St. Anns, Oka, Como, Hudson, Point-aux-Anglais, Rigaud, Carillon, Point Fortune, Grenville, L'Orignal, Majors, Papineauville, Brown's, Thurso and THE SPLENDID NEW FAST SAILING STEAMERS

"Prince of Wales," CAPTAIN H. W. SHEPHERD

"Queen Victoria,"

CAPTAIN A. BOWIE. A Train leaves the Bonaventure Street Depot every morning (Sundays excepted), at SEVEN o'clock, to connect at Lachine with the Steamer 'PRINCE OF WALES." (Breakfast) for Carrillon, passing through Lake St. Louis, St. Ann's Rapids, and Lake of Two Mountains. From Carillon by Railroad to Grenville, join the Steamer "QUEEN VICTORIA" (Dinner)

for Ottawa City.

DOWNWARD the Steamer "Queen Victo ria' leaves Ottawa City at 6:30 a.m., passengers arriving at Montreal at 4:45 p.m.

The comfort and economy of this Line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists. Parties desirous of a pleasant trip, can ob tain Return Tickets from Moutreal to Carrillon, valid for one day, at single fares.

Passengers for the celebrated Caledonia
Springs will be landed at L'Orignal.

PARCELS EXPRESS daily from the office

to Ottawa and intermediate landings. Single, Return and Excursion Tickets to Ottawa and intermediate landings, may be obtained at the office, Mercantile Library Buildings, Bonaventure Street (nearly opposite the Bonaventure Hall), or on board the Steamer. Single and Return Tickets to Ottawa can be

also obtained at the Bonaventure Depot. Market Steamer "Dagmar," CAPT. MCGOWAN,

Upwards,-Leaves Canal Basin, Tuesdays and Fridays at Noon. Downwards,-Leaves Carillon Monday and Thursdays at 6 a.m.

R. W. SHEPHERD. April 30

Canadian Navigation Company. ROYAL MAIL THROUGH LINE

BEAUHARNOIS, PRESCOTT, GANANOQUE, COBOURG, DARLINGTON,

BROCKVILLE, KINGSTON, PORT HOPE, TORONTO,

HAMILTON. DIRECT WITHOUT TRANSHIPMENT.



This magnificent line composed of the following FIRST-CLASS ICON STEAMERS, leaves the Canal Basin, Montreal, every morning (Sundays excepted), at NINE o'clock, and Lachine on the arrival of the Train, leaving Bonaven-ture Station at Noon for the above Ports, as under, viz. :-

SPAR CAN, Captain Fairgrieve, on Mondays. Sinclair, on Tuesdays. PASSPORT. KINGSTON. Farrell, on Wednesdays Kelly, on Thursdays. GRECIAN, MAGNET. Simpson, on Fridays Dunlop, on Saturdays. CORINTHIAN.

Connecting at Prescott and Brockville with the Railways for Ottawa City, Kemptville, Perth, Arnprior, &c., at Toronto and Hamilton, with the Railways for Collingwood, Stratford, London, Chatham, Sarnia, Detroit, Chicago, Milwaukee, Galena, Green Bay, St. Pauls, &c.; and with the steamer "City of Toronto" for Niagara, Lewiston, Niagara Falls, Buffalo, Cleveland, Toledo, Cincinnati, &c.

The Steamers of this Line are UNEQUALLED. and from the completeness of their present arrangements, p:esent advantages to travellers which none other can afford

They pass through all the Rapids of the St. Lawrence, and the beautiful Scencry of the Lake of the Thousand Islands by day-

The greatest despatch given to Freight, while the rates are as low as by the ordin ary boats Through rates over the Great West ern Railway given. Through Tickets, with any information, may

be obtained from D. McLean, at the Hotels, ROBERT McEwen, at the Freight Office, Canal Basin; and at the office, 73 Great St. James street.

ALEX. MILLOY, Agent.

ROYAL MAIL THROUGH LINE OFFICE,) 73 Great St. James street, Montreal, 25th April, 1868.



ICHARD SEALE, Undertaker, No. 116 Great St. James Street, Montreal. Iron and Woods Coffins, Office Desks and Jobbing attended to.

April 23, 1868.

