



Saviour? Louis Thayer, by his gentleness and almost womanly tenderness of manner, was peculiarly fitted for this part of his work. In the early years of his ministry he loved it. He hated it now. He dared not look into the sweet, earnest faces and honest eyes of the children.

"O Christ! to think of their white souls,  
And mine so black and grim,  
I could not lead in evening prayer,  
Or join in evening hymn,  
Like devil of the pit I seemed,  
Mid holy cherubim."

He was called one day to visit a murderer in his cell. The day of execution was fixed; the man must surely die.

"I am the worst wretch alive," he said. "I don't deserve any mercy from God or man."

"Oh, no," said the minister, very earnestly, "you are not the worst. You have confessed your guilt to your fellow-men certainly; to God, I hope. You are to suffer the penalty of your crime. Christ died for sinners who confess and forsake their sins. There is mercy even for you. Tell me now, are you not happier in this cell to-day, and knowing that you must die next week, than when you were going about seeming to be what you were not; acting like an honest man, but all the while bearing about with you your horrid secret, like the dead corpse of your victim?"

"I haven't seen him," said the man, looking fearfully over his shoulder, "once, since I told of it; and every night afore that, as soon as it got dark in the corners, he used to come and show me the gash in his throat, and the blood runnin'." He shuddered at the recollection. "Well, I do suppose if I swing for it, it'll make it even with my fellow-men; but they say there's another bar where I've got to be tried."

Then the minister preached Jesus to this "spirit in prison." With all the earnest desire he felt in his inmost soul to comfort the forlorn man doomed to die, he told of the infinite love and compassion of Him who conquered death and hell upon Calvary,—who died, even as this murderer must die, on the gallows, only without sin. His thrilling tones filled the gloomy cell with music, and the condemned man listened with solemn attention.

This prisoner in his cell, went with him to the place of execution, and heard him offer at the foot of the gallows the prayer of the dying thief, "Lord, remember me when thou comest into thy kingdom." And in view of his sincere penitence, and entire surrender of his sin-laden soul to Him "whose blood cleanseth from all sin," the minister felt warranted in giving him the blessed assurance, "This day thou shalt be with me in paradise." He saw the body placed in its rough coffin, and laid away in an obscure grave.

"Next summer," said he, "the grass will cover him, and the daisies wave as sweetly above his head as over the body of that sinless child buried yonder; for though he was a murderer, he confessed his sin, and was forgiven; but methinks no grass will grow above his head who is false to himself, to his fellow-men, and to his God."

(To be continued.)

## For the Young.

### HOME FOR LITTLE WANDERERS.

This is the name of a large house in Boston. It was opened only a few months ago. A poor soldier's widow brought a beautiful little boy to a gentleman, and she said, "I have no home for my child." Dark, cold nights ragged children come to the police stations to sleep. Why don't they go home? They have no homes. Perhaps they could crawl into a cellar; but that is not home.

"Where do you belong?" asked a lady of a little child without hat or shoes.

"I's belong to nobody," answered the little girl.

Oh, now sad to belong to nobody, and have nobody love you. Then some homes have drunken fathers and mothers, and are so dirty that they do not deserve to be called by the sweet name of home. They are dens, and dens of wickedness too.

How many children as badly off as this do you think there are in the city of Boston? I am almost afraid to tell you; but they say there are between eight and ten thousand. A great army, is it not? Oh, how many Sabbath-schools it would fill. All this number are on the way to the alms-house or the prison, for they have

nobody to lead them into the sweet and wholesome paths of virtue and industry. They swear and steal and lie. One little boy, only nine years old, has been taken up ten times as a thief. Their life is a life of sin and crime. Poor children! Nobody has taught them; nobody has prayed for them; nobody has cared for their souls; nobody has taken them by the hand and led them to Jesus. All they know of him is by swearing. Nobody has taken any pains with them at all.

Various institutions have been founded from time to time in and around the city, having for their object the improvement of this class of children. The last is the "Home for Little Wanderers," in Baldwin Place; and it takes in the littlest. Indeed there is a nursery for the babies. It is a touching name—A Home for Little Wanderers. Here they are taken and washed and clothed and fed, and put to sleep in clean, warm beds. They are sent to school, and taught to sew and to work, and to play innocent and healthy plays. They sing hymns of praise to God, and learn to read the beautiful Bible stories; and I hope many, many will become followers of the Lord Jesus.

The Home can accommodate two hundred children. Quite a family. And a happy family, I am sure, it will be. God bless the charity. May his Spirit dwell in this Home, and bring the little wanderers to his heavenly home at last.—*American Paper.*

### BEAUTIFUL IN HEART

"No one looks at me," said little Martha to herself as she walked unnoticed beside her beautiful sister Cecilia. "How plain I am. No one looks at me."

Plain in features but not in heart was little Martha, and God was even then looking lovingly on her. She was not envious of Cecilia. She was glad she was beautiful, even though she herself was not. She was patient with her caprices, and willing to minister to her pleasure.

So she grew in the beauty of disposition and of excellence daily, until every one felt that she was more charming than Cecilia, notwithstanding her little plain face. Her parents said to each other of Cecilia, "How beautiful she is!" but of Martha, "We could not do without her."

She no longer said, "No one looks at me," for she no longer thought of herself. She was loving and thinking of others, loving and thinking of God, when he called her, we doubt not, to himself. She was playing with her little brothers, making them happy in childish sport, and lo, she was in flames, her light dress was on fire!

"Leave me, leave me, Harry, Jamie," she called—trembled for them, not for herself. With that breath of love, she breathed in death. Only a few moments of pain, and we trust the redeemed child was borne upward to the presence of her God, to dwell there in immortal beauty.

Who says, like little Martha, "No one looks at me; no one cares for me?" God looks, God cares; and if there be one gleam of love to Christ in your soul, he looks on it in love.

[Little girls should remember, if their dress takes fire, instantly to lie down, so that the flame will not ascend, or be blown up by the wind. Any thick cloth, garment, rug, or piece of carpet, will stifle the fire, and relief may thus be gained.]

### CROSS-BEARING.

Mrs. SIMS was a widow and poor. But poverty could not crush her; for she felt that the owner of all things was her Father, and He would withhold no real good.

It took more than a needle, and twist, and wax, to degrade her in her own esteem; for she knew that she was fulfilling, as far as in her lay, her calling, as under the eye of her Master, and that a queen could do no more. It was the one desire of her heart to rear up her son to be a good and useful man; and to this end she toiled—"stitch, stitch, stitch"—often far into the night, to buy his books, and to keep him at school. In return, Ned did most of the simple domestic work; and for this act of filial love, more than for anything else, he was made a byword. His mother, however, encouraged him to bear nobly all this, saying, "We must either bend or break under our trials, my boy; this may be the very thing to make a man of you—teaching you to control your spirit, and to love those who hate and despise you. You have God's promise to the fatherless,

my son, and that is worth more than all their fathers' riches. Bow yourself before the storm, and it will not harm you."

One day, as Ned was walking to school, three of these boys approached, when one called out, "Hallo, Ned Sims, run up to our stable and tell Patrick to saddle Flash, and bring him to the school-house at four o'clock."

"I would oblige you, Sam," he replied, "if I could without being late; but you see, there are but seven minutes before the bell rings."

"You miserable, disobliging fellow!" cried Sam Lent; "what if you are late? This master don't whip."

"But he expects us to be faithful," replied Ned.

"Faithful!" shouted Sam in an angry tone. "Come, go; I want to race round the pond with Bill Hunt, here. He says his Clipper will outrun my Flash, and bets his gold pencil on it. Go, and I'll give you sixpence; I don't want to climb the hill."

"I cannot," said Ned, resolutely; and passing on he heard Sam cry,—

"Why, not go for sixpence? That would save your mammy an hour's stitching."

Ned felt his ears and cheeks grow very warm at these words; but he set his teeth close together, to keep the unruly member still, lest he might sin against God, and entered the yard, the boys following closely upon his heels.

