

Church Observer

G. M. Evans

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

Vol. III.—No. 37.

MONTREAL, WEDNESDAY, SEPTEMBER 21, 1882.

\$2 per An.—Single copies, 5c.

Poetry.

THE INVITATION.

"Draw near with faith, and take thy holy-sacrament to your comfort."—Office of the Holy Communion.

Draw near with faith; behold the Saviour stands,
With tender, yearning heart and outstretched hands;

With pleading voice He meekly deigns to crave,
Ready to hear, to pity and to save.

Draw near with faith; leave all thy doubts behind,
Distrust Him not who is so true and kind.

Draw near, and see thy timid fears grow less—
He greets with love; He only wants to bless.

Draw near with faith. Unworthy though thou art,
Offer to Him—'tis all he asks—thy heart;

Not here He stands to call the righteous home;
He calls the sinner. As a sinner, come,

Come with repentance, earnest deep and true;
With love to Him to whom all love is due;
Forgiving, as thou art of God forgiven;
At peace with men, with conscience and with Heaven.

Draw near with faith; bring all thy heavy care,
Thou hast no burden which He will not bear,
He knows thy grief, He feels thy bitterest woe,
Himself hath walked the weary path below.

Draw near with faith; dost thou not sorely need
Comfort and strength thy fainting soul to speed?
Draw near, and see how true, how strong His heart,
And find the power He only can impart.

Draw near with faith. O! can that voice of love
One cold or careless spirit fail to move?
Turn not away; this pleading call may be
The last thou canst reject—the last for thee.

Selections.

OUR FATHER.—That hallowed word is beautifully represented by the prophet Jeremiah, as forming the passport to the children of God—at the gate of heaven—its utterance, in the case of those destitute of all personal claims to admission, unlocking the golden portals, and conferring right of entrance. How different our Father's house on high, from the Father's home on earth! As years roll on, how sad and mournful the family blanks. The empty arm-chair, where the venerable parent used to sit, tells of one vacancy; the closed book-case, with the dust-covered school volumes, tells of another; the unused toy (most touching of all) tells of another; that portrait on the wall, on which ever and again a tearful glance is cast, tells of another; the once joyous register in the old family bible is blotted and saddened with many a mournful entry—or rather, these are transferred to the marble memorials of buried affection, crowding the silent land of forgetfulness, but not so in "our Father's" home. There there will be no blanks—no missing names—no harrowing separations—no memories of buried love. But if you would enjoy its privileges and immunities, you must "strive to enter in." The processes in the kingdom of grace, as in the kingdom of nature, are developed and matured by the diligent use of appointed means. Indeed, the commonest occurrences and transactions of every-day life remind us that we are under an economy of means, and that by foregoing or rejecting the employment of these, we are sure to forfeit the end. A rope will save a drowning man, but he must stretch out his hand to grasp it, otherwise he is lost. The fire-escape will save a man enveloped in the flames—the iron ladder is shot up by the side of the burning pile, and the sleeper, aroused by the crackling fire, is told to rush to the provided means of safety; but saved he cannot be if he fold his arms in indifference and resign himself to his fate. God puts us, like Jacob, at the ladder's base, and says—"There is the ladder of salvation, but if you would reach heaven, you must climb

it." In providing a Zoar for Lot, He could easily have commissioned the angels to bear him miraculously through the air, and deposit him in safety on the adjoining hill; but he tells him to arise, and, staff in hand, to climb to the refuge.—Hast thou thee, flee for thy life." Reader, be up and doing, while the gift of the kingdom is God's. Yet, in one sense it rests with ourselves whether we are crowned or beggared, the throne of that kingdom "Our Father" promises only "to him that cometh."

IN THE WORLD, AND YET NOT OF IT.—Many would have condemned Nero in Nero's household as being out of their place and sphere while remaining in that godless palace. "Wrong as it was," many would have said, "for those who continue in the midst of worldly pleasures, Christians to be under the roof of a heathen master, whose sceptre and sceptre cannot add to his villainy and crime, let them come out forthwith, and be separate, and touch not the unclean thing." Not so thought Paul. He sends his "Christ" greetings to these very same. Noble was it, in subsequent years, to hear the bands of devoted believers, shut up in the Roman catacombs, singing hymns of faith and hope in subterranean dungeons, but equally noble and saintly is the spectacle of these early Christians, retaining their unflinching fidelity to a higher Power while resident within the palace of the Quirinal, sending to Caesar the things that were Caesar's, while they rendered to God the things that were God's. Paul was not slow to send homed words, unmeaning and unimportant salutations. His bold and honest tongue would have been the first to denounce to these converts

of the Roman palace their adherence to place and pay, if this was inconsistent, or incompatible with the profession and practice of the religion of Jesus; but from the very warmth and speciality of his greetings, he would seem to assure them, that if faithful to their great principles, theirs was Christianity in its loftiest type and form. "In the world, and yet not of it,"—Caesar's servants, but the uncompromising haters of Caesar's sins! Whatever our worldly callings may be, let us not be guilty of uttering the vain and futile wish—"If my lot had been cast otherwise, I would have better served my God." Serve Him where you are. Show how your Christian graces and principles can grow and flourish despite of all difficulties and temptations,—the soldier to remain the soldier still,—earth's noblest specimen of generous self-sacrifice for the good and safety of others;—but to show by purity of conduct, loftiness of principle, kindness and forgiveness, that he is a good soldier of Jesus Christ. The shopkeeper to remain behind his counter still, but to show the power of gospel motives in determined hate of underhand dealings, equivocal ways, immoral bargains, illicit trade, knavish practices. All professions may thus be hallowed and consecrated,—"Let every man wherein he is called, therein abide with God;" and this is religion's loftiest manifestation—its most difficult triumph—to maintain it, may be, in the midst of an ungodly circle of worthless associates, a holy, pure, upright, heavenly life.

—We are (or ought to be) divine artists, making the character of the Redeemer our study, seeking to transfer, with scrupulous fidelity to our hearts and lives, a copy—imperfect, indeed, at best it must be—of the glorious original. The four Gospels are the four corridors of a great picture-gallery opening into one another. Their walls are crowded and frescoed with delineations from the story of His life on earth,—scenes illustrative of the divine virtues of the Shepherd of Israel for our imitation and example. Here is one picture of matchless humanity,—He is washing His disciples' feet. Another,—He is weeping with a group of mourners in a Jewish grave-yard. Another,—He is bearing unmerited indignities in meek, uncomplaining

silence. Another,—He commends in His dying hour, His sorrowing heart to the care of a trusted friend. Another,—He stretches out the hand of forgiveness to that ungrateful rebel who had forsaken Him upward, by the way of the cross. His arms are outstretched to embrace the traitor who had forsaken Him to the left. His arms are outstretched to embrace the traitor who had forsaken Him to the right. His arms are outstretched to embrace the traitor who had forsaken Him to the rear. His arms are outstretched to embrace the traitor who had forsaken Him to the front. His arms are outstretched to embrace the traitor who had forsaken Him to the back. His arms are outstretched to embrace the traitor who had forsaken Him to the side. His arms are outstretched to embrace the traitor who had forsaken Him to the top. His arms are outstretched to embrace the traitor who had forsaken Him to the bottom. His arms are outstretched to embrace the traitor who had forsaken Him to the middle. His arms are outstretched to embrace the traitor who had forsaken Him to the center. His arms are outstretched to embrace the traitor who had forsaken Him to the periphery. His arms are outstretched to embrace the traitor who had forsaken Him to the circumference. His arms are outstretched to embrace the traitor who had forsaken Him to the diameter. His arms are outstretched to embrace the traitor who had forsaken Him to the radius. His arms are outstretched to embrace the traitor who had forsaken Him to the chord. His arms are outstretched to embrace the traitor who had forsaken Him to the arc. His arms are outstretched to embrace the traitor who had forsaken Him to the segment. His arms are outstretched to embrace the traitor who had forsaken Him to the sector. His arms are outstretched to embrace the traitor who had forsaken Him to the annulus. His arms are outstretched to embrace the traitor who had forsaken Him to the disk. His arms are outstretched to embrace the traitor who had forsaken Him to the ring. His arms are outstretched to embrace the traitor who had forsaken Him to the torus. His arms are outstretched to embrace the traitor who had forsaken Him to the cylinder. His arms are outstretched to embrace the traitor who had forsaken Him to the cone. His arms are outstretched to embrace the traitor who had forsaken Him to the sphere. His arms are outstretched to embrace the traitor who had forsaken Him to the ellipsoid. His arms are outstretched to embrace the traitor who had forsaken Him to the paraboloid. His arms are outstretched to embrace the traitor who had forsaken Him to the hyperboloid. His arms are outstretched to embrace the traitor who had forsaken Him to the spheroid. His arms are outstretched to embrace the traitor who had forsaken Him to the torus. His arms are outstretched to embrace the traitor who had forsaken Him to the cylinder. His arms are outstretched to embrace the traitor who had forsaken Him to the cone. His arms are outstretched to embrace the traitor who had forsaken Him to the sphere. His arms are outstretched to embrace the traitor who had forsaken Him to the ellipsoid. His arms are outstretched to embrace the traitor who had forsaken Him to the paraboloid. His arms are outstretched to embrace the traitor who had forsaken Him to the hyperboloid. His arms are outstretched to embrace the traitor who had forsaken Him to the spheroid.

So they laid them down on the mat at the door, While the old woman finished sweeping the floor. Then they crept in as quiet as mice, All wet with snow and as cold as ice, For they found it was better that stormy night, To lie down and sleep than to quarrel and fight.

THE BUILDERS.

A couple of young robins got married, and wanted to go to housekeeping. It is a singular fact that robins never buy houses, nor hire them. They always build them. They always build them themselves, without any help. Why they are so particular, I don't know, but the fact is that they will not live in a house that any one else has lived in, or that has been built by any claws and beaks but their own. They always build their houses after the same pattern, and of the same materials. One would think that among the great numbers who build every spring, some would desire to build their houses a little different from others, but they will build just alike.

Another singular thing about robins is that they must have a new house every spring, and move into it. But you had rather hear about the robins than about houses.

Two young robins, as I said, got married, and wanted to go to housekeeping. The first thing they had to do was to select a place for building. "I think," said Mr. Robin, "that we had better go away off into the woods where the trees are thick and large. We shall be out of the way of boys and cats. Boys and cats are very bad things for robins. They both can climb up to our houses, and they both catch and eat young robins when they are learning to fly. I wish there were no boys and cats."

"I don't like to live away off in the woods," said Mrs. Robin, "it will be so gloomy and lonesome. The sun don't shine brightly there, and when it rains, it takes so long to dry."

Mr. Robin was about to say, "Just like women who are governed by feeling instead of judgment," but he remembered that he was just married, and that persons who are just married always wait awhile before they speak cross to their wives.

"Well, where would you like to build?" said he, very pleasantly.

"I think we had better build near some farmers," said she.

"And have boys and cats plaguing us all the time?"

"I know a place where there are no boys, and where the cat is the most amiable creature in the world. The prospect is very pleasant, and there are plenty of worms on the currant bushes and grape vines in the garden."

"Well, let us go and see the place."

So they flew away to Mr. Barclay's farm-house. There was a row of trees in front of the house. In a nest on one of these trees Mrs. Robin had been hatched out and reared. It was natural that she should desire to return to her native place.

Mr. Robin was pleased with the situation. He saw that it offered many advantages. There was safety from the hawks and owls to which they were exposed in the forest.

A view of these advantages decided him to build on one of these trees, but like some other folks, he pretended that he was governed wholly by the wishes of his wife.

"If you prefer to build here, my dear, I shall make no objection. I am willing that you should have your own way in the matter."

Mrs. Robin was greatly pleased that she had a husband who was so ready to yield to her wishes in regard to the place of building. She felt that she ought to yield to his wishes in every thing else, which she did.