D. & J. TEES, Cabinetmakers & Undertakers, 11 BONAVENTURE, NEAR MCGILL ST. Factory, St. Gabriel Lock, Montreal.

Funerals furnished in the best possible style. First Class Hearses, Crapes, Gloves, &c. Pate.it Metalic, Mahogany, and other Coffins. Patent Coolers supplied when necessary.

Office Chairs, Desks, Bedsteads, Cribs, &c. Wholesale. RESIDENCE ON THE PREMISES.

W. D. McLAREN,

DEALER IN

Fine Teas,

Coffees, Sugars and

General Groceries. Goods packed for the Country or delivere in the City free of charge.

No. 247 ST. LAWRENCE MAIN STREET Corner (639) of St. Catherine Street.

MONTREAL.

HENRY J. BENALLACK, FAMILY GROCER.

BONAYENTURE BUILDING. (VICTORIA SQUARE,)

MONTREAL. AGENT FOR Sharpe's celebrated Finan Haddies

The Canadian Rubber Comp'y

OF MONTREAL, MANUFACTURERS OF Machine Belting Hose, Steam Packing RAILWAY CAR SPRINGS & BUFFERS.

VALVES, STATIONERS' GUM. TEETHING RINGS &c.

-ALSO,-INDIA RUBBER OVER-SHOES AND BOOTS, FELT BOOTS in great variety. All Orders executed with despatch.

OFFICE AND WORKS: 272 ST. MARY ST. F. SCHOLES, Manager.

WOODWARD'S IMPROVED CARBONIZER -Look to your own interests, and try WOODWARD'S IMPROVED CARBONIZER, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent of the

Read the following, which have been received among other certificates from these who have tried it :-

Montreal, August 31, 1867. My DEAR SER,-I have much pleasure in certifying that I consider your Patent Gas Carbonizer a most valuable introduction, especially when the quality of the gas, and the high price charged for it, is considered. I have one now in my house put up by you, and find I have a much better and brighter light totally free from smoke or smell of gas since its introduction. In addition to this I burn much less gas, as I use one-foot burners instead of three feet, which I formerly used, and have more light now than I had with the large burners without the Carbonizer .- Very truly yours,

To Mr. R. Alsop. J. Bell Smith, Artist. Montreal, 4th September, 1867. Sir,-I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement I believe that I am saving a large amount of gas, as I am using ve-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory.

A. J. PELL

HENRY MCVITTIE.

345 Notre Dame Street. MONTREAL, 9th Sept., 1867. DEAR SIR,-- I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it, as

To R Alsop, Esq.

being able to do all you promised for it. I am, &c., D. H. FERGUSON, 100 McGill Street.

To R. Alsop, Esq. MONTREAL, 9th Sept., 1867. DEAR SIR, --- In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its econ.my, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economise in using gas, believing it will do fully as much as you promise.---Very truly yours,

MONTBEAL, 5th Nov., 1867. DEAR SIR .- In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas p r night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 61 hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economise in burn-

To Mr. Robt. Alsop. Jos. Dion & Bro. The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement.

ing gas.--Very traly yours,

Do not suffer yourselves to be influenced by the prejudice produced by the numerous socalled improvements which have been offered within the last few years; but see and judge for yourselves.

Every information will be given, and the operation of the appa ratus shewnand explained by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street.

MONTREAL SCULPTURE

AND GENERAL MARBLE AND GRANITE WORKS.

(New Premises,) Corner of St. Alexander and St. Cather ine Streets.

JAMES MAVOR & CO.

Aisles Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application.

April 23, 1868.

Mural Tablets, Baptismal Fonts, Tiling for

SIMPSON & BETHUNE. FIRE,

> LIFE, MARINE

ACCIDENTAL

OFFICE-104 St. Francois Xavier St., Montreal. March 19, 1868.

INSURANCE AGENTS.

CANADA GLASS COMPANY

[LIMITED,]

Manufacture to order and keep for sale Soda Water, Ginger Beer, Wine, Bitter and Patent Medicine BOTTLES, Initialed or Plain.

-ALSO,-

DRUGGISTS' WARE of all descriptions. WORKS AT HUDSON.

OFFICE, 10 ST. NICHOLAS STREET, MONTREAL C. W. WALKEM.

April 2 1868.