"Good afternoon, Betsy!" cried Bill Hunt; "I caught you last night taking clothes off the lines, didn't I?"

"No!" shouted Ned; "you did not catch me; for I didn't run. I looked straight in your face as you rode past, to let you see that I was not ashamed to help my mother."

"My lord is brave, indeed!" cried Sam Lent. "Are you going to iron the clothes?"

"Yes," cried Ned, turning and facing them, "if mother wishes me to do so. I have ironed clothes, and washed dishes too; and I expect to do both again."

"He gets off from school sometimes to put the tea-kettle on," said Bill Hunt, winking at his comrades; but the bell now rang, and Sam Lent had only time to say, "I'll pay you for your ironing of me, you beggar-boy."

This last was almost too much for the brave boy, but he bore it meekly, and like a Christian. Years rolled on. These boys became men. Ned was blessed and prospered. He was honoured and wealthy, and able to provide a comfortable home for his dearly-loved mother in her old age. The time came when Sam Lent and Bill Hunt, who had squandered the property their fathers left them, were glad to receive favours from the man whom in boyhood they had so badly treated. God has honoured Ned because he returned good for evil; he has proved in his experience the truth of that proverb of Solomon, "He that ruleth his own spirit is greater than he that taketh a city;" and he has received the blessing promised to those who honour father and mother.

### SUNDAY-SCHOOL LESSONS.

#### WAITING FOR THE PROMISE.

ACTS i. 12-26.

The Lord Jesus Christ, before His death, had told His disciples that when He should leave them to return to His Father, they would be comforted by another Divine Presence, which He called "another Comforter" (John xiv. 16.)

The word translated "Comforter" is strictly Paraclete, from a Greek word which signifies "to call," "to summon." The same word is translated "advocate" (1 John ii. 1.) To comfort is to strengthen, and in this sense specially the Holy Spirit is the Comforter. It was His office to strengthen the weak humanity of the apostles, to instruct their ignorance, and fit them for their work. (Acts i. 8; iv. 8; vi. 3-5; vii. 55.) Not to the first disciples of our Lord only was this Holy Spirit given; all who believed in Christ were made partakers of this precious gift. (Acts x. 44, 45.) Nor was the Holy Spirit theirs alone who lived in the first ages of the church. It is promised to every Christian to the latest time of this dispensation. (Acts ii. 37-39.) Through the Spirit we learn to love God and to realize something of His love towards us. (Rom. v. 5; 1 Cor. xii. 3.) Through the Spirit we obtain all the knowledge of spiritual things which is possible to us in this world. (1 Cor. ii. 12.)

After His resurrection the Saviour reminded the disciples of what He had promised them, and bade them wait at Jerusalem until the "Comforter" made His presence known to them. While they waited, passing the time in religious exercises, they thought it right to elect one to fill the place made vacant by the death of Judas.

The Psalms quoted by St. Peter, in his address to the brethren, are the 69th and 109th. The Christian mind naturally shrinks from these

denunciatory Psalms, but since they find a place in the services of the Christian Church, it is right to try to understand them. If any one doubts the power of King David, who wrote them, to forgive a personal wrong, let him read the story of the rebellion of Absalom, and he will be sufficiently answered. The Psalms denounce the sins of unfaithfulness, the sins of a man against his fellow-men—sins such as Judas was guilty of when he betrayed his Master. His was a mean, bad nature, most unlovely and most untrue, deceiving himself as well as others by a religious phraseology (John vii. 6), and hiding a coward heart under the semblance of affection. He betrayed the Saviour with a kiss! (Luke xxii. 48.) and then committed suicide. (Matt. xxvii. 5.) Ingratitude, treachery, slander are condemned in the Psalms in most unqualified terms, and the condemnation would be a profitable study if we applied it to the purposes of self-examination and not to our neighbours. A knowledge of our own heart, with its petty meannesses and complacent selfishness, would make us charitable to others, long-suffering with their faults, and kind and indulgent in spite of their weaknesses.

Where had the disciples been?  
At what place did they now arrive?  
Why did they remain in that place?  
How did they employ the time?  
What period is understood by the expression "in those days?" (V. 4.)  
How did Peter open his discourse?  
Which verse contains the "scripture" referred to?  
From what Psalms is it quoted?  
What kind of sins do those Psalms denounce?  
How should we use those Psalms in order to profit by them?  
Against what friend did Judas sin?  
What kind of a man was Judas in outward word and action?  
How did his mean nature show itself?  
What was the end of Judas?  
What means did the apostles take to fill his place?  
What did St. Peter say were the requisite qualifications of an apostle?  
How did they proceed to the election?  
What was the prayer?  
Upon whom did the lot fall?

### MEANING AND WORTH OF BAPTISM.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."—*Acts xxii. 16.*

There is something remarkable in the first part of this verse. Ananias had just said to Saul, in the verse preceding, "For thou shalt be His witness unto all men of what thou hast seen and heard." Then he asks the question, "And now why tarriest thou?" as if he would say, "Why dost thou not make haste to witness for Him who hast done such great things for thee? Go and tell others what great things thou hast seen and heard. Show forth His salvation who hath called thee out of darkness into his marvellous light." Then he says, "Arise, and be baptized, and wash away thy sins." Baptism was a sign or symbol of regeneration, of the washing and cleansing power of the Holy Ghost, and was observed by those who were converted from Judaism to Christianity, not only to show that they were absolved from all the rights and ceremonies of the Jewish law, but also that they were "buried" with Christ in baptism that they should live with him in newness of life,—that life which is wrought in the soul by the operation of the Holy Ghost, and which is a cleansing from dead works to love and serve the living and true God. Of course I here allude to real converts, not those who turned from one system to another, and were nothing but nominal professors in both. This expression "Wash away thy sins," may be understood to mean "As a sign thy sins are washed away in the blood of that Saviour, in whom thou now believest." As Peter says, in the 2nd chapter, 28th verse, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." It was the name of Christ, or a belief in the person and work of Christ, that gave remission of sins, by the Holy Ghost. I come now to the last clause of the verse. "Calling on the name of the Lord," which is the expression of faith in the renewed soul, according to St. Paul's own words, in the 10th of Romans, and 13th and 14th verses, "For whosoever shall call upon the name of the Lord shall be saved." How, then, shall they call upon Him, in whom they have not believed? So, then, faith must be worked in the heart before any one can effectually call on the Lord." Then is the promise fulfilled, "Before they call I will answer; and while they are yet speaking, I will hear." Our Father in heaven anticipates the wants of His new-born child, and fills him with the food he most desires, even with Jesus, the Living Bread, out of the treasures of His own fullness, to the praise of His own dear name.

"With this I may be satisfied.  
And glory in Thy name."

## Ecclesiastical News.

## CANADIAN.

## DIOCESE OF ONTARIO.

The anniversary of the opening of Ontario College, Picton, occurring this year on Sunday, Monday, May 2nd, was observed in the place of Sunday. This institution was established in Picton three years ago by the Lord Bishop of Ontario. Its object is to give a collegiate training to young men, after the models of the great English schools of Eton and Rugby. The national flag was displayed on the College building, and Monday was observed as a complete holiday. The principal feature of the celebration was a supper to all actively connected with the school and its management, including both teachers and pupils.

## DIOCESE OF TORONTO.

The Lady Managers of the Girls' Home, Toronto, have much pleasure in announcing that from the recent series of "Literary and Musical Entertainments," the sum of \$264 has been realized for the benefit of the Institution. The proceeds from the 10 cent "Evenings" in the Home amounted to \$203, while the remaining \$61 was the result of a final entertainment held in the Music Hall, on which occasion the admission was 25 cts.