They selected a branch on which to build, and without delay proceeded to collect and put in order materials for building. They worked very hard, and were soon ready to move into their new house. They needed no furniture except a bed. This was soon made of hair and of the softest wool that could be found sticking on the bushes where the sheep had wandered.

In a few days there were three or four blue eggs in the nest, and not long after, three or four featherless birds, whose eyes were shut, but whose mouths were open very wide, whenever they heard anything come near their nest.

"Don't you think we have a fine family?" said Mrs. Robin to her husband.

"They look rather scrawny, just now," said he. "But you wait till they get their feathers on and then you'll see. I don't believe there was ever a finer set of robins hatched."

This brief conversation was held while they were seated on a limb over their nest. They never stopped long to talk, for it took them nearly all the time to get food enough for their babies.

Just as they were about to start off for more food, a large kite lodged in the tree at some distance above the nest. They did not know what it was. At first they thought that it was a great bird—some new kind of hawk, and they were very much frightened. Mrs. Robin did not take any pains to conceal her fear, which was not for herself, but for her babies. Mr. Robin was quite as much frightened on his own account as Mrs. Robin was on account of her children. He flew to the next tree under pretence of getting a better view of the strange object, but in reality to be further away from it. He was a robin of some sense, and soon saw that, whatever it was, it was not alive. So he flew back to his wife, and told her that it would not hurt them—that they must hurry and get some food for their children. I suspect he was in a hurry to get out of sight of the kite.

While they were gone, the boy to whom the kite belonged climbed up into the tree after it. In so doing he discovered the robin's nest. "Good," said he, "I am glad my kite-string broke; it has given me a nest of young robins. I'll watch you, my lads, and when you get your coats on I will take possession of you."

He visited the nest every few days, and the old birds saw him. They guessed

what he had in view and determined to cheat him if possible. They made the young robins stand on the edge of the nest and flap their wings that they might learn how to fly. As soon as they could use their wings at all, the old bird pushed them out of their nest. They were thus compelled to fly, as well as they could. They flew into the corn-field and were thus out of sight.

The very day they got them into the corn-field the boy climbed up to the nest with a wire cage in his hands. "Bother," said he, "they have all flown away."—*Christian Witness.*

SUNDAY-SCHOOL LESSONS.

PARABLES OF THE KINGDOM.
Matt. xiii. 44-53. Isa. li. 2-5.

In the book of Daniel it is recorded that God vouchsafed to the heathen king Nebuchadnezzar a vision of what should be in the latter days. Dan. ii. 28, 29. "To him God revealed how empire should succeed empire, each great in its day, each misusing its greatness, until, at last, a kingdom should come, not founded by human means, and so not by human means destructible, which should absorb all empires into itself, and should itself endure for ever."

Nebuchadnezzar was himself a king of kings. Dan. ii. 37, 38. Perhaps he thought to establish for himself and his posterity universal sovereignty. God exhibited to him in a dream the "Empire of the world as it should develop in its different stages, until it should be confronted at last by the Kingdom of God, and universal obedience should be claimed, not by any one Empire of this world, but by God in His Kingdom."

In the 7th and 8th chapters of Daniel there are wonderful visions, but the chief object of interest is the Kingdom of God victorious over the evil of the world.

The expressions "Kingdom of God," "Kingdom of Heaven" were quite familiar to the Jews at the time of the birth of Christ. They had studied the book of Daniel and were watching for the promised Messiah. Luke xxiii. 51. Whence John the Baptist came preaching "Repent ye, for the Kingdom of Heaven is at hand," "all men mused whether he were the Christ or no," Luke iv. 15.

When Nicodemus went to Christ by night he desired to learn something about the Kingdom of God. Mark. xv. 43. John xix. 38, 39, John iii. 2, 3, 5; and then the world learned that there was but one entrance into the Kingdom, that by water and the Spirit, human agency and Divine energy working together.

There was much to learn about this Kingdom. Even those who were willing to receive the truth found the lessons difficult, and those who preferred their own pre-conceived ideas could not learn them at all. The kingdom of heaven had its mysteries, not one, but many, and these mysteries Jesus unfolded one by one to His disciples, in lessons which are called parables.

Now a parable is an instructive story. It is a comparison. In order to understand it one must think. The Kingdom of Christ is a spiritual kingdom. Luke xviii. 20, 21. Its subjects like its King are spirits, spirits now dwelling in human bodies. The Christian man is *body, soul, and spirit*. 1 Thess. v. 23. The parables of the Kingdom are parables of spiritual things and require the exercise of spiritual faculties in order to be comprehended. 1 Cor. ii. 11-13. The exercise of such power of thought as God has given us, is at all times a duty. Jesus condemned the "idle," that is the stupid, empty, unreflecting "word," such as the Pharisees spoke who said that Christ performed His miracles by the power of the Devil. Matt. xii. 24, 26. Their own common sense might have taught them better. Matt. xii. 25, 26, 35. Jesus required His disciples to think about the Parables and make an effort to understand them, graciously giving His assistance when their inability proved the weakness of their spiritual faculties. Mark iv. 13.

The interpretation of the parables chosen for this lesson is reserved until next week.

How came the Jews in the time of Christ to be familiar with the phrases "Kingdom of God," "Kingdom of Heaven?"

Was the vision in Dan. ii. vouchsafed to a heathen or a Jew?

Which of the disciples were watching for the "Kingdom" when John the Baptist came preaching? Mark. xv. 43. John i. 41, 44, 46; iii. 1, 2.

What is the difference between an apostle and a disciple?

What did our Lord teach Nicodemus concerning the kingdom?

Did He consider that He was teaching him about heavenly or about earthly things? John iii. 9, 10, 12.

How did our Lord teach His disciples about the mysteries of the Kingdom?

What is a parable?

What is an "idle word"?

What does Jesus require of every student of His parables.

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

The Bishop of Ontario will continue his Confirmations as follows:—

Arnprior.....	Thursday, Sept. 22.	3:00 p.m.
Pakenham.....	Friday, " "	23, 10:30 a.m.
Pembroke.....	Sunday, " "	25, 10:30 a.m.
Stafford (No. 2), " "	" "	25, 3:00 p.m.
Stafford (No. 1), Monday, " "	" "	26, 11:00 a.m.
Almonte.....	Wednesday, " "	28, 10:30 a.m.
Clayton.....	" "	28, 3:30 p.m.
Innerville.....	Thursday, " "	29, 10:30 a.m.
Carlton Place, " "	" "	29, 3:00 p.m.
Prospect.....	Friday, " "	30, 11:00 a.m.
Franktown.....	" "	30, 3:00 p.m.
Perth.....	Sunday October 2,	11:00 a.m.
Balderson's, " "	" "	2, 3:00 p.m.
Delta.....	Sunday, " "	9, 10:30 a.m.
Lansdowne (rear), " "	" "	9, 3:00 p.m.
Leeds (rear), Monday, " "	" "	10, 10:30 a.m.
Newboro, " "	" "	10, 3:30 p.m.
New Boyne, Tuesday, " "	" "	11, 11:00 a.m.
White's, Wednesday, " "	" "	12, 10:30 a.m.
Rokey, " "	" "	12, 3:30 p.m.
Lanark.....	Thursday, " "	13, 10:30 a.m.

DIOCESAN COMMITTEE MEETINGS AND MISSION BOARD.

The September session commenced at St. George's Hall, Kingston, September 6th, at 7 p.m., with the meeting of the special committee on missions and canon xvi.

Present—Revs. S. Jones, Dr. Jones, J. J. Bogert; W. B. Simpson, Esq., and A. Code, Esq., M.P.P. Absent—Rev. Dr. Boswell, F. McAnnany and James Cartwright, Esqs.

The whole of the preamble of the canon as suggested by the Revs. Dr. Jones and S. Jones on missions, and the first six sections, were adopted.

On the following day the Mission Board met. Letters were read from Revs. E. H. M. Baker, of the Carrying Place; C. P. Mulvaney, of Camden; W. Carey, of March; and E. W. Beaven, of Arnprior, asking aid from the Board for their parishes.

On motion, the rule was suspended in order to take into consideration Mr. Baker's application—discussion on Carrying Place endowment, &c. On motion a grant was proposed to this parish of \$100, which, after discussion, was withdrawn. In the case of Innerville, Dundas and Renfrew, stated by his lordship the Bishop as to the lack of missionary, &c., no action was taken.

Among other business, a motion was made that his lordship the Bishop be requested to issue a pastoral letter to the diocese at large for special aid to the suffering parishes in the Ottawa district.

The following resolution was ultimately adopted:—"That to enable the Mission Board to increase the grants to the parishes of March and Huntley for next year, in consideration of the calamity by fire which has recently befallen them, that his lordship the Bishop be requested to appoint a special collection throughout the diocese for this purpose."

The following motion by Mr. W. B. Simpson was carried:—"That his lordship the Bishop be respectfully requested to appoint a committee to classify parishes and missions, so that the Mission Board may have something to guide them in making grants to missions."

The Mission Board then adjourned.

The Clergy Trust Fund Committee met at 2 p.m. on the 7th inst. The state of the fund was considered, and the committee adjourned.

The Episcopal and General Endowment Committee met at 4 p.m. same day. Dr. Henderson was appointed chairman for the ensuing year. Matters of business arising out of the working of the Episcopal Fund and of different kinds were transacted and the committee adjourned.—The Book and Tract Committee met on the 7th inst. Rev. T. Bousfield reported sales for quarter of books, tracts, &c., \$278.50, being somewhat less than corresponding quarter last year 'owing to Synod being held in Ottawa this year. The Clerical Secretary presented his financial report.—The Widows' and Orphans' Committee met in St. George's Hall, on Thursday, the 8th inst., at 9 a.m. The Clerical Secretary read the financial report, which showed the Fund to be in a flourishing condition. The subjoined resolution was carried:—"That the Clerical Secretary be instructed to remind the clergy that in accordance with the provisions of the Canon for the Widows' and Orphans' Fund, confirmed June 16th, 1869, that if a clergyman shall neglect to take up the annual collection for the Fund, or omit to pay the annual subscription for the year

from the passing of the Canon, the Clerical Secretary shall inform him that he has forfeited all claim on the Fund. The committee then adjourned.—The Divinity Students' Fund Committee met at 11 a.m. the same day. Rev. E. H. M. Baker was appointed chairman for the ensuing year. The quarterly financial report was read by Clerical Secretary. The Canon on Divinity Student administration was then considered clause by clause.—The Executive Committee of the Ontario Diocesan Synod met at 2 p.m. on the 8th instant. It was resolved that the Ven. Archdeacon, Rev. J. A. Mulock, Dr. Henderson, W. B. Simpson, and P. M. Moore, Esqs., be the investment sub-committee for the ensuing year. It was moved, seconded and resolved that Revs. Dr. Boswell, J. A. Mulock, Dr. Henderson, Hon. J. Patton and the Clerical Secretary, be the sub-committee for the sale of rectory lands.—*Condensed from the Church Herald.*

INNISFIL.—A Confirmation was held in St. Peter's Church, Innisfil, County of Simcoe, on Saturday the 3rd of September, by the Lord Bishop of Ontario, which was evidently pleasing to his lordship and a gratifying success to the pastor, the Rev. E. W. Murphy. Forty persons were confirmed; some of them of advanced age (60 or 70 years), and but recently christened,—showing that they have become, at so late a period of life, convinced of a duty they owe to themselves of conforming to this rite. The church was crowded, and not altogether by those of Episcopal proclivities, but we observed many members of non-conformist bodies, which, at this busy season of the year and on a working day, indicates the interest felt in this parish in observing the performance of the rite of Confirmation. The ceremony was very impressive, and the sermon which followed by his Lordship was edifying and highly instructive, and, we think, would tend to correct the loose ideas of many respecting the order of Confirmation—not of nonconformists only but also of professing Churchmen;—showing us clearly from scripture quotations, that the order was observed during the Apostles' time by them, and why we should not depart from the same; concluding with an affectionate exhortation to those recently confirmed. This parish was in a benighted condition, and the Church at a low ebb, on the accession to its incumbency of the Rev. E. W. Murphy, since which time some old men and women, and numbers of young men and maidens, have been christened as well as confirmed, and it is hoped will add materially to the number of Church members in this parish, as the untiring exertions of our esteemed pastor and his assiduous wife, deserve the evidence of substantial improvement in the Church.—*Communicated to the Herald.*

DIOCESE OF TORONTO.