Secretary April 2, 1868. 1y 10

R. HENDERY & CO. Gold and Silver Smiths, Electro Platers, Watch Makers & Jewellers,

MANUFACTURERS OF Church Work, Flagons, Chalices and Pocket Communion Sets,

53 Gt. St. James St. | Factory 590 Craig St MONTREAL.

HENDERY'S PREPARATION

Cleaning Gold, Silver and Plated Ware, Jewellery, &c.

WARRANTED not to contain any Mercurial Compound, or any other ingredient calculated to injure in the slightest degree Gold, Silver or Plated Ware

Price 25 cents per Bottle. April 2, 1868

TO THE AFFLICTED. -PARODEE'S EPILEPTIC CURE.—This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States. From the beneficial results attending its use in several cases in this neighbourhood the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per

J. A. HARTE, LICENTIATE APOTHECARY, 396 Notre Dame Street

HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP. By using HARTE'S celebrated CONCENTRA TED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town

and country. Price 25 cents per tin.

CAUTION.—Be sure to get the genuine, which
has the words "Glasgow Drug Hall" stamped
on the lid of each tin All others are counterteits. WINTER FLUID. - For chapped hands, lips, and all roughness of the skin, this pre-paration stands unrivalled. Hundreds who have tried it say it is the best thing they ever used Gentlemen will find it very scothing to the skin after slaving. Price 25 cents per bottle. HOMCOPATHY.-The subscriber has always

on hand a full assortment of Homocopathic Medicines from England and the States. Also, HUMPHREY's Specifics, all numbers. Country orders carefully attended to. J. A. HARTE,

LICENTIATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St.

W. & J. MONTGOMERY. CARPENTERS & BUILDERS. No. 14 EVANS STREET.

(First Street below Sherbrocke, between St. Urbain and St. Charles Baromme,) MONTREAL

Jobbing promptly attended to. March 5, 1868.

J. D. LAWLOR. Manufacturer and Importer of all kinds of Sewing Machines

And Boot and Shoe Machinery, Findings, &c. Repairing promptly attended to by J. D. Lawlor, 365 Notre Dame Street, Mentreal, and 22 John Street, Quebec.

Ladies taught to operate. Agents wanted. March 19, 1368.

THE BEST AND CHEAPEST FAMILY SEWING MACHINE IN THE WORLD.

THE \$25 NOVELTY SEWING MACHINE.

It makes the famous elastic lock stitch that will not rip or ravel, and will not break in washing, ironing or wearing. It is adapted to all kinds of family sewing, and to the use of seamstresses, dressmakers, and indeed for all purposes where sewing is required. It uses the straight needle, which is not so liable to break as the curved. It does not soil the dress of the operator, and does not require to be taken apart to be oiled. It is not injured by being turned backward, and is therefore not liable to be put out of order by children or inexperienced persons. It is made in the most thorough manner of the best material.

For beauty and excellence of stitch, for strength firmness and durability of seam, for economy of thread, for simplicity and thoroughness, and for cheapness, this machine is WITHOUT A RIVAL.

AT THE MASSACHUSETTS STATE FAIR OF 1867 THE NOVELTY SEWING MACHINE TOOK THE PREMIUM OVER WILCOX & GIBBS, AND WAS AWARDED A BRONZE MEDAL THEREFOR.

Every machine is sold with a table and complete outfit, and is warranted for one year. S. E. H. VANDYKE,

General Agent, 615 Broadway, New York

REAL ESTATE AGENCY.

CHARLES H. TUGGEY. (Successor to late Chas. Tuggey,) Real Estate & Investment Agent, No. 61 Great St. James Street,

CHARLES HEARN, OPTICIAN

MONTREAL.

April 2, 1868.

Mathematical Instrument Maker, 242 NOTRE DAME STREET, Corner St. Jean-Baptiste Street, MONTREAL.

Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order. Repairs promptly executed, and on reason able terms. Feb. 27, 1868.

ROBERT FOSTER. Importer and dealer in Choice Teas, Coffee, Fruits, Spices, Pickles, Preserves, Sauces, Oils General Groceries & Provisions, No. 173 McGill Street, opposite St. Maurice St.

March 19, 1868. JAMES POPHAM & CO., MANUFACTURERS and WHOLESALE DEALERS

f in all kinds of BOOTS AND SHOES Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868.