TRINITY CHURCH, COLBORNE.—The annual Easter vestry meeting of Trinity Church, Colborne, took place on Easter Monday. The incumbent, Rev. J. Wilson, presided, and Mr. Burrell acted as secretary. The Wardens presented a financial statement of the year's operations, which was audited and accepted. The pastor, in very complimentary terms, re-appointed Mr. Grover, but that gentleman declined serving for reasons which he very fully explained. Mr. Johnson, ex-warden, then accepted the appointment, and the Vestry unanimously elected Dr. Bethune. Messrs. Burrell and Grover were appointed delegates to the Synod. A vote of thanks was tendered the retiring wardens; also to Miss Emily Grover, accompanied by \$50 as a slight acknowledgment of Miss G.'s valuable services as organist.

THEOLOGICAL STUDENTS' FUND.—At the last meeting of the Theological Students' Fund Committee, the following resolution was adopted: "Resolved, That inasmuch as the object for which the Theological Students' Fund was established, and is kept up, is to assist young men desiring to study for Holy Orders, whose circumstances require pecuniary assistance to enable them to pursue such studies; it be a standing rule of the Committee of this Fund, that no aid be granted out of said Fund to any applicant, unless his circumstances be shown to the satisfaction of the Committee to be such as render it necessary that aid be extended to him; and that any such application be in all cases supported by a letter from the clergymen of the parish in which he resides."

ST. PAUL'S CHURCH, TORONTO.—On Sunday last, the Lord Bishop of the Diocese held a confirmation in this Church at 11 a.m. A numerous band of candidates, upwards of fifty, presented themselves, to receive the rite. The assemblage of so many young men and maidens, most of whom appeared of adult age,—apparently deeply impressed with the solemn engagements they were about to confirm, was a very interesting spectacle. The Church, which is one of the most substantial and ecclesiastical structures in the Diocese, was filled to its utmost capacity by a deeply attentive audience. A new and superior organ has been recently introduced into this Church, and the organist seemed to do it justice. The anthem "I will wash my hands in innocency," and the Confirmation Hymn "Soldiers of Christ arise," was beautifully sung, the latter joined in very heartily by the congregation. The Bishop preached an appropriate sermon—chiefly addressed to the young. The offertory, according to previous notice, was devoted to the Theological Students' Fund. In the afternoon the Bishop, accompanied by the Incumbent, administered the rite to a lady in the parish who was prevented by feebleness from receiving it in Church.

## DIOCESE OF HURON.

The Rev. J. P. Curran, formerly Incumbent at St. Mary's, has been transferred to the Parish of Walkerton, to the Post Office of which all postal communications for the Rev. gentleman are to be forwarded.

ST. THOMAS' CHURCH, HAMILTON.—The annual vestry meeting of this thoroughly evangelical church was held on Easter Monday, the Rector, Rev. Dr. Neville in the chair. The accounts for the year ending were read and found to be in a most satisfactory condition, so much so that a liberal addition was voted to the Rector's salary. The churchwardens Messrs. Woodward and Kilvert were re-elected, as also were the Delegates to Synod, Messrs. F. A. Ball, Dr. Mackelcan and F. E. Kilvert. The Building Committee of the new church announced their department in a flourishing condition, and stated that the new church would be ready for Divine service about the 1st July. The utmost harmony prevailed throughout the meeting, and the most implicit confidence being placed in the eloquent and popular pastor, the example set by St. Thomas Church goes far to show that a spirit of true devotion among church members united by the bond of brotherly love, tends more to advance the interests of true religion, than the finest and most fascinating of outward ceremonies.

## NOVA SCOTIA.

A meeting in behalf of the Diocesan Church Society, was held in St. James' Church, Mahone Bay, on the evening of Thursday 21st April. The attendance was large, and the interest of Church members in the work of the Society seemed to be quickened. Meetings had previously been held at Maitland on the 7th, and at Martin's River on the 16 of April, the clergy of the Parish being assisted by the Rev. D. C. Moore, and Messrs. B. Zwicker and H. Schiare. The meetings at both places were well attended, and the appeals of the speakers readily responded to.

NOVA SCOTIA DIOCESAN CHURCH SOCIETY.—The annual general meeting of this Society is appointed to be held on Monday the 4th of July next, at 2 o'clock, P. M., in the National School Room, Halifax.

CLERICAL CHANCES.—We understand that the Rev. Ferdinand Pryor has declined the office of the Curacy of St. Paul's, on the decision of his medical adviser. There is reason to believe that the Rev. Foster Almon will not return to his work in St. George's, the parishioners having refused to vote the full amount of salary which he had demanded. It is to be regretted

that a Metropolitan Church, with its large population, should be the first to set the example of reducing a Clergyman's salary. The Rev. C. Bowman having resigned the Parish of Rawdon, is succeeded by the Rev. Mr. Wilkins, whose place he fills at Albion Mines. It is also rumoured that the Rev. E. E. B. Nichols contemplates leaving the Diocese. Rev. H. Williams intends to return to England this month, having left Truro.

## GREAT BRITAIN.

ST. JUDE'S CHORAL UNION.—The members of this Union gave a musical entertainment last evening, in the lecture-hall of the parish, South Richmond, under the direction of the organist, Mr. McLagan. The well-known ability of some of the members of the choir who took part in the concert, the superior quality of the entire chorus, whose performance last night fully sustained their reputation, and the fact that Mr. McLagan is about to proceed to Montreal, where he has been appointed to the Cathedral, all contributed to attract the large audience which filled the room.—*Dublin Evening Mail, 5th May.*

BISHOP CROWTHER AT MANCHESTER.—We have already noted the arrival in England of the venerable Samuel Crowther, the native African Bishop of the countries on the Niger. Last week he spoke at the Manchester Church Missionary Meeting. The new Bishop of Manchester (Dr. Fraser) was in the chair, and made a speech upon mission work. He said that through some malignant influence, the Church of England as a body seemed never to have risen to an adequate conception of the magnitude of the work or its difficulty, or of her own duties and responsibilities in relation to it. She had delegated it mainly to two organizations, on behalf of one of which they were met. Without feeling any discouragement, some things required them to look into their work with a narrower eye and a more piercing scrutiny, in order that, if there were any joints loose in their harness, they might get them riveted before entering into battle with the Philistines and the Assyrians. In the course of further remarks, the Right Rev.

Prelate eulogized the C.M.S., expressing his conviction that it desired to go forth in the strength and spirit of God without dogma—although there must be dogma, because you cannot teach truth without dogma—but it is not dogma that we want to hold up, it is the living person of our dear Lord, who died for us all, and sought to bring us altogether into his one fold. After the first Resolution had been moved by the Rev. Prebendary VENN, Bishop CROWTHER, who was received with prolonged applause, seconded it. And said he wished to make a simple statement with reference to the missionary work, and matters in connexion with it, about which some of the friends present knew little or nothing. These difficulties were various according to the place, according to the people, and according to the circumstances with which the missionaries had to deal. A missionary exhibition had been got up in this city, and those who had visited the exhibition must have seen many things there which perhaps it would be difficult for them to understand. They could scarcely believe how a human being could kneel down before some of the blocks which had been exhibited there, and pray to it. But, as they remembered, the Scripture said of these idols, "They have eyes and see not; they have ears and hear not; they have noses but they smell not; neither speak they through their throat." And there was something else added, "They that make them are like unto them, and so is everyone that put their trust in them." Now, he was like one of these creatures, because he did fall down to such figures, and worshipped them. And yet, simple as these things might appear to Christians, and surprised as they might be that any human being should worship such figures, the natives considered them very sacred indeed. To persuade the natives to give up these figures, and of the vanity of worshipping them, caused a great deal of labour, especially when, as was often the case, the missionaries could not speak the language of the people amongst whom they were sent to labour. Each country had its own peculiar difficulties, and in Western Africa those difficulties were perhaps greater than elsewhere. Having referred to the difficulties which the early missionaries had to encounter in Sierra Leone, he said it was not until after the lapse of a considerable

number of years that they began to make any impression on the minds of the people. The people were very indifferent about adopting a religion they did not understand, but no sooner did they know that there was only one Saviour, that there was no other name under heaven whereby men can be saved but the name of Jesus Christ—as soon as they heard this they came forward and embraced the new religion; and at the present time they would scarcely find a native in any of the villages who did not attend some place of worship in which he heard the Word of God. (Applause.) In conclusion, Bishop Crowther stated that he had come to England on purpose to obtain aid for the mission in which he was engaged. In some parts of the country heathen chiefs were building churches, and called upon him for men to occupy them, and he was desirous of increasing the number of teachers in order that they might be able to occupy more ground in the interior of the country, and so extend the Redeemer's kingdom. The total receipts during the past year amounted to 4,095*l.* 19*s.* 10*d.*, against 4,314*l.* 14*s.* 8*d.* last year.