MISSIONARY MEETINGS.

Seymour.....	Thursday, Sept. 22,	7 p.m.
Warkworth.....	Friday, " "	23, 3 p.m.
Castleton.....	" "	7 p.m.
Alnwick.....	" "	7 p.m.
Gore's Landing.....	Saturday, " "	24, 3 p.m.
St. Lukes (Stiles), Monday, " "	" "	25, 3 p.m.
Cobourg (St. Peters), " "	" "	7 1/2 p.m.
Warsaw.....	Wednesday, " "	27, 7 p.m.

His Lordship the Bishop has made arrangements for Confirmations at the following places:—

Tullamore, Thursday, Sept. 22,	11 a.m.
Grahamsville, " "	22, 4 p.m.
Gore Church, Friday, " "	23, 10 1/2 a.m.
Pine Grove, " "	23, 4 p.m.
Weston, Saturday, " "	24, 11 a.m.

The following has been addressed by the Lord Bishop of Toronto to the Clergy of that Diocese:—

REVEREND AND DEAR BRETHREN,—Last year I felt it my duty to call attention to the financial condition of the Widows' and Orphans' Fund of this Diocese, and to express my apprehension that unless the resources of this Fund were considerably increased, it would be found necessary to make a reduction in the small amount of pension now paid to the widows and orphans of deceased clergymen.

The number of claimants has now increased to fifteen widows, and orphan children of two deceased clergymen,—requiring an annual expenditure which exceeds the amount of income by about 600 dollars.

The Synod of the Diocese at their last meeting, after a full consideration of the subject has brought before them by the Widows and Orphans' Committee, felt it

necessary to adopt the following resolution:—

"That the annual grant to the widows and orphans, now on the list, be reduced in the case of each to such an extent that the aggregate amount paid be not more than the actual income arising from the fund during the past year; and that, in case the actual state of the fund in October next permit, the sum heretofore paid to each be continued."

At a meeting of the Widows and Orphans' Committee, held on the 10th August, instant, the hardship of this case was fully considered; and that it might be prevented the following resolution was adopted:—

"That in order to obviate the painful alternative of reducing the pensions of the widows and orphans, this Committee would respectfully request the Lord Bishop of the Diocese to order that the annual collection in aid of this fund be made for this year on the *Second Sunday in September*, instead of October, and that a special appeal be made to the Diocese representing the present depressed condition of the fund, and urging increased liberality on its behalf."

I am sure my Brethren, that you will not be wanting in your efforts to spare to our widows and orphans so great a calamity as the proposed reduction of their humble stipends; and that you will bring this case earnestly and affectionately before your respective congregations.

Six hundred dollars,—the amount of the deficiency for the present year,—is a small sum distributed over the whole Diocese; and I cannot entertain a doubt that, when the case is clearly placed before the members of the church, the amount will be cheerfully contributed in addition to what has been ordinarily given at the annual collection on behalf of this fund.

I remain, Reverend and dear brethren, yours, very faithfully,

A. N. TORONTO.

Toronto, August 22nd, 1870.

UNITED STATES.

—The corner-stone of the new church of the Ascension—the Rev. Dr. Theodore Irving, rector—was laid on the evening of the 30th ult., at West Brighton, S.I. The ceremonies were to all both interesting and impressive.

Mr. Ashbury, admitted to the diaconate in St. Stephen's church, Boston, on Friday the 2nd inst., was at one time a Congregational missionary in India, and was one of the translators of Lange's Commentary.

An earnest effort is being made by a student in the Episcopal Divinity School, Philadelphia, to establish German Episcopal services. The Episcopal prayer-book and standard works are being translated into the German language for this use.

—In Nevada, the Episcopalians, while not yet having material for statistical returns, have still outstripped other churches in laying the foundation for future operations. Thus far they have three well-attended churches, while 110 persons have been confirmed; 1600 Sunday-school pupils have been instructed, the present attendance being 600, among whom are Jews and Romanists.

—The Rev. G. W. Gibson, rector of an Episcopal church at Monrovia, says: "The candidates for the ministry, studying with me, are getting on satisfactorily. One of them, Abijah Francis, is a beneficiary of the fund raised by the Rev. Dr. Dyer, and promises well. His studies are Latin, Greek, History, sacred and profane, with Pearson on the Creed. The other beneficiary of the same fund, William Brunot, a young prince from the interior, is making satisfactory progress in learning our language and in his studies. The other two students for the ministry—Mr. Nathaniel Doldron, jr., and Mr. T. Anderson—have been pursuing their studies regularly, at the same time sustaining themselves by their own efforts, with such aid as they have been able to get from their friends here."

—A letter from Pesth, in the *Wanderer* of Vienna, says: "The Hungarian Bishops, who in the Oecumenical Council at Rome protested against the dogma of Infallibility, received enthusiastic ovations on their return to their dioceses. Torchlight processions, banquets, deputations, and congratulations succeeded each other. A Catholic Congress was to meet, but will no doubt be adjourned until the end of the war."

CHURCH REFORM.

By the Rev. J. C. RYLE, B. A.

CHAP. II.

CONVOCAATION.

The second subject I propose to take up, in considering church reform, is convocation. The subject is a very difficult one, because of the extreme opinions men hold about it. On the one hand, many regard convocation as the noblest institution of the day,—the panacea for the church's diseases, the concentrated essence of the church's wisdom. On the other hand, many think convocation a mischief and a misfortune, and regard its proceedings with unmixed dislike or unmitigated contempt. Between these conflicting parties I cannot speak of convocation without giving offence. Nevertheless, I have not taken up my pen in order to please man, and I shall not shrink from speaking my mind.

Before entering on the special subject of this paper, I venture to make one small request to all evangelical churchmen. My request is simply this,—that they will not lightly turn away from the great subject of church reform, but will consider it gravely, and look it calmly in the face.

Some excellent friends tell me that all attempts at external church reform are movements beginning at the wrong end, and that no alterations or readjustments are of the slightest use unless we have a revival of downright evangelical religion throughout the Church of England.

Some tell me that it is mere waste of time to talk of church reforms, and that it is too late to attempt them,—that the poor old house is too rotten and shaky to stand any repairs,—and that the very effort to "strengthen what remains" will bring the whole fabric to the ground.

None of these things move me. I have heard many such remarks in my time, and am getting too old to mind them. I cannot admit, because spiritual revival is the first and chief thing needed, that nothing else is needed in the Church of England. You might as well say that the garrison of a fortification should not try to mend the ramparts, because the stock of ammunition in the magazine was small.—I cannot admit, because reforms are difficult, and the case looks desperate, that nothing ought to be attempted. It is the boldest policy which is often most successful. "L'audace, l'audace, toujours l'audace," is often the true secret of doing anything great in this world.

Let the truth be plainly spoken, even though it may give offence. Most English churchmen, and specially Evangelical churchmen, are rather too fond of leaving everything alone outside their own parishes, and rather too content to sit under their own vines and fig-trees nursing their own parochial work. It is almost impossible to arouse many of them to look at anything which affects the welfare of the whole church, and the common interests of the whole body of the Anglican communion. They are like passengers on board some huge Atlantic steamer, perpetually engaged in cleaning and decorating their own private cabins, while the ship has sprung a leak, and without the active aid of every one on board, is in danger of going wholesale to the bottom.

It is high time for Evangelical churchmen, at any rate, to change their plan of acting. Whatever men of other schools may think fit to do, we must do our own part, and stand awake to a sense of our responsibilities. We must remember that we are members of a great ecclesiastical corporation, and prove that we remember it by our actions. We must learn to be men of a public spirit, and to come forward and exhibit an interest in all that affects the welfare of the Church of England. We must show that we can consider the whole position of our church as thoroughly and intelligently as any school of opinion within our pale, and that we are determined to speak out and let our voice be heard. We must no longer allow it to be said that Evangelical clergymen are fit for nothing but to preach in their own pulpits, visit their own parishioners, keep up their own schools, and speak on the platforms of their own pet societies. We must show the world that we are Episcopalian ministers and not Independents, and that we know what we want for the whole body of the Church of England.

The time is short. The clouds are thickening around us. A night is coming when no man can work. Before the storm bursts on the English Establishment let us see if we cannot put it in better working order. I grant most freely that the attempt to "reform the church" may lead to collisions, conflicts, divisions, and even disruption. Be it so. I for one had rather see her die fighting boldly, in a manly effort to purge away abuses, than see her sink slowly into the grave under the pressure of evils which she had not courage to face, and would not try to put away. My motto for the times is this, "He that hath no sword, let him sell his garment and buy one."

I now proceed to say that, next to a reform of our whole episcopal system, we want a sweeping reform of convocation.

To convocation in the abstract, of course, there can be no reasonable objection. Common sense dictates that a huge Episcopal Church like ours is not properly organized without one. Such a church ought to have an Assembly, meeting every year, composed of the Bishops of every diocese, and a certain number of churchmen elected to represent each diocese. The objects and purposes of such an assembly are self-evident. Conference, consultation, discussion, deliberation, interchange of opinions upon the many subjects which every year brings to the surface—the best mode of dealing with new dangers from without or within—the best mode of extending the influence of the church at home or abroad,—all these are matters which might be most usefully considered by a rightly-constituted convocation. There ought apparently to be no insuperable difficulty in forming such an assembly, and its formation might greatly help and strengthen the Church of England. But, unhappily, such an assembly as this is not the subject I am at present considering in this paper. I am not dealing with convocation in the abstract, but "convocation as it is." I want to examine "convocation as it is," to point out its defects, and to suggest "reforms."

Now most of my readers, I suspect, know little, and care even less, about "convocation as it is." That there is a kind of petty clerical Parliament called by that name,—that in Canterbury, it consists of an Upper and a Lower House,—that some of its members are elected afresh whenever a new House of Commons is elected,—that in most dioceses the bulk of the clergy take no part whatever in the election of its members,—that it slept from the days of Queen Anne till the days of Archbishop Sumner a most useful sleep,

that its recent revival was regarded by many wise men with deep dissatisfaction, as an enormous mistake,—that it is now assembled for a few days every year, and talks over certain ecclesiastical subjects,—that its debates are often eminently unwise, unpractical, and unsatisfactory,—that it has no power whatever to legislate on any subject without express license from the Crown,—that its decisions are null and void and useless without the consent of the Crown and Parliament,—that it looks to an outside spectator nothing better than an ecclesiastical debating society, in which certain well-known names are perpetually coming to the fore, and of which the proceedings are never read by one man in a thousand, this is about all that most people know about convocation! I doubt, in fact, whether most people know as much. This is the body about which I wish to make some suggestions. If it is allowed to meet and talk and debate in this nineteenth century, I submit that it requires a most sweeping reform.