S. H. MAY & CO., (Successors to CORSE & MAY,) Importers and Dealers in

Paints, Oils, Varnishes, Glass, &c. No. 474 St. Paul Street, Montreal. March 19, 1868.

SCRIPTURE & KEMP. Successors to C. D. PROCTOR, Importers of and Wholesale and Retail Dealers in

GROCERIES, PROVISIONS, &c., &c. 147 McGill and 34 and 38 Lemoine Streets. I. F. SCRIPTURE. March 19, 1868. 1y 8

KIRKWOOD, LIVINGSTONE & CO.. General Commission Merchants, 503 St. Paul Street, Montreal,/

KIRKWOOD, LIVINGSTONE & MORE Collins Wharf, Halifax. March 19, 1868.

BAKER, POPHAM & CO., WHOLESALE CLOTHIERS. Nos. 512 and 514 St. Paul Street, Montreal.

J. R. BAKER. Е Рорнам.

S. R. WARREN & CO., ORGAN BUILDERS.

CORNER OF

St Henry & St Joseph Sts.

MONTREAL.

March 12, 1868.

CHURCH FURNACES.

JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES,

Tin, Iron and Copper Plate Worker, No. 842 St. Catherine Street, (Near the Cathedral.) MONTREAL.

THE advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heaters are adapted for either Wood, Coal, or Pear. In point of economy, principle of action, style and durability, they are not surpassed (if caualled) by any other Furnaces made.

April 30 W. B. BOWIE & CO.,

IMPORTERS OF British and Foreign Stap'e and Fancy DRY GOODS,

395 NOTRE DAME STREET, 395 (CAVERHILL'S BUILDINGS,) MONTREAL.

April 2, 1868. E. PERRY & CO., MANUFACTURERS OF All kinds of Trunks. FOR EXPORTATION,



And Ladies' & Gents' Saratoga, Imperial and Eugenie Trunks. SOLID LEATHER TRUNKS, &c.

871 NOTRE DAME STREET, MONTREAL.

N. B .- E P. & Co., obtained a Medal at the Paris Exhibition of 1867, for the excellency of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America.

W. NOTMAN, Photographer to the Queen, 17 BLEURY STREET,

MONTREAL.

MEDALS AWARDED AT LONDON, 1862, PARIS, 1867.

THE RECEPTION ROOMS are open to visitors, who are at all times welcome, whether on business, or merely to spend an hour looking over the very large collection of pictures, comprising in portraiture all the celebrities of the Dominion, and in views nearly every place of interest to the tourist. Branch Establishment at Ottawa.

> June 11. R R R

THE GREAT REMEDY FOR HOME PURPOSES.

TAKEN INTERNALLY—Half a teaspoonful

APPLIED EXTERNALLY—When there is pain

STOPS PAIN quicker than morphine, chloro-form, orium, or any other anodyne known to the world.

IF SUDDENLY SEIZED with pain, one tea-poonful in a glass of water, will, in a few minutes,

PERSONS SUBJECT to appoplexy, heart disease, neadaches, sudden faintings, should keep the Relief near them; a teaspoonful in water, will, in

RADWAY'S READY RELIEF

IN ITS SIMPLICITY AND GRANDEUR

R. R. R.

reptical can feel its power in a few illy where the sufferer is the victim opain. It is not a question with this

The Ready Relief is a vegetable remedy. It is pure, safe, and innocent. It is quicker in subduing pain and making the patient comfortable than Morphine, Chloroform, Ether, Opium, or any other agent. Its simplicity of application renders it a valuable household necessity, and its usefulness covers the entire range of family accidents that are liablesto occur at any moment. The Ready Relief should be kept in every house, for if any injury or accident occurs to child or grown person, its use will prove of immediate service. It matters not what the difficulty may be. Burn, Scald, Fall, Eruise, Out, Wound, Poison, Sprain, Strains, Pain, Ache, Cough, Cold, Croup, and a hundred other annoyances that are constantly taking place in every family, this READY RELIEF will, in a few minutes, prove its value. If suddenly seized with sickness, and you have no faith in medicines but wish for a doctor the Ready Relief will suspend or check the progress of the disease at once, and in nincty times out of one hundred, cure the patient before the doctor arrives. It can never do harm, but will always do good.