"THE RITUAL OF THE ALTAR."—The Rev. Orby Shipley has published in London what he calls in the titlepage "The Ritual of the Altar according to the Use of the Church of England." The *John Bull* of April 23rd, says that so far from being "according to the Use of the Church of England," it is distinctly Roman. Nor (adds the *John Bull*) are we singular among High Churchmen in our belief. The *Church Herald* says:—"The title of this book is misleading, and a misnomer. It is not what it professes to be. Its compiler is a bold man, having put on its titlepage 'according to the use of the Church of England,' when three-fourths of it, by a scissors-and-paste process, has been taken from the Roman Catholic 'Missal of the Laity.' This being so, there is an unreasonableness about the whole composition which is at once depressing and unfortunate. It consists of a discursive preface of about forty pages, in which there are queer principles and strange suggestions. Then follows an English version of the *Viri Venerabiles*. For ourselves we prefer the

Latin original. The book itself contains 254 pages. The Ordinary of the Mass, and the Canon, with slices of our Church of England Communion Service inserted at different parts, stands first. Then follow collects, epistles, and gospels, other than those in the Prayer Book, and which comprise the proper of the season, the proper of the saints, the common of saints, the common of virgins, various collects, epistles, and gospels—e.g., mass of the Holy Ghost, mass of the dead, and memorials of the departed. Then follows an eclectic selection in English of the general Rubrics of the Roman missal, and so the book ends. We gather from the first page of Mr. Shipley's Preface that this volume is "to be used by the priest at the time of Divine service." If so our clergy would use an ill-constructed jumble of both the Roman and Anglican services. Such an incongruous composition would occupy about an hour and a quarter at Low Celebration, and about two hours and a half at High. For ourselves, as laymen, nothing is more irritating and dispiriting than to see a priest fumbling and mumbling over a book of private devotion when he should be exclusively engaged in reverently but promptly celebrating Divine service according to the rites of the Church in which he ministers. A priest should say his preparatory private devotions and thanksgivings at home, and not inconvenience the Christian public by unauthorized interpolations at the Altar. If the clergy were to follow Mr. Shipley, independent of using the whole English Communion Service, they must first recite twelve closely-printed pages of prayers (pp. 1 to 12). There are twenty-four more pages to be added as opportunity offers. At the Altar twelve more pages are to be recited, and then we arrive at the first "Our Father" of the Anglican service. At pages eighteen and nineteen of the Ordinary of the Mass we get additional and contradictory directions with regard to the Epistle and Gospel. At the Offertory are six more pages of interpolated matter, and then follows the "Prayer for the Church Militant." After this there are interpolations and insertions of all kinds and characters from the Roman Missal—including all its distinctive peculiarities—so that the hodge-podge (for this it really is) to write plainly is quite complete. Our readers will thus be able to imagine the style and character of the book before us.

It will be welcome only to the narrowest section of Radical Romanizers, who are doing their best to bring the Catholic revival into contempt."

MOVEMENT FOR AN INEBRIATE ASYLUM.—We are glad to notice that a report has been made in the Legislative Council of Nova Scotia in favor of the establishment of an Inebriate Asylum. The Hon. Mr. Creelman, chairman of the committee, stated that he did not believe it would involve very great expense, as the institution would be largely self-sustaining. The Government highly approved of the project, but thought the expense, especially of buildings, would be considerable and that persons of wealth should take the initiative. An opinion was expressed that the cost of it would be too much for Nova Scotia alone. It was suggested that the Government should take the initiative and collect information on the subject. It might be well to consider whether or not one Inebriate Asylum would be sufficient for Nova Scotia and New Brunswick and whether the necessary legislation and funds could be had for its support. Such an institution is urgently needed in this city and Province. If we were provided with it, many valuable lives might be saved and much misery averted.

VISIBLE DECLINE OF IDOLATRY IN INDIA.—From India we have welcome intelligence of the approaching downfall of idolatry in the northern provinces of that country. The Rev. Geo. Pearce, the oldest missionary, says that it was never more vigorous than when he entered India. The East India Company met the expense of idol festivals. Government officers headed idol processions. Lord Clive offered 1,200*l.* at an idol temple. Juggernaut was annually decorated with 3,000 yards of broad cloth sent from Government stores. The Governor-General, Lord Auckland, (though brother of an English bishop, presented offerings with the Hindu Rajah to the temple at Umritsur. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen.

# Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, MAY 18, 1870.

## NEWS OF THE WEEK.

— It is confidently rumoured that on the 2<sup>nd</sup> instant, in the city of Montreal, his Excellency Sir John Young will invest His Royal Highness Prince Arthur with the Order of G.C.M.G.

— The Hon. Edward Kenny, President of the Privy Council, has, we believe, been appointed, temporarily, during the leave of absence, for four months, of Sir Hastings Doyle, Lieut.-Governor of the Province of Nova Scotia. His Honour has been a member of the Dominion Government since its formation in 1867, having taken, in the division of offices, the place of Mr. McGee. He is a man of the highest standing and respectability, and represents, with Mr. Howe, Nova Scotia in the Privy Council. We believe that he will perform admirably the duties of Lieut.-Governor. It is rumoured that he has resigned his seat in the Council. But no action can be taken on this during the illness of the Premier.

— We are glad to learn from Ottawa that the health of Sir John A. Macdonald continues to improve.

— We learn by special telegram from Ottawa that the Hon. Mr. Archibald, member for Colchester, Nova Scotia, has been offered and accepted the Governorship of Manitoba and the North West. Mr. Archibald is a gentleman of high standing, and eminently fitted for the position.

— It is reported that a convention of the New Brunswick Senators and M. P.'s is to be held to consider the best course to be pursued with especial reference to the duties on breadstuffs and coal. Dissatisfaction is universal, and repeal of the Union is freely canvassed.

— Her Majesty's gunboat *Cherub*, on the fishery service, arrived on Saturday, and sailed again yesterday.

— Sir Stafford Northcote, M.P., Governor of the Hudson's Bay Company, was in New York on Saturday.

— Father Royer, Superior of the Oblats at Ottawa, has been appointed Roman Catholic Chaplain of the Red River expedition.

— Rev. Thomas Dale, Canon of St. Paul's, died 16th inst., in his 73rd year.

— The list of Fathers opposed to the definition of the dogma of infallibility now numbers quite one hundred in the Council at Rome.

— The Emperor's health is excellent. Yesterday (May 16) he attended the races, and walked among the people for a long time. He was vociferously cheered.

## RED RIVER.

The causes which led to the present unhappy condition of affairs of the Red River Territory, or Manitobah, as it is now to be called, can hardly as yet be said to be ascertained. According to some, the whole affair is a conspiracy to establish in the new province the French-Romish regime of Lower Canada. This opinion prevails extensively in Ontario—on what grounds we shall presently enquire.

Others again give to American intermeddling the credit of having startled the Red River settlers from their allegiance. That American influence has not tended to reduce the unquietness which arose from attempted Canadian occupation there cannot be any doubt.