In handling this subject I shall not weary my readers by any historical account of convocation. I shall not waste time on its origin, pedigree, or genealogy. I shall leave alone the story of what it was intended to do, what it did do, and what it did not do, at the Reformation, under the Stuarts, and after the Revolution of 1688. I shall say nothing about the quarrels between the Upper and Lower Houses of Canterbury convocation, except that the Upper House was generally right, and the Lower House generally wrong. Its internal squabbles, and strifes, and contentions, and all the circumstances which led to its suppression for more than a century, are not worth raking up. We have as little to do with these matters now as with long-bows, matchlocks, and surliviers in the days of breech-loaders and rifled cannon. We may safely leave them to antiquarians. Suffice it to say that a careful study of the annals of convocation leaves the general impression that it is an institution which has often done much harm to the Church of England, and has seldom done any good. But we may safely leave its annals alone. "Let bygones be bygones." The practical subject at which alone I wish my readers to look is, "Convocation as it is" at the present day. It stands before us, galvanized into an unhappy vitality. If it is to be allowed to continue, it ought to be thoroughly reformed.

Now the defects of "convocation as it is" are very serious, deep-rooted, and great. They are three in number. I will state them in order.

(1) In the first place, "convocation as it is" consists of two distinct bodies,—one representing the southern province, and one the northern; one called the Convocation of Canterbury, and the other the Convocation of York. The action of these two convocations is not harmonious. The decisions at which they arrive are not identical. The subjects which they discuss are not necessarily the same. Neither Canterbury nor York has a right to speak for the whole Church of England, though Canterbury often presumes to do so. The internal arrangements of the two are not the same. In York the bishops and clergy sit together and form one House. In Canterbury they form two distinct Houses. The general result is, so long as there are these two convocations, that the church really possesses no general synod at all! Some men please themselves with the idea that we have recovered "Synodical action." It is a total mistake. We have no assembly that represents the whole Church of England. North may contradict south, and south may contradict north. This is a serious anomaly, and in some circumstances might do much harm.

(2) In the second place, "Convocation as it is" is thoroughly defective in its composition. It provides a most ridiculously unfair representation of the parochial clergy. Let us take, for example, the Lower House of Convocation in the province of Canterbury, and analyse its composition. It consists of 146 members. Of these 145, no less than 23 are deans, 56 are archdeacons, 24 are proctors for the cathedral chapters, and only 42 are proctors for the parochial clergy. In a word, this Lower House contains 103 *ex officio* members and representatives of capital bodies, to 42 representatives of the parochial clergy! Such a state of things is simply ludicrous, preposterous, and contrary to common sense. How such a body as this can ever meet and talk as if it represented the whole southern province of the Church of England, passes my understanding. It reminds one of those three famous artificers in Tooley Street, who, in the plenitude of self-satisfaction, put forth an address, beginning "We, the people of England!" I never read of its debates without thinking of the words of Cicero,—

"Miror, quod haruspex haruspitem sine risu conspiciere possit."

(3) In the last place, "convocation as it is" makes no provision for the representation of the lay members of the Church of England. This is an immense and an intolerable defect, and one which alone is destructive of any good that convocation might do. Whether we like it or not, the days are past for exclusively clerical parliaments. Whether this be according to ancient precedent or not, signifies nothing. To talk of precedents in 1870 is childish waste of time. You might as well try to stop an express train with cobwebs, as stop the public will with precedents. We may depend on it, the English clergy will never again be allowed to legislate for the whole church, and to arrange matters, either of doctrine, or ceremonial, or practice, alone and by themselves. Of course bishops and presbyters may meet together and talk as much as they please, but they will never be allowed to legislate or dictate alone. The laity will never again submit to shut their eyes and open their mouths and swallow complacently anything that the clergy may think fit to give them. And the laity are quite right! They are "the church" as much as the clergy. They have quite as much at stake in the church's welfare. They are often as well educated, as intelligent, as well informed, as spiritually-minded, as able to discern "things that differ" in religion, as any clergyman. The words of the judicious Hooker are worth remembering: "Till it be proved that some special law of Christ hath ever annexed unto the clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason, that no ecclesiastical laws be made in a Christian commonwealth, without consent as well of the laity as of the clergy." (Hooker, Book viii, chap. 6.) The simple fact that the lay people have at present neither voice nor place in the English convocation, is enough to show that it is an institution totally unsuited to the age, and behind the times.

Such are the three great defects of "convocation as it is." Are they remediable? I believe certainly that they are. Is it worth while to attempt their reform? This is a very grave

question, and one which admits of much being said on both sides.

Some excellent churchmen, whose opinion is generally most sound and wise, maintain strongly that a reform of convocation would do more harm than good,—that it would only intensify many existing evils, and remove none,—that so long as the union of church and state exists even in name, the House of Commons represents the lay churchmen of England and Wales,—that the introduction of the laity into convocation would only hasten on the separation of church and state,—and that the safest plan is to let convocation alone with its immense defects; to give it rope enough, and let it annually hang itself before the eyes of the public till it falls into contempt, and is suppressed as a nuisance.

There is much that deserves attention in these views, I fully admit; but they do not entirely convince me. We must look at things as they are, and accept the position in which we are placed. Convocation is a *great fact*, and there is not the slightest apparent likelihood of its being suppressed. Whether we like it or not, it will annually meet, and talk, and debate questions, and by its unwise proceedings will inflict annual damage on the Church of England. Is it wise to leave it alone? Ought we not to try to improve it? The Church of England is in very critical circumstances, and may at any moment be threatened with disestablishment, and have to fight for its very existence. Is it prudent to await the storm without any attempt at forming a really representative church body? Will not the very first assault find us all in hopeless confusion, and wholly dependant on a few isolated, hastily-formed, inexperienced, hot-headed voluntary committees? These arguments weigh very strongly with me. I have not the slightest confidence in the intentions of either present or coming statesmen toward the Church of England. I defy any one to say what line of policy may be soon taken up by the political leaders of our day about the English Establishment. I suspect that serious mischief is already brewing. I see breakers ahead. If the existing convocation could be silenced or suppressed, and the Church of England could be insured a fifty years' lease of quiet life, I should be content to leave the subject of convocation alone; but seeing what I see, and hearing what I hear around me, I dare not sit still. I am for bold action. I hold up both my hands for convocation reform.

Now, supposing that we attempt to reform convocation, what ought to be done? How can we best adapt it to the times in which we live? How can we make it an institution which will command the confidence of English churchmen? The answers to these questions, I know, are many and various. I venture to offer the following independent suggestions as not undeserving of consideration:—

(1) I suggest, first of all, that the Convocations of Canterbury and York ought to be fused into one, and form one compact body. Their separate existence is an enormous anomaly, and entirely destroys the influence of any isolated action that either House may take. In the very nature of things a church, like a state, ought to have only one convocation, convention, or general assembly, and that one ought to represent the whole body. In these railway days there is no earthly reason why men from the north and men from the south should not meet in one place. Such a fusion alone, as a first reform, would be an immense gain. The southern province would benefit greatly by it. For soundness of thought and common sense the northern churchmen far surpass their brethren in the south. Not least, the fusion would destroy the possibility of an evil which already looms in the distance. That evil is the risk of a heavy collision some day between the north and the south!

(2) I suggest, in the second place, that there ought to be no place in the reformed convocation for any *ex officio* members. Deans at present are all nominees of the Crown, and so also are frequently are canons. Archdeacons are nominees of the bishops. I am entirely opposed to their having any seat in any representative convention of English churchmen by mere virtue of their office. Let there be no man in such an assembly who does not represent the deliberate choice of a certain number of electors. If the clergy of any diocese choose to select any dean or canon or archdeacon to represent them, all well and good; but to pack a so-called representative assembly of churchmen with scores of nominees of prime ministers and bishops, is to my mind most objectionable. If they are right and fit men they will generally find their way into convocation. The decision of the disestablished Church of Ireland on this point has been, in my judgment, most wise.

(3) I suggest, in the third place, that the existing modes of electing proctors for the parochial clergy should be clean swept away, and that each diocese, when properly reduced, should return three clerical representatives. I would give every officiating clergyman in the diocese, whether incumbent or curate, three votes,—that is, one vote for each of three names. I would also allow the principle of representing minorities in order to secure the representation of all shades of opinion, and would, therefore, permit any clergyman to cumulate all his three votes on one name. Not least, I would let any one vote by paper, if he pleased, and thus take away all excuse from the very lazy or the very poor for not voting at all.

(4) I suggest, in the fourth place, that there ought to be an equal number of lay churchmen as well as clergyman in the reformed convocation. I would call on the lay churchmen of each diocese to elect three suitable laymen to represent them, either peers or commoners, permitting the cumulative vote and the vote by papers, as in the case of the election of clergymen. As to the qualification of electors, I would allow every man to have a vote who would declare publicly that he is a churchman, and that he attends habitually some Church of England place of worship. More qualification than this I cordially dislike. The sacramental test is very objectionable. Less qualification than this I would never permit. To talk of a man being a churchman who openly opposes the church, and regularly attends a dissenting chapel, is an insult to common sense. It was all very fine to talk of every Englishman being in the eyes of the law "a churchman" a century and a-half ago. It is too late to talk such nonsense in 1870. Let me add that on no account would I give votes to churchwomen! I do not agree with Mr. Stuart Mill. Women have joys and sorrows enough at home, without being dragged into the excitement of elections.

(5) I suggest, in the last place, that in any reformed convocation, bishops, clergy, and laity should all sit together in one house, and discuss all subjects face to face. The endless squabbles between the Upper and Lower House of Canterbury would then be put an end to for ever. The Gulf

between bishops and clergy would be effectually bridged over, and the relation between them placed on a more Scriptural footing than it is now. This is the plan at York already. The bishops would then have an opportunity of knowing what public opinion is, and of discovering that they are not infallible, by being rubbed up against the minds of the laity. The laity would have an opportunity of enlightening the eyes of the bishops, and of telling them what is really going on in the church and the world. This alone would be of immense advantage to all parties. Whether the three orders of bishops, clergy, and laity should always vote together as one body, or at any time be separated, is another question. I can conceive it possible that on some occasions, if one-third of the whole body demanded it, it might be desirable to vote by orders. But this, after all, is a matter of detail. The main point I contend for is that bishops, presbyters, and laymen should all sit in one house together. It would help to destroy and sweep away the superstitious line of entire separation between clergy and laity, which has hitherto been the rule.

Such are the suggestions which I venture to throw out for the reform of convocation. Right or wrong, wise or foolish, they are the result of long and patient consideration. Let men laugh at them, if they please, as crude and visionary speculations. I only declare my solemn conviction that if convocation is to be allowed to go on meeting, as it does now, some such reforms as I have indicated ought to be made. Without some such reforms I am certain that convocation will never secure much confidence or respect from the bulk of English churchmen. Convocation as it is, I unhesitatingly assert, is a mere mockery and delusion, and had far better cease to exist. If the leading orators in the Upper and Lower House of Canterbury convocation had any idea of the way in which most thinking people regard their proceedings at present, they would be rather surprised.

Would such a reformed convocation do any good? This is a knotty question, and one which will receive various answers.

In giving my own opinion, I should be sorry to be misunderstood. I have no great opinion of the value of any synod or convocation, however constituted. I never forget that, like general councils, as the twenty-first article says, they are "assemblies of men whereof all be not governed with the Spirit and Word of God; and they may err, and sometimes have erred, in things pertaining to God." I have seen enough of the Scotch Presbyterian assemblies to learn that in any convocation "talking" men are unduly exalted, and silent, solid, sensible men are unduly depressed. But notwithstanding all this, I dare not say that no convocation ought to be held at all. In fact, there are grave reasons why I think that a properly-constituted convocation might do much good.

(1) If any one asks me to specify in detail what a reformed convocation could do, I reply that so long as the Establishment lasts, and the Church of England is connected with the State, there is, of course, very little that convocation could do, unless the Crown gave it licence. What mischievous degree of licence Mr. Gladstone may give it some day, no man can possibly tell. But, in any case, it would do far less harm than the present so-called convocation does. Conferences and discussions are things from which God's truth has nothing to fear, so long as its advocates can get a fair hearing. The mere admission of the laity would alone be a salutary revolution. I have more confidence in the good sense of lay churchmen than of clergymen. The influence of the lay element would effect a great change in the debates. If the speeches made, in the discussions of the reformed body, were not soon vastly improved in tone, I should be greatly surprised. Some bishops and archdeacons and deans, I suspect, would never talk as they sometimes do now, if they knew that they were talking under the eyes and ears of two or three hundred picked laymen from every part of England.