ITS GRAND POWER IN THE PREVENTION AND CURE OF PESTILENTIAL AND CONTAGIOUS DISEASES.

It is in diseases where immediate and absolute assistance and relief is required wherein this reme-dy proves its superior, and we might say, super-natural Power in saving life, and promoting health.

health.

In cases where Epidemic Diseases, Pestilence, Small Pox, Fevers, &c., exist, this remedy proves the potent power of a disinfectant, neutralizer and cure. No one that uses the Ready Relief when Asiatise Cholera, Yellow Fever, Typhoid Fever, Small Pox. Dipthetia. &c., prevail in a community, will be seized with these diseases; and if seized when using it, will be cured if the directious are followed. Simple as this remedy is, it possesses the elements of cure of the most violent, painful, and fatal diseases that scourge the earth.

THE PROPERTIES OF THE READY RE-LIEFARE COUNTER-IRRITANT, RUBEFACI-ENT, ANTI-SPASMODIC, DISINFECTANT, ANT ISEPTIC, DIFFUSIVE STIMULANT, TONIC, NERVINE, ANODYNE, ANT-ACID.

Its use in Asiatic Cholera, either as preventive or cure, is of more value to the world than all or cure, is of more value to the world than all other discoveries in vogue.

It instantly secures rest, stops the Cramps and Spasms, and holds the constituents of the blood together, equalizing the circulation, and preventing the separation of the watery constituents from the other preperties of the blood, and arrests vomiting and purging. In Yellow lever it is likewise all spotent, and with the assistance of Radway's Pills, will protect those exposed from attacks, and cure them that may be seized.

In Fever and Ague, Typhoid, Bilious, Scarlet and other Fevers, its use will always insure a cure.

In Rheumatism, Neuralgia. Gout, Tio Doloreux, Sore Throat, Diphtheria, Induenza, in all cases of indammation, the Ready Reviet, assisted when required with the Resolvent and Pills, will surely effect a cure.

NEW IMPROVEMENT IN READY RELIEF.

New Corks, Large Bottles.

We have at last succeeded in getting a Cork that will prevent the evaporation of the Relief.

The substitution of the India Rubber Stopper will prevent the evaporation of the volatile properties of the Relief. It is important that the Relief be kept corked, to prevent the action of the atmos-

phericair.

The bottles are much enlarged, so that persons receive as much Ready Relieffor 25 cents as they wilget for \$1.00 of the Pain Killers and other 25 cent Limments, &c. R. R. Rehef 25 cents per bottle. As for Relief in new tottles—new tyle. N. H.—Persons in ague districts should take a teaspround of Relief, in water, on rising in the morning. This will protect you against Fever and Ague and all other Fevers.



IT IS A BALM FOR EVERY WOUND.

OUR FIRST PHYSICIANS USE

And recommend its use; the Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade. All the dealers in medicine speak alike in its favor, and its reputation as a medicine

MANENTLY ESTABLISHED, AND IT IS THE GREAT

Family Medicine

TAKEN INTERNALLY, IT CURES

Dysentery, Cholera, Diarrhœa and Cramp and Pain in Stomach, Bowel Complaint, Painters' Colic, SORE THROAT, SUDDEN COLDS, COUGHS, &c.,

TAKEN EXTERNALLY, IT CURES

BUILS, FELONS, CUTS, BRUISES, BURNS AND SCALDS, OLD SORES, SPRAINS, SWELLING OF THE JOINTS, TOOTHACHE, PAIN IN THE FACE, NEURALGIA AND RHEU-

MATISM, FROSTED FEE &c.,

Pain is supposed to be the lot of us peor mortals as inevitable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on an emergency, when we are made to feel the excruciating agonic of pain, or the depressing influences of diseases.

Such a remedial agent exists in Perry Davis' Pain-Killer, the ame of which has extended over all the earth amid the eternal ices of the polar regions, of beneath the intolerable and burning sun of the tropics, its virtues are known and apprinated. Ard by it, suffering humanity has for a relief from many of its ills. The effect of the pain-Killer upon the patient, when taken a really in cases of Cold, Cough, Bowel Comp. ints, Cholera, Dys-

Cold, Cough, Bowel Compaints, Cholera, Dysentery, and other affection of the system, has been truly wonderful, and has won for it a name among medical prearations that can never be forgotten. Its success in removing pain, as an external remedy in cases of Burns, Bruises, Sores, Sprains, Cu., Sting of Insects, and other causes of suffering has secured for it the most prominent position among the Medicines of the day.