Others again blame the Government for want of prudence in not ascertaining the wishes and feelings of the new country, before sending out Mr. McDougall to rule over it. To this blame there are added very strong reflections on the conduct of the Canadian pioneers to the old inhabitants. It is believed that they acted in such a way as naturally to irritate the minds of their predecessors on the subject of the North-West wilderness.

There are still others who point to Mr. Howe, himself once a leader of opposition to the Canadian Confederation, as the author of no little mischief, and from all we have heard, it certainly seems difficult to absolve that gentleman of indiscretions

of speech during his visit to the North-West.

None of these hypotheses, however, are sufficient to account for the determined opposition made by Riel and his supporters to the overtures of the Canadian Government. There is still a mystery, known only to the initiated, hanging over the whole affair. Whether the force now preparing for departure to Red River, will be able to solve this mystery, or how, remains to be seen.

In one thing we cannot but agree with Mr. Donald Smith, namely, that "errors, many and grave, have been committed on all sides."

As far as we can learn, these errors were: (1.) Improvidence on the part of the Canadian Government in not first ascertaining the ideas of the Red River people (especially after the experience of Nova Scotia) as to connexion with Canada. Though it is true they were not bound to do so by the Confederation Act of 1867, still common prudence might have suggested to them the advisability of such a course. Such measures might have been taken as would have prevented the admission into the community, or, at least, would have neutralized the poison of disaffection. As it was, it seems that those who preceded Mr. McDougall as officers of the Dominion, and the settlers from Canada generally, acted so as to cause a "feeling of jealousy and alarm" with regard to Canada, even among the loyal English Nor'-Westers. (2.) The delay on the part of the Hudson Bay Company's authorities in warning the Canadian Government of the way in which many of the people, of all races, regarded the transfer. (3.) The nonresistance made by the Roman Catholic clergy to the usurpation of Riel,—over whom it can now be seen that they exert an influence when they choose to do so. (4.) The insurrection or rebellion has been made more and more complicated by the blunders of

the loyal settlers, who rose in February, with no other result than to irritate Riel into bloodshed.

We may here remark that Mr. Smith exculpates the French population generally from being the cause of the illegalities which now prevail. On the contrary he is able to state "that a large proportion of the French party have no misgivings as to union with Canada, and that under the fatherly guidance of Bishop Taché, they will very shortly prove themselves to be staunch supporters of the Dominion, firm in their allegiance to England."

The Governor-General, in his speech on the prorogation, spoke of the Red River expedition going on "a mission of peace." Let us hope so. But blood has been shed, and into the shedding of that blood there must be the fullest investigation. The account given by Mr. Smith of the murder of poor Scott is most heart-rending. According to a wise ancient, it was a model state where an injury done to the meanest subject was an injury to the whole body politic. This has always been a guiding principle of old England. In the person of Scott, then, every man in Canada has suffered indignity and violence, every family has been invaded, every household has been robbed. His blood crieth from the ground, cries for justice,—not for vengeance. The circumstances, no doubt, were extraordinary, but does this palliate the brutal murder? We cannot think so. In the meantime we must only await the result of the expedition. Of the ultimate triumph of Canada over the narrow prejudices and ignorance (whencesoever resulting) of that isolated people, over whom Mr. Louis Riel is Provisional President, we have no fear. As soon as they know, what they ought to have known long ago, that the disposition of the Canadian Government towards them

is of the most kindly character, and that union with us will be for their great advantage, all suspicions will vanish, and confidence will prevail. But political blunders of this kind are not rectified in a day.

## THE STATE OF IRELAND.

Every event that takes place is wonderfully linked to causes and consequences, which, during its predominance in the great or small world of which it is the centre, are frequently forgotten or undreamed of. The pedigree of events is often, indeed, exceedingly difficult to trace, and their heraldry complicated and mysterious. Out of the many great events which have come to the birth and been brought forth in our own times, let us take one, which is still very fresh in our memory, the disestablishment of the Irish Church. To what do we owe it? We know, of course, the history of its parliamentary inceptions, progress and consummation, under the guiding hand of Mr. Gladstone. Do we owe it simply to his ambitious suit of a certain kind of popularity? Was it the fruit of retributive spite on the Derby or Disraeli school of politicians? And was it meant as a telling set-off to the Conservative Reform Bill? Or was it, as it author claims for it; a conscientious exponent of liberal principles in religion and politics, or as some, with too much reason are inclined to believe, an ignoble concession to the clamours of Clerkenwell miscreants? We might go farther back, perhaps, and find its germ in the emancipation Act of 1829—whose promise it fulfilled after a lapse of forty years. Our King, however, is certain, that, as no event stands alone in the annals of the world, the disestablishment of the Irish Church, suddenly though it came, did not come without its cause or chain of causes. Into these causes we do not intend to enter. Suffice it to say that in the insurrectionary by which the causes previously latent, were roused into action, there was no little share of human selfishness and vanity.

Let us now look at the consequences. This selfishness and this vanity have been wofully disappointed. If God, in his Providence allowed the spoliation of the Irish Church, he has not allowed it with impunity to the spoilers. Disestablishment, was, according to Mr. Gladstone and his school, the panacea for Ireland's ills. In other words, an institution dear to Protestant hearts was to be made a holocaust for the appeasing of Romish discontent. And so the holocaust was made. But Romish discontent is not appeased, and what is worse, still, the hearts that, through all vicissitudes, stood firm for England's crown and England's glory, have sickened at the injustice which has been done to the cause of Irish Protestantism. We cannot wonder that this is the case; we cannot wonder that coldness and even aversion should take the place of boundless loyalty, when that loyalty has met with such return. And yet we regret that any Irish Protestant should allow his feelings so far to overcome his judgment as to be betrayed into taking part even for a moment with those to whom he is indebted for the loss of his cherished rights. We regret this still more when the spokesmen for indignant Protestantism are clergyman of the Irish Church. At a recent meeting in the Protestant Hall at Limerick, the Rev. Geo. McCutchin, Rector of Kilmore, in the course of a lecture on Henry Grattan and the Irish Parliament broke out into fierce invective against the policy pursued since the union, by England, towards Ireland, and said that treachery and baseness had marked every phase of Irish legislation up to the present crisis—the passing of the Coercion Bill. After using still stronger language which

we do not care to repeat, he wound up his subject by declaring in favour of a repeal of the legislative union as the only means of redressing Ireland's many wrongs.

Now although there were some dissentient voices in the audience, there was also vociferous applause at the utterance of these unhappy sentiments, and the very fact that a clergyman of the church dared to thus unburthen his mind at a public meeting is a proof that Mr. Gladstone's Bill has had the effect of alienating a large number of Irish Church people from the crown of England. More than a year ago Archdeacon Gould came forward, representing, no doubt, a considerable portion of the Protestants of Ulster, as the avowed Champion of Repeal. We do not know whether Bishop Alexander did, as the Dean of Limerick did in the case of Mr. McCutchin, censure him for his views, but we know that he still holds them, as he still holds his archdeaconry of Raphael. He has lately expressed his approbation of the delivered sentiments of Mr. McCutchin.

Now this is the state of things, in Protestant Ireland. This is the price that has been paid by blind and reckless legislation for the pacification of the Roman Irish malcontents. And they, are they satisfied? The question seems almost too absurd to ask. They are exetant, they are insolent, but as for satisfaction, Mr. Gladstone has not given that as yet. So much for redressing wrongs by wrongs—wrong vague, fanciful and indefinite by wrongs certain, real and tangible.

Hope always remains. We will hope that Ireland will not always live beneath the threatening clouds of dissension and party bitterness. We do hope that the saddest chapters in her history are over, and we do hope also that our Protestant brethren, who have lost so much, but, thank God, not all, will show that their fortitude is equal to their courage, that they can endure as well as dare. Above all we hope the Irish Bishops will crush down in time these sprouting seeds of disaffection among their clergy, lest it be said, as it certainly will be said, if the Goolds and McCutchins continue as they have begun, that the Irish Protestant minister and the Irish Roman Priest are fellow-workers in the bad cause of Irish disloyalty.