(2) If the Established Church of England were to be assaulted, as I have little doubt she soon will be, it is undeniable that a reformed convocation would be an immense help in offering resistance to the attack. Through its agency an expression of public church opinion might be obtained in a week's time. Through its aid an organized front might at once be presented to the foe. If the Irish Church had been properly organized when Mr. Gladstone first attacked her, the result of the recent conflict might have been very different. Few Sebastopoles possess a Todleben who can extemporize impregnable defences in a few days. *Si vis pacem, para bellum.*

(3) Finally, if the English Establishment is overthrown, and the Church of England is suddenly called upon to form a "Church Body," and adapt herself to her new circumstances some reform of convocation like that I have tried to sketch out would become an absolute necessity. Like every colonial church, and like our brethren in Ireland, we should be obliged to organize ourselves, whether we liked it or not. What the result of such an organization might be it is hard to say. God forbid that we should ever come to such a state of things! But it is well to look forward. Forewarned, forearmed.

Whether the disestablished Church of England, in such a case, would hold together or not,—whether the High Church body would be insane enough to try to reverse the Gorham decision, or wise enough to offer a moderate definition of what they mean by baptismal regeneration,—whether, in short, we should end with having two Episcopal Protestant churches in England or one,—all these things are in the womb of the future. "Sufficient for the day is the evil thereof." In the meantime, to prevent many present evils and to secure more present strength—to bring in the all-important help of the laity,—and to be prepared for every possible emergency, I strongly advocate a sweeping reform of convocation.

In my next paper, I hope to take up the question of reform in our cathedral bodies.

THE WARMING OF CHURCHES.—The old Romans had a way of keeping buildings warm, which has always seemed to us at least worth trying for the heating of a church. They simply made a hollow floor, and hollow flues at intervals up the walls, with openings into the room. A furnace outside sent heated air all under the floor, and up the wall flues. We cannot say that this method solved the problem; but it seems to be a promising plan, at the very least.—*Architect.*

PROPOSED CONFIRMATION, &c., BY THE LORD BISHOP OF MONTREAL.

September 21, Wednesday—Buckingham, confirmation, 11 a.m.
September 25, Sunday—Montreal, ordination, 11 a.m.
September 27, Tuesday—Berthier, confirmation, 7 a.m.
September 28, Wednesday—Kildar, confirmation, 3 p.m.
September 29, Thursday—Chertsey, consecration of church, 11 a.m.
September 30, Friday—Rawdon, confirmation, 10 a.m.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, SEPT. 21, 1870.

POPES IN TROUBLE.

The vitality of nuisances is so surprising that we are in no haste to predict the downfall of the Pope's temporal power. The present situation of affairs seems ominous enough, but it is only a repetition of what the world has seen so often as to inspire with caution the most reckless interpreter of the signs of the times. For the temporal power of the Pope to be at given intervals *in articulo mortis*, only to be resuscitated by some unexpected turn of events, seems so much a matter of course that the announcement of its being actually and utterly defunct is one which we should receive with extreme incredulity. From their first assumption of temporal jurisdiction the popes have been periodically in as desperate a state as that in which Pius the Ninth now finds himself. They have all along been little more than clients of other sovereigns, who, to serve some temporary purpose, have protected the occupants of the Papal chair from intestine commotion and the encroachments of other powers, and the withdrawal of their patronage has in almost every instance brought the pontiffs to the verge of ruin. The overthrow of the Napoleonic dynasty has merely placed the Pope in the position in which he found himself towards the close of 1848, the only difference being that the cause of his embarrassment then was a popular rising, whereas now it is an invasion by a grasping and not over scrupulous neighbour. And while the present Pontiff's own experience furnishes this historical parallel, the history of his predecessors, from the first assumption of territorial jurisdiction, abounds with them. To recall a few of them may modify any extravagant hopes of the downfall of the Popedom, which recent events may have led us to indulge.

The foundations of the temporal power of the papacy may be said to have been laid during the pontificate of Gregory II, to whom the people, weary of the tyranny of Leo the Isaurian, and threatened by the Lombards, who had gained a footing in Italy, offered him the government of the city of Rome. His successor, Gregory III, to retain the troublesome legacy left him by the previous pope, had to apply to Charles Martel for protection against the emperor, on the one hand, and the Lombards on the other, the pope thereby virtually becoming a vassal of the Frankish monarch. It was Pope Zachary's singular good fortune, not only to hold his own, but to regain possession of considerable territory lost by his predecessors. A projected invasion of Ravenna by Astolphus compelled Pope Stephen to solicit in person the aid of Pepin, who had succeeded Charles on the throne of France. By the assistance of Pepin he was re-established in his sovereignty, and became independent of the empire of the East, but completely dependent on the growing kingdom of the West. The quarrel between Desiderius, the Lombard king, and Charlemagne, son of Pepin and son-in-law of Desiderius, involved the pope in trouble. The Lombards invaded

the papal dominions, but on the application of the pope Charlemagne advanced with a large army, defeated Desiderius and claimed and received the iron crown of Lombardy. Disturbances in Rome compelled Leo III to fly for safety to Charlemagne, who once more visited Italy, and having settled matters, received from the pontiff the title of emperor of the Romans. We cannot go fully into the events of the next century, to show how the successive popes had to invoke the aid first of one, then of another foreign power, to enable them to retain their temporal sovereignty. They were in continual trouble; some were exiled, others imprisoned, and more than one came to a violent end. Even Gregory VII, the fiery Hildebrand, who did more than any previous pope had done to enlarge the temporal jurisdiction of the bishop of Rome, was indebted to Robert of Calabria for his escape from the emperor whom he had anathematised and defied, and died an exile in Salerno. Henry V, by putting the pope and his cardinals into prison, compelled the former to crown him emperor, and when the pope subsequently disowned what he had done, he seized on Rome and compelled the pontiff to flee for his life. Pope Eugenius IV was driven from the capital by the indignant populace, and a republic was proclaimed. In 1527 Rome was stormed by the Constable de Bourbon, and the then pope, Clement VII, spent seven months in prison. In 1797 Bonaparte began the reconstruction of Italy, by forming Mantua, Modena, Milan and a part of Parma into the Cisalpine Republic, and in the following year the dominion of the pope was subverted by the proclamation of the Roman republic. The pontiff was carried captive to France, where he died. He left a heritage of trouble to his successor, Pius VII, who was elected at Venice in 1800. A peremptory command from Napoleon brought his holiness to Paris to anoint the first consul emperor, which he did with as much zeal andunction as if he enjoyed the task, which is questionable. During the years 1808 and 1809 the whole of Italy became an appendage to the French empire, and the pope, stripped of his sovereignty, was taken as a prisoner to France, where he remained till Bonaparte was hurled from the dizzy height to which his genius and extraordinary opportunities had exalted him. By the treaty of Vienna the pope was reinstated in his possessions, to the intense disgust of all liberty-loving Italians. Gregory XVI, who was elected in 1831, had more than once to employ Austrian bayonets to quell the revolts fomented by secret political associations.

The above are a few facts from the history of the Papacy, and we think they are sufficient to make any one cautious in predicting the speedy end of Papal misrule. The present occupant of the Papal throne—if he is still sitting on it—has shown equal agility in stepping from it when necessary and to it when possible, with any of his predecessors. When in 1847 he ventured on the dangerous experiment of allowing his subjects just to taste liberty, and found that they relished it so much that they wanted more of it than he could afford to give them, he beat a hasty retreat to Gaëta, and did not return to Rome till his safety was guaranteed by the troops of France. So that he knows how to abdicate speedily if not gracefully, and how to recover his dignity when fortune again favours him, and if he has repeated the first part of the performance of 1848-50, he may be spared to repeat the second. We should feel rather sorry to think otherwise. A creed, like everything else, is known by its fruits, and if it is not good for a small community it cannot be good for mankind. The world might come, in

course of time, to have some faith in Romanism, if there were no Papal territory to convince them that it is utterly bad and essentially hostile to whatever is good.

RE-STATEMENT OF DOCTRINE.

(No. 3.)

"The senses are not to be trusted." This assertion, especially when accompanied by a few illustrations from everyday experience, sometimes staggers an honest Protestant who has undertaken to prove from the evidence of the senses the absurdity of the doctrine of transubstantiation. It must be admitted that if it can be proved that no reliance is to be placed on the senses—that they frequently mislead us, and may do so in reference to any and every object on which they may be employed,—there is little or nothing to be said on the Protestant side of the question. But it is equally true that if this point can be established, the Romanist puts himself out of court as much as he does the Protestant; so that the establishment of the unreliability of the senses, if ruinous to the case of the latter, is just as fatal to that of the former. There is, therefore, an end to all controversy on transubstantiation—and on an infinite number of disputed matters—simply because neither of the parties can produce any valid proof. We shall endeavour to make this appear in the course of our remarks. Meanwhile we are not willing to concede a point which would prove equally destructive to Protestant and Roman Catholic views of the sacrament. If our opponents are so intent on subverting our doctrine as to be reckless regarding the safety of their own, we are not quite so infatuated.

The question between Protestants and Roman Catholics can be stated simply and in few words: the former say it is impossible that the wafer which the priest exhibits to his congregation should be the body and blood of the Lord Jesus Christ, because the eye, the hand, and the palate concur in testifying that it has none of the properties which inhere in those substances, but that it has the properties of another substance which differs in almost every respect from them. The reply is—We admit that such is the testimony of the senses, but we deny that any reliance can be placed on their testimony, for every one knows that his senses have misled him times without number. One man will declare an object to be green which everybody else affirms to be blue, or some other colour; a ventriloquist can persuade a crowded assembly that the sounds which he himself utters proceed from the ceiling or from an adjacent room; what is sweet in flavour to one is insipid to another. It would be easy to fill this column with the illustrations employed to show that the senses are deceptive. Now we have not the slightest difficulty in admitting that people fall into these mistakes, and are prepared to admit as many illustrations as our opponents can collect or even invent. What we deny is not that such mistakes are made, but that the senses are to be charged with causing them. It does not follow that because we thus err the senses are the cause of our erring. So far from this being the case, it is demonstrable that when the senses are sound they do not and cannot deceive us. There is, however, a preliminary question of some importance. How are our opponents to prove that in any one instance our senses mislead us? Only by appealing to the very senses which they wish to prove untrustworthy. Is the Romanist in a position to say that in any given case a false impression is conveyed? He points to a man who says that a green object is yellow or blue; but how does he know that it is green—that is to say, that he is not mis-

taken, instead of the man whom he declares to be in error? In asserting it to be green he relies implicitly on the very sense whose untrustworthiness he is endeavouring to prove. Admitting, for the sake of argument, that it is possible for the senses to deceive us, the Romanist cannot prove that in a single instance they do, without unconsciously assuming that they do not mislead him. But what we have admitted for argument's sake is not easily proved, if, indeed, it can be proved at all, namely, that it is possible for the senses, in a sound state, to convey a false impression. Are the senses in fault when a person takes a counterfeit note? His sense of touch tells him merely that the paper resembles that used in the manufacture of good notes; his eye testifies no more than that the inscription is similar to that on one that is genuine. Not one of his senses asserts that it is good, not counterfeit. The error is in the inference drawn from the testimony of the senses, and not in the testimony itself. All that any of our senses can do is to convey to our minds impressions of things as they seem; and this they do with unflinching fidelity. We challenge any one to adduce an instance in which the senses fail to do this, or that they represent objects otherwise than as they actually appear. If this cannot be proved, the errors into which we fall are errors of judgment and not deceptions of sense, as Romanists designate them. It is not the sense—the vehicle of impressions,—but the mind—the recipient of them,—which is at fault. This is an inference of some importance, for, if established, the favourite argument of Roman Catholics shrivels up into the miserable truism that the human intellect is not absolutely perfect. The senses are exonerated from all blame, and the imperfection is seen to be, not in them, but in the intellect which draws hasty and erroneous inferences from their testimony.