Read the following lestimonials:

Rev. J. E. CLOUGH, Misionary at Ongole, Southern India, writes: We esteem your Pain Killer very highly a scorpion stings, cholera, &c., and cannot very well get along without it."

Rev. I. D. Colburn, Marionary at Tavoy, Burmah, writes: "I shall b happy to assist in extending a knowledge of remedy so speedy and effectual."

Rev. M. H. BIXBY, Missimary to the Shans, writes:—"Your Pain Kille cures more of the ailments of the natives her than any other medicine. There is a greateall for it," &c.

mony to its virtues.

Rev. J. G. STFARNS wies: "I consider it the best remedy for Dyspesia I ever knew." Rev. JABEZ SWAN says "I have used it for years in my family, and cosider it an invalu-able remedy." PERRY DAVIS' PAIN HLLER .- This medicine has become an artile of commerce,—which no medicine ever tcame before. Pain Killer is as much an item i every bill of goods sent to country merchan as tea, ceffee, or sugar. This speaks volumes in its favour.—

Glens' Falls Messenger. A speedy cure for pair no family should be without it .- Montreal Trascript.

Our own opinion is, tha ne family should be without a bottle of it to a single hour. In flesh wounds, aches, pain, sores, &c .. it is the most effectual remedy we know of .- News, St. Johns, Canada.

we advise that every family should provide themselves with so effectual and speedy a Pain-Killer. - Amherst (N.S.) Gazette. The Pain Killer of Perry Davis & Son we can confidentially recommend. We have used

It has been tested in every variety of climate and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should

Beware of Counterfeits and worthless imitatioes; call for PERRY DAVIS' VEGETABLE PAIN KILLER and take no other.

Prices, 15 cts., 25 cts., 50 cts., per Bottle.

PERRY DAVIS & SON, MANUFACTURERS AND PROPRIETORS,

Montreal, C.E.

FRANK BOND. STOCK AND SHARE BROKER,

7 St. Sacrament Street, MONTREAL

All descriptions of Stocks, Bonds, &c., Sterling Exchange, American Gold, and Railway Shares bought and sold, strictlyon Commission. Investments made in Mortgages, Real Estate,

THOMAS MUSSEN.

IMPORTER OF

CARPETINGS, RUGS,

DRUGGETS, FLOOR OIL CLOTHS TRIMMINGS AND SMALL WARES.

MONTREAL

March 12, 1868. 1y 7 PHŒNIX

FIRE INSURANCE COMPANY OF LONDON,

Established in 1782. THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY of POLICY HOLD-ERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merckandise, at the lowest current rates.

JAMES DAVISON, Manager. GILLESPIE, MOFFATT & CO., AGENTS FOR CANADA

Feb. 27, 1868 WILLIAM P. JOHNSTON MANUFACTURER OF BOOTS & SHOES IN EVERY STYLE,

147 Gt. St. James Street, Montreal. Feb. 13, 1868. LIFE INSURANCE,

(FOR GENTLEMEN ONLY,)

ESTABLISHED 1825. SCOTTISH PROVINCIAL

ASSURANCE COMPANY, Incorporated by Act of Parliament. CAPITAL, - ONE MILLION STERLING.

Invested in Canada, \$500,000. CANADA HEAD OFFICE, MONTREAL

DIRECTORS : HUGH TAYLOR, Esq., Advocate, Hon. Chas. Wilson, M L.C. William Sache Esq., Banker. Jackson Rae, Esq., Banker.

Secretary, - - - A. DAVIDSON PARKER Life Department. Attention is directed to the Rate of Premium opted, which will be found more moderate

than that of most other Companies. Special "Half Premium " Rates. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Pre mium. Age 25, yearly premium for £100= £1 ls. 9d., or for £500, yearly premium, £5 8s. 9d., at other ages in proportion.

Feb. 13, 1868. ESTABLISHED 1859.

HENRY R. GRAY, DISPENSING AND FAMILY CHEMIST 144 ST. LAWRENCE MAIN STREET

MONTREAL. N.B.-Particular attention paid to the Dispensing of Physicians' Prescriptions.

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