—The Rev. Mr. Cartwright delivered a lecture in the Cathedral school-room in this city last evening on "Luther and the Reformation," in aid of the funds of the Strachan Memorial School at Toronto. The attendance was rather thin. The Rev. Mr. Ellegood took the chair, and with a few remarks introduced the lecturer. The lecture was long, instructive and eloquent, and the hearers listened to it with marked attention.

A confirmation will be held, D. V., at Sabrevois, on the 24th May instant, at half-past two in the afternoon, when, we believe, about thirty candidates for that rite will be presented. The examination of the schools will take place on the following day, the 25th, beginning at ten in the forenoon. The Metropolitan will be present. The holy communion will be administered on the 24th, after the confirmation.

A CLERGYMAN'S ADVICE.—"My dear children," said an old clergyman to the children of his flock, "never forget to keep on the right side of the public-house, and that is the outside. Many a poor convict would have been saved from a life of misery, and many a man from the scaffold, had he never tasted the intoxicating cup."

Opium eating is increasing in America. In England the apothecaries prepare on Saturday nights hundreds of opium pills, in anticipation of a certain extensive demand.

Correspondence.

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

RURAL DEANS.

To the Editor of the Church Observer.

SIR,—I noticed in the CHURCH OBSERVER of April 13th a letter signed "M. K.," on the subject of Rural Deans, on which the wisdom of the Canon of the Diocesan Synod of Quebec was called in question. I cannot agree with the sentiments expressed by "M. K.," nor can I see how any advantage is to be derived from a discussion of the subject now, since the whole matter has been considered by the Synod, and we have in the canon the result of the united wisdom and the mature deliberation of the representatives of the church in this diocese. During the session of Synod any clergyman or lay delegate is quite at liberty to express his opinion, and he has had ample time to pre-consider any subject which is brought forward, a month's notice being always given. When "the brethren have assembled and issued a decree for their guidance," (which "M. K." allows they have scriptural authority for doing,) then any parade of private opinion can no longer be advantageous, but will be a hindrance to the working of the canon of Synod,—a thwarting of that unanimity which ought to follow Synodical action, and certainly it is not quite the thing for any clergyman or lay delegate to place obstacles in the way of that which he dare not call wrong.

It seems to me that "M. K." objects principally to the title "Rural Dean." He seems to think the title will "create heart-burnings and jealousies" among the clergy. I sincerely trust "M. K.'s" acquaintance with the clergy of Gaspé has not led to such apprehensions on his part. I do not think that the "green-eyed monster" possesses the clergy on those favored parts of the diocese where Deanery Boards are at work, and I am quite sure the majority of the clergy in this district will not allow "feelings of jealousy and emulation to arise from so trifling a cause."

Why should they? The office of Rural Dean will not be one of dignified ease. If any Rural Dean performs the duties of his office (and surely no one would undertake the office and shirk the duties) he will undergo quite sufficient labor and self-denial to form an excellent antidote for any feeling of "authority and prestige."

"M. K." seems very much alarmed at the idea of seeing a Rural Dean, because he esteems the character unscriptural. Does the same train of thought arise when his vestry is about to elect church wardens? Who ever thinks of the office of church warden creating feelings of emulation and jealousy among the laity? Yet church wardens hold an honorable office, and are deserving honor among their brethren, for they willingly devote their time and energies to God's service.

To adduce the example of the church in the United States, in connection with the position "M. K." takes, seems to me to be particularly unfortunate; for from what passed at the last meeting of Synod I conclude that it is the custom there to appoint a board of clerical advisers to assist the Bishop in many duties which appertain to his office.

The superintendence of the Bishop in person is simply impossible in all points mentioned by the canon, especially in a district which is 450 miles from Quebec, and nearly inaccessible for six months out of the year.

The learned Hooker makes the following remarks, which I commend to "M. K.'s" attention. Speaking of the institution of the Deaconate he says: "Whereupon we may rightly ground this axiom, that when the subject wherein one man's labours of sundry kinds doth wax so great that the same men are no longer able to manage it sufficiently as before, the most natural way to help this is by dividing their charge into slips and ordaining of under officers, as our Saviour under twelve apostles, seventy presbyters, and the apostles, by His example, seven deacons to be under both."

It is the duty of the Rural Deans, among other things, to organize Church Society meetings. This has been done in Megantic and St. Francis districts, but not in Gaspé. The Church Society's Report, A. D. 1869, indicates the benefit of organization. The following figures speak for themselves:

St. Francis District supports fourteen missions; is assessed at \$2,740; contribute to the Church Society \$983. Megantic District supports six missions; is assessed at \$600; contributes to Church Society \$415. The District of Gaspé supports six missions; is assessed at \$1,640; contributes to the Church Society \$76.66.

Assuming that the Diocesan Board have been just in their estimates for assessment, it is plain that the Gaspé district is, in proportion to the number of missions, the richest of the three, and yet it contributes the smallest amount to the Diocesan Church Society, the average contribution per mission in the above mentioned districts being: St. Francis, \$70.22; Megantic, nearly \$70; Gaspé, \$12.77. I need scarcely add that in the St. Francis and Megantic districts there is the organization of the Canon of Synod supplies through Deanery Boards. In Gaspé there is not.

Will "M. K." allow the same train of thought to be applicable to Diocesan Boards, Central Boards of Diocesan Church Societies? If so, I am afraid these are degenerate times in which we live.

"M. K." speaks of the feebleness and littleness of human nature in some of its aspects. Let him look at these things from all points of view.

Surely the feebleness of the solitary missionary would lose nothing of his remaining strength of mind by the feeling that he had the prayers, advice and sympathy of his brethren at deanery and clerical meetings. The difficulties of his mission would seem smaller when communicated to his brethren, and, by their advice, he might overcome what seemed to him insuperable difficulties. The littleness of his mind would expand itself, his energies would be aroused, his mission would progress, and the whole district would reap that reward which follows where Christians are of "the same mind, and the same judgment."

I am sure we all feel that any plan well matured (as the Canon on Rural Deaneries, &c., is), must have good results. We have nothing to fear, but everything to gain, by a hearty co-operation of clergy and laity, and I trust that "M. K.," and all others concerned, will banish from their minds all feelings of emulation and jealousy in the matter, and join heartily in carrying out the canon which will afford a better organization in this district, and at last persuade even "M. K." that he has made a mountain out of a mole hill.

I feel that I have already trespassed upon your valuable columns, but I must apologize for doing so by stating that I feel that the remarks of "M. K." should not pass unchallenged.

Gaspé, April 30th.

G.

THE MISSION FUND.

To the Editor of the Church Observer.

SIR.—The subject of the Mission Fund in our Diocese is deserving of, and in fact, strongly calls for much more attention than it receives. It has been too much neglected both by the clergy and the laity, and the consequence is, a want of funds,—not merely to open new missions, but to meet the engagements entered into for those already opened.

The Treasurer, for a series of years, has in vain opposed the granting of money nominally out of the Mission Fund in aid of existing or new missions, when in point of fact, as shewn by his statements, there was not only no money for such further grants, but a want of funds to meet existing liabilities. With that hopefulness which is always expecting a better state of things in the future, the Board has allowed its sympathy for the destitute and suffering to carry the point against the practical counsels of the man of business, who would rather first take the necessary steps to get in the money and then proceed to use it, and has persistently pursued the opposite course. The dead lock for want of funds that was to be expected came at last, and a spasmodic effort was made to procure relief. But as no efficient steps were taken to remove the cause of the evil, we are likely, in a much shorter time than before, to find ourselves at another dead lock. Every one feels this, and is anxiously looking for somebody to do something to prevent it.