It may be objected, however, that this is only shifting the difficulty, that the liability to error is equally great whatever may be the cause of it. That there is a possibility of erring, we admit, but by proving that the error is not caused by our senses, but that the latter, when not diseased, always testify truly the rectification of errors whenever they occur is shown to be exceedingly easy. All that is necessary is to employ our senses properly, and be careful not to draw hasty and unwarranted conclusions from the evidence with which they furnish us. Instead of immediately inferring that an object enveloped in fog is a horse and not a man, because it seems to be a horse, we must put ourselves into such a position that our eye may be able to inform us more fully as to its appearance. This is what we actually do. Instead of sitting down in despondency, arising from a conviction that our senses are not to be trusted, the more we realize our liability to err the more we use our senses in order that we may avoid error. If we were to act in regard to the sacramental elements as we do in regard to everything else, the intimation that we were mistaken as to the nature of those elements would only lead us to examine them more closely. If we are told that a column which we have hastily supposed to be of the Corinthian order is Doric or Ionic, and are anxious to be correct in our opinion, we re-examine it to see whether we are mistaken or not. This is a propensity which our Creator has given to all of us as our greatest safeguard from error. It is only in regard to the nature of the eucharistic elements that Roman Catholic teachers insist on the fallaciousness of the senses. They are not at all anxious to convince us that in regard to other things our senses are not to be trusted. They

do not assert that the other sacramental element, water, is anything but what it seems to be. Suppose any one were to assert that the water in the font was not water, but fire, or water and fire mysteriously mingled, an assertion involving no greater difficulties than are involved in their dogma respecting the bread and wine, they would deny it at once, and they would appeal to their senses to justify their denial. There is something extremely suspicious in this attempt to invalidate the credit of the senses, for the purpose of proving that a certain thing merely is not what it seems to be. The only ground on which it can be asserted, without the assertion carrying its own refutation, that Christ is present in the elements, is that the nature of Christ is one of which the senses not only do not but cannot take cognizance. In this case, however, it could not be said that sense deceived us, for there would be nothing from which the senses could receive impressions. But even this escape from the difficulty is impossible, as the Romanist insists that Christ is physically present, and describes the nature which is present by means of the very terms by which he would describe himself.

ON MEDDLING.

Of all irritating people the meddler is perhaps the most troublesome as he certainly is the most active. So far from putting up with what cannot be mended he can scarcely "leave well alone." His mission is to discover weak places in men and things, and if he detected a speck on an angel's pinion he would congratulate himself on the discovery of the stain. He is ever on the hunt for "things that offend," and makes purity blush and peace spread her wings at his approach. It matters not how his victims—innocent or blame-worthy—wince and writhe; he goes on with his explanations with an energy which never flags, and is satisfied in proportion as others are annoyed. There is no means of silencing him, for he cannot feel the force of a rebuke; and no effectual means of punishing him for he generally has wit enough to keep beyond the clutch of the law. What is still more annoying, he dignifies his detestable pastime with the name of duty, and whenever he finds himself in the pillory of public scorn sustains his mean spirit with the hope that his sufferings will be minutely registered in some future edition of the "Book of Martyrs." He lives in continual ferment; "as much as lieth in" him, he does ill "unto all men;" and when he dies he does the only thing for which mankind need feel grateful.

Very different from the meddler is the sincere and earnest reformer,—the man who exposes things because he feels that they merit exposure, and that it may lead to the application of a suitable remedy. We do such men sore injustice when we class them with the meddlers before described. They should rather be held in the highest estimation, for they are, in a sense, the saviours of society. As a rule they do not agitate from any enjoyment of commotion, for if they consulted their own inclinations they would fold their arms and leave things to mend themselves or fall to pieces. But a sense of right is paramount within them; inclination is sacrificed to duty, and they apply themselves to the work which others are leaving undone and which they feel ought to be done by somebody. We say the world owes an incalculable debt to men of this stamp, and sooner or later the obligation is sure to be acknowledged. For a time they are looted as meddler or derided as enthusiasts, but obloquy is not immortal, and generous Time at length writes their names in bold and splendid characters on the roll of the world's worthies.

To do the utmost to advance its interests

is an implied condition of membership in any community. It is a condition which underlies all the special arrangements, such as qualifications for membership, disciplinary rules, and the like. However various may be the functions of the several members, the obligation rests on every unit of which the community exists,—rests equally on the most dignified and responsible officer and the most obscure member. This common obligation is what makes a number of individuals a community, and it is the only guarantee of its prosperity. When every member of an association—civil or religious—did his utmost for the general good, the ideal of human society would be reached.

But no institution on earth is perfect,—incapable of development and unmarred by blemishes. He who has the courage to call attention to the latter with a view to their removal is as worthy of honour as the one who labours to complete the former. He deserves even higher honour, as his work is generally more repulsive, arduous, and thankless. Reformers, however, are not generally so fortunate as to receive their just reward till long after their work is done, or to receive much aid in the doing of it. All who have a vested interest in the abuses which are assailed—all who are interested in abuses of any kind—all who are of opinion that everything is just as it should be—all who think that everything is just as it should not be, but that it is useless to attempt to set right what is so deplorably deranged, blend their shrill cries and drowsy mutterings to drown the voice of the man who demands instant reform. They sometimes succeed in this, till Time, "the trier of all things," condemns them to infamy, raises him to honour, and dooms the cherished abuse to utter destruction.

As a matter of simple justice, we should be careful in pronouncing any man a meddler. Perhaps he is contributing to society the very thing it needs, and what he is better qualified to supply than any one else. At any rate, he has a perfect right—he is, rather, under a solemn obligation—to direct attention to what, in his opinion, is doing harm to the association of which he is a constituent part. Thus every church member who sees something which excites his alarm is bound, after due deliberation and in the appointed way, to call attention to it, and not to cease calling till it is evident either that he has given a false alarm, or that the danger really exists. We say this without reference to any party or any movement in particular; the right which we demand for ourselves, we claim with equal energy for those who differ from us.

FUNERALS.—We have been requested to direct special attention to an advertisement which appears in our columns, of the oldest UNDERTAKER in Montreal, and to suggest in the most delicate manner possible to our Episcopalian readers, the reasonableness of the advertiser's hopes, that—all things being equal and practicable—he should not, in future, be so apparently forgotten by the afflicted relatives or friends of deceased members of the Episcopal body in this city.

Correspondence.

We are not responsible for any opinions expressed by our Correspondents. We cannot undertake to return rejected manuscripts.

THE PASTORATE.

To the Editor of the Church Observer.

SIR.—I do not know whether many of your readers have seen the pamphlet by the Rev. Mr. Constantine, which you reviewed so caustically in last week's *Observer*, or whether those who may have seen it agree with me in the opinion that your animadversions were rather too severe. I hasten to assure you that I have as little sympathy as any one with those who believe that the clergy should be wholly

exempt from lay criticism and lay control. At the same time I think there is a tendency in this country—a tendency of constantly increasing force—to make the clergy in all things subordinate to the dictation of the laity, on the ground that as the latter supply the funds for church work they should have complete control. I cannot conceive any relation between the two orders more unhappy or more mischievous than this; and I believe that Mr. Constantine—though evidently an alarmist of the ultra type—is in the main correct as to the evils to be apprehended from such an opinion leaving the diocese. Without presuming to theorize on the subject of church polity, I would say that it seems evident that the Founder of the Church intended that those whom he called to the apostleship, and those whom he should subsequently call to the office of the Christian ministry should be not only teachers but rulers, a function which in my humble opinion is incompatible with the views which I fear are gaining ground. I should be very glad if you would take up this subject in an early number of the *Observer*, as it is one fairly open to discussion, and one on which all sound Churchmen should be well informed.

I am, yours, etc.

DDYMUS.

Montreal, 20th Sept. 1870.

ANOTHER NEW CHURCH.

We are indebted to a valued correspondent at Listowell for the following interesting account of a recent "church opening" in the Diocese of Huron:—

DEAR MR. EDITOR.—On Sunday, 11th inst., St. Stephen's Church, in the village Gorrie, Township of Hewick, (the corner stone of which was laid by Dean Hellmuth on the 2nd Aug. 1869,) was opened for Divine service. The day was clear and beautiful, and large numbers of people from the surrounding country assembled to the number of four hundred at each service. The whole available space in the interior was occupied, while many who could not gain admittance gathered around the windows without, to hear if possible the beautiful services of the church. We are informed, too, that many seeing the impossibility of getting even within hearing distance, went away. Morning prayers were said by the missionary of Hewick and Wallace, the Rev. A. E. Miller. After an eloquent sermon by the Rev. J. Smythe, M.A., examining chaplain of the Bishop of Huron, from Genesis 35: 15, the Sacrament of the Lord's supper was administered. In the afternoon, the prayers were said by the Rev. W. Murphy of Wingham, and another most eloquent sermon from 1. Kings 18: 21 preached by Mr. Smythe. In the evening, the resident missionary said prayers, and the Rev. Mr. Murphy preached from the gospel by St. John I. 29. The musical portion of the services were well rendered by Mr. Geo. Gibson of Wroxeter, who presided at the melodeon, assisted by an amateur choir. The collection amounted to \$42. The church is of red brick, on a stone foundation, and in the gothic style. The nave, is 52 x 28. There is a neat porch on the west front, and a belfry of appropriate design surmounts it. The choir and transept, owing to the want of funds, have been omitted for the present, but two neat rooms of paneled work, in the eastern corner of the nave, connected by a railing, form a very neat temporary chancel. The east window is a triplet of stained glass from the establishment of R. Lewis, London, Ont. There are twenty-six pews, furnished with book racks and kneeling boards, in two rows separated by an aisle five feet wide extending from the entrance up to the chancel. The pews will accommodate about two hundred. It is intended at an early day to provide a handsome lectern and table. The estimated cost of the nave, porch, belfry and interior fittings, is about \$2,000. The people of the immediate neighborhood have contributed the funds required, with the exception of \$73 from the Christian Knowledge Society in England; and so judiciously have the committee acted, that when the instalments due next winter—after making allowances for bad debts,—are paid up, there will not be a debt of more than \$200, and \$200 more will be required to complete the interior fittings. It is perhaps noteworthy that the contributions have all been free-will offerings, and that none of the means so frequently resorted to for raising money for church purposes have been employed in this case. The committee feel confident, judging from the past, that the small sum required to pay off the debt, and finish the church, will be readily procured when due. It is a cause for devout thankfulness to Almighty God, that the congregation has been most harmonious and prosperous from its commencement now nearly seven years ago.

NOVA SCOTIA.

A correspondent of the *Church Journal* gives the following interesting details of church work in the diocese of Nova Scotia:—

Nova Scotia has an interest for churchmen generally, as being the first Colonial Diocese established by the Church of England; and for members of your branch of the church particularly, as the See was first filled by Dr. Charles Inglis, sometime rector of "Old Trinity," New York. His letters patent date from Aug. 11th, 1787. In 1816 he was succeeded by Dr. Robert Stanser, rector of St. Paul's, Halifax, and Chaplain of the House of Assembly of Nova Scotia. In 1825 Dr. John Inglis (son of the first Bishop) became the occupant of the See, and he in his turn was followed by our present earnest and far-seeing chief pastor, the Right Rev. Hibbert Binney, D.D., who was consecrated in 1851. Owing to the too generous nursing of the church in the mother country, churchmen in Nova Scotia have not until lately done so much for their own advancement as they ought to have done, and even now they seem like children hardly daring to trust themselves from the support of the maternal arms. The venerable society for the Propagation of the Gospel, however, is withdrawing her aid gradually, so that by 1880 we shall have to stand alone.