I see by your last number that, without intending, apparently, to shift in any way, you change your designation of the subject and adopt that of "Clergymen's stipends." To my mind, however, the two terms Mission Fund and Clergymen's Stipends are not synonymous, and ought not to be used indifferently when speaking of this subject. The individual clergyman is interested in the amount and the regular payment of his own stipend; but the members of the church generally, while they ought to desire that every clergyman should receive regularly a liberal fixed allowance, are more concerned, when deliberating as a body upon plans or systems to be adopted, with the question of principles involved, and should be more anxious for the good of the Church at large than for the mere question of making things altogether pleasant and agreeable for every clergyman, in so far as money is concerned. The question for them is not

whether it is agreeable or otherwise for clergymen to depend upon the people to whom they minister for such things as they need for the body, but whether it is not involved in the faith we profess in our catholic and apostolic church, and in the communion of saints, that we should proceed strictly upon the voluntary principle, as we find it enounced in the action of our Lord himself when sending forth the first missionaries, and afterwards in the writings of the Apostles. It is a most serious question, as it involves either our walking by faith—trusting in the promises of God,—on the one hand, or our attempting, on the other, by such feeble sight as we have, to modify, and as we think, improve, in our wisdom, upon the plan adopted by our divine Lord and Master and His inspired Apostles.

There is a disposition manifested to attempt an improvement in the original command to go and preach, by adding this saving clause—"provided the people come forward and pay you." And this arises, no doubt, to some extent, from the fact, that our modern preachers (beyond what is contained in the reports of the first evangelists recorded for our learning, that even the devils were subject unto them through the name of Christ), are in the habit of adding in effect:—"But we don't get enough to eat, or to wear,—we are too hard worked,—we get no holidays, and we have no money to spend if we had a holiday,—and we can't send our children to high schools or colleges to be educated," &c.

Is not the real difficulty this, that our faith is dead? and how shall it be revived and so joined with works as to become a saving and justifying faith? Shall it be by canons which threaten people with a sort of legal proceeding upon every complaint that they don't pay their clergyman, a formidable deputation of an Archdeacon, two clergymen and two lay delegates, before whom an enquete is to be had; then a full report of all the evidence, with the opinion of the deputation upon the merits, submitted to the Bishop, and by him laid before the Board of Missions, with any remarks thereon he may deem necessary; and then either a summons to the people to pay up, if it is their fault, or a three months' notice of dismissal to the missionary, if it be his fault? You could well say, when producing such a proposed canon in your last number, that you anticipated many objections. It is indeed wholly objectionable; alas for the poor church, I say, if her affairs are to be managed by such legal minds as could only produce a canon of that sort for her difficulties.

You say, truly enough, that even in our Synod there have been regards cast in such a direction for relief; but I confess it is with a gloomy foreboding for the future that I see such a tendency. Like the farmer who turns from one field of exhausted soil to another of the same character, and spends his labour in the vain hope that he will receive some return for it, so will our missionaries, under a state of things in which such a canon as this is possible, be shifting from one locality, where faith is dead, to another, until they are forced to abandon the field altogether, and turn to some secular occupation to avoid starvation.

Let the labourers in the field of the Lord rather seek, by persevering efforts in breaking up the fallow ground of people's hearts, planting therein the precious seed, and watering it, if need be, even with tears, for a while, to approve themselves as good workmen, and I doubt not, that in due time, God will give the increase, and they will reap in joy, and come again with rejoicing, bringing their sheaves with them.

Condemning, as I do, all such proposed canons, and human expedients for securing a crop of works in the shape of contributions to the Mission Fund, from hearts not quickened by a lively faith, I would not be understood as opposed to any legitimate means for arousing people to a sense of their duty; and I consider that the laity are quite as much to be blamed as the clergy for the present state of things. What I would have done is, that every man, whether clergyman or layman, should cheerfully assume the responsibility that devolves upon him; the churchwardens particularly, and such other zealous laymen as could be associated with them, should in every parish or mission take up the subject with a will, and co-operating with the clergyman, should relieve the church from the embarrassment now felt through too much apathy in the past, and secure, with the blessing of God, prosperity in the future.

LAYMAN.

EDUCATION.

To the Editor of the Church Observer:

SIR.—I again wish to appeal to the Protestant community of this city on the subject of the education of their daughters. My reason for doing so is in consequence of an editorial article which appeared in the Daily News of this

city on the 12th inst., in reference to another convent or school that has just been opened near the Roman Catholic Bishop's Palace, showing that the Roman Catholics are always on the alert, and are rapidly absorbing a large portion of the education of the daughters of Protestants of this city.

In my communications from time to time in your paper I have given statistical information and many reasons why the school or college for Protestant Young Ladies should be started at once.

I was in hopes that our worthy Metropolitan would have exercised such an influence on the "Educational Committee," as would have forced them to some action; that a matured plan would have been determined on, and sufficient encouragement secured ere this, to have the work begun in a suitable building. If a hearty co-operation existed, with a determination to succeed, this would not be difficult of accomplishment; and I trust that before the Synod meets in June next, something definite will have been accomplished by the committee, as their report will be anxiously looked for.

Yours truly

T. R. J.

Montreal May 13, 1870.

LEGAL INTELLIGENCE.

THE GUIBORD CASE—BURIAL ORDERED

Coram—MOULET, J.

May 2, 1870.

Dame A. Brown, Petitioner; The Cure and Church-Wardens of the Parish of Montreal, D-fendants.

The Court opened at 11 a. m. A very large number of spectators were present. His Honor, in a judgment of great length, and learning, maintained Mrs. Guibord's petition, and ordered the burial of her husband. A full report of His Honor's motives would occupy ten or twelve columns, and we are, therefore, unable to do more than publish the chief points urged by His Honor in support of his decision.

The honorable Judge began by passing a high eulogium upon the talent and labor displayed by the learned gentlemen employed on both sides, saying that they reflected very great credit on the Bar of Montreal.

The plaintiff, a Catholic, and the widow of the late Joseph Guibord, in his lifetime a printer by trade, and a Catholic by religion, complains that the defendants as the administrators of the only Catholic Cemetery for the Parish of Montreal, have refused to bury her husband, who died on the 19th Nov. 1869, and claims that the defendants be condemned to give to the body of the deceased, a burial in conformity with usage and law.

The defendants answer that the deceased, be-

Society whose members are under certain censures of the Church, the Administrator of the Diocese had ordered the defendants to deny and refuse the burial asked for, and that the diocesan authority is supreme in the matter, and not subjected to the control of the civil courts.

The plaintiff denies to the Bishop the right of depriving any citizen of his rights, on account of such citizen belonging to an incorporated association. Edits et Ordonnances T. 1, 4, p. p. 21 and seq. Creation of the Sovereign Council of Quebec, Tu. 1774. The powers vested in this Council were transferred to the Court of King's Bench, and by the 12th Vic. Chap. 38, sec. 8, all the powers vested in the King's Bench were transferred to the Superior Court. There is then no doubt that this Court has full power to hear and determine this cause.

In the case ex parte Wurtele, Judge Rolland and the whole Court admitted the process adopted in this cause to be the right one, and, moreover, the only one.

The treaty of cession, 1763, guarantees the exercise of the Catholic religion. But as to the terms Roman Church, their signification must not be carried "ad absurdum." Sec. 8 says that the Catholics will remain with all the franchises, rites and immunities of their religion, as if they had remained under the French domination with reserve of the supremacy of the King, and with the exception of the religious orders, which were not recognized.

The idea of supposing that the terms "Roman Church" in the Treaty meant to replace the whole common law in France by the laws prevailing in Rome, has its novelty to recommend it, if nothing else. It is sufficient to say in answer to this that Dr Desautels in his "Manuel des Cures" published with the written approbation of the Bishop of Montreal, states in plain terms, that the ecclesiastical common laws of Canada as regards the Catholic Religion, is the law that prevailed in France before the cession.

Chief Justice Lafontaine, in the case of the parish of Varennes, reported in Lower Canada Jurist vol. 4. p. 213, states that the Judges of Lower Canada have sworn to administer the law as it existed in France before the cession.