But you must not think that nothing has been done. The one church first built in Halifax has been succeeded by six others; and in the country parts the growth has been at least equal. Take Lunenburg county (our strongest church county it is true,) for example. The first church in the county was built in 1754, and now there are thirteen, and one other in the course of erection, while church people number as seven to nineteen of the whole population. As long as the church and state were connected in the Colony, things were taken pretty much for granted—"what had been still would be" it was thought; the Bishop died; another was appointed from England; but when the announcement from highest quarters at home, that we "were in no better and in no worse position than any of the sects," roughly awoke us to a sense of our true position, then came the question "what must we do?" Happily we had a keen eye and a strong hand at the helm, and so, spite of shoals and rock and timid counsels from some of the ship's company, and a tendency to mutiny on the part of a few who could not bear to see the "Royal Standard" lowered before "the Banner of the Cross," the good church ship of Nova Scotia has gained in her speed, and has now a crew far more numerous and determined to give "the long pull, and the strong pull, and the pull altogether," that should it ever be needful to get out the sweeps, will, we fear not, (trusting in Him whose we are and whom we serve,) carry us through the breakers of the wildest storms.

Our Synod has been the means of keeping us together; and for this we are indebted to the wisdom of our present bishop. He had not been more than three years amongst us (and was then, too, a very young man for a bishop) when he discerned the coming crisis, and called his clergy and laity together to consider whether or not there should be held periodical assemblies of the church in this Diocese. This was decided in the affirmative, and since that meeting, a Synod greatly resembling in constitution and order your own Diocesan Conventions, has met biennially. Some additional meetings have been called, that latterly have made the sessions practically annual. In 1854, 56 clergymen and 39 lay delegates attended the preliminary meeting.

This year the number of clergy in the Diocese is 92, or rather I should say in the Dioceses, for Prince Edward's Island clergy, although with us then, no longer sit with us in Synod. The Act of Incorporation for one Province not being binding upon citizens of the other Province, it became impossible to allow the Island clergy to vote upon questions which would bind others and not themselves. We hope ere very long they may have a Bishop and Synod of their own. Their numbers at present, however, are only enough for a Deanery, and they are presided over (in the bishop's absence here,) by an arch-deacon. Their Cathedral, though, is in many respects in advance of ours.

BIBLICAL REVISION.

We make the following extracts from a sermon recently preached in the Cathedral, Kingston, by the Right Rev. Lord Bishop of Ontario. The sermon is given at length in the September number of our contemporary, the Churchman's Magazine:—

You are aware that the Convocation of Canterbury has lately revised the Table of Lessons, changing the order in which they have hitherto been read in the Church. It is very probable that the Canadian Church will adopt the revised Lectionary, when it becomes the law of the Church of England, because the changes made seem to tend to edification,—the Epistles being permitted to be read occasionally at Morning service, and the Gospels at Evening service, and the amount of Apocryphal writings being much curtailed. Besides, the necessity of printing our own Prayer Books, if we retain the old Table of Lessons, would entail a great expense, and thus prove a serious hindrance to the circulation of the book.

My remarks, this morning, will be directed to the Bible itself, rather than to the way in which we are to read it. The authorized version is at this moment undergoing revision by a Committee of Convocation, aided by all the scholars whom they choose to invite. I can scarcely imagine any religionist not taking a deep interest in this undertaking. There should, however, be no misconception as to the nature of the undertaking. The Bible is not to be newly translated, but only revised. To place the best texts of the original Hebrew and Greek before the best company of living scholars, and to bid them to translate anew, would be a national calamity. To re-translate the book which has been the anchor of the national language, and the basis of the national seriousness, could not be done without imminent risk of the language becoming modernized and Frenchified.

But it may be said, will not a revision be equally dangerous? Will it not unsettle men's minds, as the saying is? The reply is, men's minds are unsettled. Not only do orthodox scholars know that there are inaccuracies and blemishes in the authorized version, but infidel publications are constantly exposing them, and young Clergymen fresh from college are as constantly informing their congregations that one text is wrongly rendered, and that another might be much improved. To retain an inaccuracy in the translation of God's word, lest men's minds should be unsettled by a correction of it, is to disbelieve the power of truth—is superstition. Men's minds have been for a long time disturbed, and a revision has been undertaken for the purpose of reassuring them. It will also tend to allay alarm if we remember a fact of great importance, that as Churchmen we are not committed to a belief in the perfection of the authorized version. The Church of England happily did not make the mistake which the Church of Rome did, by vouching for the infallibility of any version. The Church never formally adopted the authorized version, except those portions of it which are incorporated into the Book of Common Prayer, and they are very few. The introductory sentences, and the Epistles and Gospels are taken from the authorized version but the Canticles, the Psalms, the Offertory Sentences, the Comfortable words, the Lord's Prayer and Ten Commandments are taken from other and earlier versions. We are not therefore so tied and bound to the authorized version, that we should hesitate to approve of a revision by competent authority.

We should also recollect that the authorized version is not itself an original translation, but a revision of prior translations, and that it did not supplant them for a very long time, not till the public opinion of scholars had acknowledged its superiority to its predecessors. Neither was it ever regarded even by the revisors themselves as a finality. At every period since A.D. 1611 learned men have been calling for another revision, but the great Rebellion, and the vices of the Restoration, together with the fact that during the Georgian era, people did not think enough of the Bible to trouble themselves about its revision, all conspired to frustrate the attempt. But how comes it (it is asked) that the Revisors of A.D. 1611 did not perform their work perfectly? The

answer is, they nobly performed their work considering the appliances they had, but we have instruments they had not. The three oldest and most trustworthy MSS of the Scriptures in existence are the Sinaitic discovered ten years ago by Tischendorf in a convent on Mount Sinai, and now in the possession of the Emperor of Russia; the Vatican MSS in the Vatican Library at Rome, and the Alexandrine MSS presented to Charles the first by the Patriarch of Constantinople, and now in the British Museum. I need not point out the importance of considering that the revisors of A.D. 1611 knew nothing of these priceless treasures. What Hebrew and Greek texts then had they before them to direct and aid their revision? To make this plain let me remind you that fill the discovery of printing, the MSS copies of the Scriptures were almost altogether in the hands of the clergy and learned laymen. They were multiplied by the laborious process of copying one from another, a process most liable to error. But when printing was discovered there was an intense longing to print the Bible or portions of it, and as a matter of fact, the first book ever printed was the Bible. Erasmus and Beza add Stephanus hastened to publish the Greek Testament, and of course the book was printed from such MSS as they happened to have. The MSS used by Erasmus and on which the subsequent editions of Beza and Stephanus were based, are still preserved in Switzerland, and prove to be of no earlier date than the 15th and 16th century and would now be considered of very inferior value. From this cause, and also from the undue but natural haste with which the work was done, many errors crept into the text, which, however, claimed to be the "received text." This bold claim was admitted, and this text it was, which the revisors of A.D. 1611 had before them. Hence have descended to us some interpolations, mistranslations, and erroneous readings. It is to correct them that the church is now turning her attention. Individuals have attempted to amend them by new translations but have wholly failed. Sects like the Baptists have tried to retranslate the Scriptures, but have only covered themselves with ridicule. It is we humbly think, God's will that the church which first gave the Bible to the people in the vulgar tongue, should have the honour of perfecting the work. His Providence has raised up scholars equal to the occasion, and has led to discoveries which plainly point out the duty of using them, so timely and important do they seem to be.

It is, however, feared by some that the world will not accept the revised Book; that America will still adhere to the authorized version, and so the universality of acceptance of a Bible common to all English-speaking communities be endangered. But I should hope that this danger is imaginary. Even if the foreboding be realized, yet there need not be any abatement of good-will or fellowship between the adherents of the two versions. The English Bible will certainly not suffer anything like the revision or expurgation which the English Prayer-book has received at the hands of our fellow-churchmen in America, and yet we are in full and affectionate communion with them, and hold to our respective Prayer-books without condemning each other. There is even less reason why we should fear danger to our present intercommunion from a revision of the authorized version. The newly-revised book will not be published as the Bible of the church. It will be submitted to the keen scrutiny of public opinion, and its merits be decided by an appeal to the criticism of the scholars of Europe and America. And if, as we pray, the work may be brought to a successful issue, then at the right time the new version will gradually supersede the present one, just as the present one did its predecessors, and with the general good-will of the Anglo-Saxon family become the household Word of God.

There are erroneous renderings which need revision. I shall mention a few as specimens. The verse in Acts ii. 47, "The Lord added to the Church daily such as should be saved," ought to read thus, "The Lord added together daily such as were saved." In Heb. x. 23, "Let us hold fast the profession of our faith," the word "faith" should be "hope." Here we have an instance of a mere error, a printer's mistake, and yet having once gained a

footing in the text, it was impossible to dislodge it, because no one had authority to do so. The same may be said of the 38th verse of the same chapter, where the words "any man" are an unwarrantable insertion. In 1 Tim. iii. 16, "God was manifest in the flesh," should read, "who was manifest in the flesh." "All Scripture is given by inspiration of God and is profitable," should read "Every Scripture being inspired of God is also profitable." "Strain at a gnat," should be "Strain out a gnat." These are a few of the obvious blemishes of the authorized version and I mention them to point out the harmlessness of the proposed revision, as well as its clear necessity.

But the great advantage to be expected from a revision is not so much the emendation of such errors, nor yet the substitution of new words for words which mislead, because they are obsolete, such as the substitution of baggage or luggage for "carriages" in the text "we took up our carriages and went to Jerusalem;" such revisions are unimportant compared with the results to be derived from a more accurate attention to the force of the tenses and moods and article of that most exquisitely expressive of all languages, the Greek. This will be of inestimable benefit in bringing into clearer light the powerful reasonings of St. Paul's Epistles, and so making the revelation of God to man "more quick and powerful" in working upon the heart and intellect.

CHURCH DECORATION.

The New York Episcopalian has the following timely and sensible remarks:—

"We believe that the removal of the dark, central parts of the windows, retaining the borders and substituting plain white or cathedral-ground glass, would add much to the comfort and pleasure of the worshippers. In this respect, the new church of the Holy Apostles is far superior. The dim religious light will not be a trouble and cause of complaint in the latter place. Light will stream through its clear windows, and, we trust, will also stream from the Word of God read and preached. "God is light, and in Him is no darkness at all." The Word of God is a light that shineth in a dark place. Christ calls his ministers the light of the world, and his disciples, when illuminated by the Spirit through the Word, are said to be light in the Lord. Hence association of ideas and correspondence of circumstances call for light when we assemble to hear His word. It is remarkable that in the most gloomy churches, when there is a night service, the effort is made to have as much gaslight as possible. Often they are brilliantly lighted up, and especially about the chancel. When the sun shines, they cannot be made dark enough; and when night comes, they cannot be made light enough. We have no doubt this gloomy, gothic interior of churches was invented to set-off the blazing lights on the Romish altar, and that a greater effect might be made when the superstitious ceremonies were performed. We repudiated the mass and the altars, and in the churches of a century ago, or even of half that distance from the present, the darkness was expelled. But Puseyism brought back the teachings of Rome and of the dark ages; the 'altar' was in language restored, then in form, next followed the priest, the dim surroundings, and churches dark as a cellar at mid-day. Then arose the necessity for lights; finally they have reached the so-called altar and the mediæval restoration, the reaction against Protestantism, and thus the 'Catholic' movement is complete. We believe the reformation must be made over again—the light let in, the false altars cast forth, and plain tables substituted, the priests changed into ministers, and the congregations become hearers, readers, and thinkers, instead of gazers on ritual, show and pantomime."

—The new St. George's church will be opened on the 1st of October.

WE ALL CONSIDER IRON the embodiment of strength and power, but how few are aware that it is this same element in the system that gives us strength and vigor, and that an insufficiency of it causes weakness and debility. The Peruvian Syrup, a protoxide of Iron, is prepared expressly to supply this vitalizing element.

Commercial.

STOCK AND SHARE LIST.

Table with columns: BANKS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank of Montreal, Bank of N. A., City Bank, etc.

Table with columns: RAILWAYS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for G. T. of Canada, A. & St. Lawrence, etc.

Table with columns: MINES, &c., Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Montreal Consols, Canada Mining Co., etc.

Table with columns: BONDS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Government 5 per cents, etc.

Table with columns: EXCHANGE, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank on London, Private, etc.

Table with columns: MONTREAL WHOLESALE PRODUCE MARKET, Sept. 20, 1870. Includes entries for Flour, Grain, Pork, Lard, Cheese, Butter, Eggs, Ashes.

Funeral Furnishing Establishment, 126 DOMINIQUE STREET, (Immediately opposite St. Lawrence Market), MONTREAL. JOSEPH WRAY, UNDERTAKER, &c. Respectfully announces to the citizen of Montreal generally, and to his EPISCOPALIAN friends in particular, that he is prepared to execute all orders entrusted to him with the greatest care, and in the most becoming manner.

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P. R. MACLAGAN, ORGANIST,

CHRIST CHURCH CATHEDRAL. Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING. TERMS, etc., can be ascertained at his residence, No. 4 PHILLIPS SQUARE. Montreal, June 1st, 1870.

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In addition to their DAY SCHOOL, the MISSES FORNERET will receive into their family a LIMITED NUMBER OF YOUNG LADIES for BOARD and EDUCATION, on the 1st of SEPTEMBER, when the FALL TERM of their School will commence. The Misses Forneret will be at home from Two o'clock to Five P.M. every day from the 15th of August until the 15th of September, to receive applications on School business. For further particulars, apply for Circulars at Messrs. Dawson & Bros.; or at the School, 144 St. Denis Street. Montreal, Aug. 1, 1870. 30-6w

LADIES' COLLEGE, LONDON, ONT.

The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR. PRESIDENT: The Very Rev. I. HELMUTH, D.D., Dean of Huron, and Rector of St. Paul's Cathedral. LADY PRINCIPAL: Mrs. MILLS, late Lady Principal of Queen's College, London, England, assisted by a large and able staff of experienced EUROPEAN TEACHERS. French is the language spoken in the College. COURSE OF INSTRUCTION. MODERN LANGUAGES:—English in all its branches, Natural Philosophy, and other branches of science and art: Drawing, Painting, Music—Vocal and Instrumental—Callisthenics, Needle Work, Domestic Economy, etc., etc. Next term commences on Twenty-sixth of April.

APPLICATION

for Admission and for all other particulars to be made to the Lady Principal, or to Major Evans, Hellmuth Ladies' College, London, Ont. 20th April, 1870.

THE GENERAL THEOLOGICAL SEMINARY

OF THE PROTESTANT EPISCOPAL CHURCH.

Will re-open on the first Monday in October next, when candidates for admission will present themselves for examination. The qualifications for entrance "required by the Statutes of the Seminary, Chap. VII., Sec. 1," are as follows:—

"Sec. 1. Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church; and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission into the Seminary shall be required to stand a satisfactory examination on the primary elements of the Hebrew tongue, on the Greek Grammar, and on the Gospels and the Acts of the Apostles in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. And the said candidates shall also sustain an examination upon the rules and principles of English composition, and present a specimen of their proficiency in that department. JOHN M. FORBES, D.D., DEAN. New York, Aug. 25, 1870.

HIGHER EDUCATION.

HELLMUTH COLLEGE Board and Tuition per annum, \$236.

HELLMUTH LADIES' COLLEGE, (Inaugurated by H.R.H. Prince Arthur). Board and Tuition per annum, \$236

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The Very Rev. I. HELMUTH, D.D., Dean of Huron.

For particulars apply to Major Evans, London, Canada West.

COMMERCIAL UNION INSURANCE COMPANY.

CHIEF OFFICES: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 ST. PAUL STREET, MONTREAL, CANADA. CAPITAL, \$2,500,000 Sterling.

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PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds. MODERATE RATES of Premium on an equitable system of assessment. PROMPT SETTLEMENT OF CLAIMS.—The Directors and General Agents, being gentlemen largely engaged in commerce, will take a liberal and business-like view of all questions coming before them.

LIFE DEPARTMENT.

The LIFE FUNDS are entirely separate, and are in the names of special Trustees. ECONOMY OF MANAGEMENT guaranteed by a clause in the Deed of Association. EIGHTY PER CENT. OF PROFITS divided among participating Policy-holders. BONUS declared to 1867 averaged £2 2s. per cent., equalling a cash return of about every third year's Premium. MORLAND, WATSON & CO., General Agents for Canada. FRED. COLE, Secretary.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1870, Summer Arrangements. 1870.

Trains now leave Bonaventure Station as follows:—

GOING WEST.

Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at 8.30 A.M. Night do do 7.30 P.M. Accommodation Train for Cornwall and Intermediate Stations, at 4.00 P.M. Accommodation Train for Kingston and Intermediate Stations, at 7.30 A.M. Trains for Lachine at 6.00 A.M., 7.00 A.M., 9.15 A.M., 12.00 noon, 1.30 P.M., 4.00 P.M., 5.30 P.M., and 6.30 P.M. The 1.30 P.M. Train runs through to Province Line.

GOING SOUTH AND EAST.

Accommodation Train for Island Pond and Intermediate Stations, at 7.00 A.M. Express for Boston at 8.40 A.M. Express for New York and Boston, via Vermont Central, at 3.45 P.M. Express for New York and Boston, via Plattsburgh, Lake Champlain, Burlington and Rutland, at 6.00 A.M. Do do do do 4.00 P.M. Express for Island Pond, at 2.00 P.M. Night Express for Quebec, Island Pond, Gorham and Portland, stopping between Montreal and Island Pond at St. Hilaire, St. Hyacinthe, Acton, Richmond, Sherbrooke, Waterville & Coaticook only, at 10.10 P.M. Sleeping Cars on all Night Trains. Baggage checked through. The Steamers "Chase" and "Carlotta" leave Portland every Wednesday and Saturday afternoon, for Halifax, N. S., respectively at 4.00 P.M. The International Company's steamers, running in connection with the Grand Trunk Railway, leave Portland every Monday and Thursday, at 6.00 P.M., for St. John N.B., &c., &c. Tickets issued through at the Company's principal stations. For further information, and time of arrival and departure of all trains at terminal and way stations, apply at the Ticket Offices. C. J. BRYDGES, Managing Director Montreal, 9th May, 1870.

THE OTTAWA RIVER NAVIGATION COMPANY'S



MAIL STEAMERS, 1870.

MONTREAL TO OTTAWA CITY DAILY, Sundays excepted, stopping at ST. ANNS, OKA, CONO, HUDSON POINT, AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GRENVILLE, L'ORIGNAL, MAJOR'S, PAPINEAUVILLE, BROWNS, THURSO and BUCKINGHAM.

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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 obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares. Passengers to the celebrated Caledonia Springs will be landed at L'Orignal.

PARCEL 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, 10 Bonaventure Street, or on board the Steamer. Single and Return Tickets to Ottawa can also be obtained at the Bonaventure Depot. Market Steamer DAGMAR Captain McGowan, Upwards—leaves Canal Basin on Wednesdays and Saturdays, at SIX a.m. Downwards—leaves Carillon Mondays and Thursdays at SIX a.m. R. W. SHEPHERD.

May 14.

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No 1 OLD BROAD STREET, AND 16 PALL MALL. Established 1803. CAPITAL AND INVESTED FUNDS: £1,965,000 Stg. Canada General Agency. RINTOUL BROS., 24 St. Sacrament Street. BRANCH AGENCIES THROUGHOUT CANADA.

LIFE ASSOCIATION OF SCOTLAND.

Capital, \$1,946,668.00

Assurances in Force on 5th April, 1869, \$3,445,174.00 Annual Revenue, upwards of 1,300,000.00 Reserve Fund, 6,312,300.00

The Books and Accounts of this Institution have, for many years been subjected to a continuous audit (apart from the Directors and Officials) by a professional Accountant of high standing and experience, and the utmost precaution is adopted to secure the permanent stability of the Company.

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Solicitors:

Messrs. RITCHIE, MORRIS & ROSE.

Medical Officer:

R. PALMER HOWARD, Esq., M.D.

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All descriptions of Insurances effected at current rates.

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INCORPORATED 1851. CAPITAL, \$400,000 ANNUAL INCOME, \$370,000 FIRE AND MARINE, HEAD OFFICE, TORONTO, ONTARIO.

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B. HALDAN, Secretary.

Insurance effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire.

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ESTABLISHMENT IN CANADA.

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Head Office for Canada: 72 Francois Xavier Street, Montreal.

The following are the Statements made to the Government of Canada, by the different Life Insurance Companies, for 1869:

Table with columns: COMPANY, No. of Policies, Amount of Premiums, Total Assets, etc. Lists companies like Canada Life, Commercial Union, etc.

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LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY.

CANADA HEAD OFFICE, - MONTREAL. DIRECTORS: HUGH TAYLOR, Esq., Advocate...

SECRETARY, - A. DAVIDSON PARKER. LIFE DEPARTMENT. Attention is directed to the Rate of Premium adopted...

SPECIAL "HALF PREMIUM" RATES. Policies for the whole of Life issued at Half Rates for the first five years...

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CAPITAL - £1,000,000 STERLING. BOARD OF DIRECTORS: ALEXANDER WALKER, Esq., Merchant...

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CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 1847.

Assets (brought down to a strict valuation) as at 30th April, 1870... \$1,090,098.56 Total Liabilities, including Capital, Stock, and Reserve required to meet all outstanding Policies... 897,206.97

Divisible Profit Surplus... \$192,891.53 Amount of Assurances in force... \$6,404,438 Amount of Claims paid up to April 30, 1870... 638,328

SPECIAL FEATURES. Home Management and Home Investments. RETAINING ALL ITS MONIES IN THE COUNTRY. ECONOMY IN RATES. Giving for the same money a larger Policy than other Companies.

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THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE—THE TRUE CURE, BY SIMPLE MEANS.

Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," "a fatal malady," "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment...

TREATMENT AND CURE. In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water...

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia.

On some persons 2 pills will act more freely than 4 on others: and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

INFANTS under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill twice a day, and if not sufficient, 2 pills or more may be necessary.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 139 St. Paul Street, Montreal, or 87 Maiden Lane, New York.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1.

Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5. Sold by druggists and general storekeepers.

DR RADWAY & CO., Dominion Office, 439 St. Paul St. Montreal.

THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORISED CAPITAL...\$2,000,000. SUBSCRIBED CAPITAL...1,000,000.

DIRECTORS: HUGH ALLAN, President. EDWIN ATWATER, GEORGE STEPHEN, ADOLPHE ROY. C. J. BRIDGES, HY. LYMAN, N. B. CORSE.

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MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c.

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LIFE: Premium Income, - \$1,328,205. Reserve Fund, - 10,406,021.

FIRE: Premium Income, - \$4,336,870. Reserve Fund, - 4,857,045.

Tl. Prem. Revenue, \$5,665,075. Total Assets, - 17,690,300. This Company continues to transact a general Insurance business, at moderate rates. Churches, Parsonages, and Farm Property insured at lowest rates.

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MONTREAL: Printed and published for the Proprietors, at the Montreal Gazette Office, 171 St. James Street.