In re Harnois vs. Rouisse, the Cure had refused to baptise the child of the Plaintiff, under pretence that the Plaintiff did not belong to his parish, saying that he had received orders from his bishop not to baptise the child. Judge Rolland condemned him to baptise the child and register the baptism.

In the case of the subdivision of the parish of Montreal under the sole authority of the bishop. Sir G. E. Cartier, consulted as a lawyer, gave it as his opinion that if the cure of the mother parish refused to baptise, marry or bury any person under pretence that they belonged to illegal cures created by the bishop might be sued and condemned as in the case of Harnois and Rouisse.

We have another case reported in 1 Jurist p. 187. Larocque and Michon where the cure sued in damages for having married a minor without the consent of the parents, pleaded the authority of his bishop, and notwithstanding this the cure

was condemned by the unanimous voice of the Court of appeal to \$400 damages, and Judge Caron, in rendering judgment, said that if the curé had more means, he would condemn him to \$2,000.

In the case of Mallette vs. the curé of Obataugay rendered 29th September, 1864, the curé was sued in damages for stating in a public meeting that any one who would vote for Mallette as church-warden, would receive no sacrament even in "articulo mortis," and he pleaded that he was directed by a letter of his bishop to hold that language. He was nevertheless condemned to \$100 damages.

In the case of Naud vs. Sartigne, the Court adjudicated on the merits in declaring that the curé had not proved his title not to be removed by his bishop, and that in the absence of such title the Court would not interfere, with the powers of the bishop to remove his subordinates from one Parish to another. We see in vol. 2 Edits. Ord. p. 322 and seq., that "intendant" Dupuy took the ground of the supremacy of the Civil Courts in adjudicating upon the scandalous quarrel raised around the body of the late bishop St. Valier, saying that the "Church" was in the State, and not the State in the Church.

An objection which seems at first sight to have some weight, consists in repelling the intervention of the courts, to force a process to give ecclesiastical burial, and accomplish clerical ceremonies. It is said that this would be a violation of the Church. Without speaking of the numerous judgments rendered in France, we had here the judgment of a court ordering a priest to administer the sacrament of baptism, which is much more important than burial, which is not a sacrament.

Now if we look into the canonical questions raised in this cause, find that the order given to the curé not to grant ecclesiastical burial to the deceased, is not founded on any canonical ground.

The Court proceeding at great length to discuss the merits of the case, held that the defendants had wrongfully refused to grant to the remains of Guibord sepulture in the Catholic Cemetery; that the defendants were not well founded in their pretension that burial could be refused because Guibord was a member of the Institute and accordingly under ecclesiastical censure; that their refusal was a violation of civil and ecclesiastical law and of the canons; that the prohibition of the administrator of the diocese was not sufficient; that said Administrator was without just defence in supporting his prohibition by a certain letter from the Diocesan, inasmuch as such letter concerned nothing but the refusal of abscolution; that even if Monseigneur had so ordered he would have been guilty of abuse of power; that Guibord was at the time of his death in possession of his status as a Roman Catholic parishioner, with all legal rights; and that the defence of defendants cannot be entertained.

His Honor then ordered that plaintiff should present the body of Guibord, with offer of legal dues for burial, and that peremptory "mandamus" should issue so commanding, such writ to be returned on 5th May instant.

We learn that an appeal is to be taken from the judgment.

Lafamme, Q. C., (with him Doure, Q. C.,) for petitioner.

Lotte (with him Cassidy, Q. C., and Tardif) for defendants.

CHURCH OF ENGLAND.

Colonel Elphinstone, the promoter of the "Church Ornament" suit against the Rev. Mr. Purchas, of Brighton, which we have noticed in these columns, has recently died. His death puts an end to the appeal from Sir R. Phillimore's judgment, in the Court of Arches, now pending before the Privy Council.

The case of Mr. Bennet, of Frome, which came before the Privy Council by appeal, has been heard, before the Archbishop of York, the Bishop of London, the Lord Chancellor, Lord Justice Giffard, and Sir John Napier. The Court ruled unanimously that Sir R. Phillimore, in his previous decision, had erred in his interpretation of the Church Discipline Act. It was held that the work written by Mr. Bennet, sent up with the letters of request, might be made the materials of evidence in support of certain charges put forth in the letters of request and citation. On this point Sir Robert Phillimore had gone beyond the province of law, although he was justified in refusing them as evidence on the second ground—namely, that the subject of the reception, by the wicked, of the Lord's Body and Blood, contrary to the teaching of the Church of England, was not to be found in the two works annexed to the letters of request, but only referred to in a separate work by Mr. Bennett, who expressed his entire approval of it. The case, therefore, as it at present stands, will be remitted to the Court of Arches, whence it came, for hearing on the charges which are now admitted to proof. The *Rock*, in noticing this action of the Privy Council, and the course of Mr. Bennett, throughout the whole affair, says: "The history and present condition of this cause celebre in our Ecclesiastical Courts is singularly and typically significant of the deplorable state of our ecclesiastical law, and the absurdity, vexatiousness, uncertainty, and inconsistency of our Ecclesiastical Courts and their processes, from the lowest to the highest. Precedents and principles of equity, based on the clearest moral obligations, common

to almost every other court and method of procedure known to our legal practice, are, in our Ecclesiastical Courts, simply either put out of court, or outraged, or misapplied, if at all admitted *prima facie* into Court." The *Record* boldly arraigns the assessors in this case. It says: "We cannot congratulate either Mr. Bennett or the party he represents on their partial victory. If the 'Anglican Catholics' desired to have their teaching honestly brought to the test, they would agree upon a case with those whom they stigmatize as Protestants, and refer it to judicial decision. All questions might then be brought to fair issue without keeping anything in the background, and the teaching of the Church of England might then be judicially tested. The Court of Queen's Bench considered that this question respecting the reception of the wicked, had been fairly raised. The Judicial Committee have thought differently. It was possible for the Church Association to foresee this conflict of judicial opinion. We may, however, remark that we have every reason to believe that the Judicial Committee were not unanimous on this point. The most melancholy feature in the case is the abnegation of the episcopal vow, so solemnly taken at the consecration by the Bishops, with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and in public to call upon and encourage others to the same."

A correspondent writing to the *Record* says:—

SIR.—An impression seems to prevail in some quarters that in consequence of the death of the promoter in the case against the Rev. John Purchas, of Brighton, the appeal to the Privy Council cannot be proceeded with, and that, therefore, the points decided by Sir R. Phillimore in favour of Mr. Purchas are now law.

It is necessary to state that the appeal to the Privy Council will be proceeded with upon the points decided adversely to the promoter; and, consequently, that such points are, pending the appeal, not binding in law.—Yours faithfully,

W. C. PALMER, Secretary.  
Church Association,  
14 Buckingham st., Strand, W.C.

JEWISH HOLIDAYS.

SOME OF THE JEWISH RELIGIOUS OBSERVANCES DURING THE PRESENT MONTH.

The religious festivals among the Hebrews are scarcely less numerous than among the Roman Catholics. The first day of every month is a half-holiday, and is kept as a fast by those of the Jewish faith who are strict in their observances. In this year, 1870, which, according to Mosaic calculation, is rated by the Jews as the year 5633 from the creation of the world, the beginning and end of each month correspond in the two calendars. The first day of May, according to the Gregorian calendar, was the same as the first day of May according to the Jewish calendar. In this month some of the most important festivals of the year occur.

A very interesting one falls on the 15th inst., and is called Shenee Pesach. This festival was instituted for those who were absent from their homes on the day of Pesach, and could not appear in their temple to offer up the prescribed sacrificial gifts. For such Shenee Pesach was ordained, that after their return they might do what they could not on the regular day of the Easter festival. But the most important and religiously hallowed day for the Jews during the present month will be on the 19th, which is called Lag Beomer, it being the 23rd day from the first day of Pesach. By the 9th verse of the 16th chapter of the Deuteronomy the Jews were commanded: "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." In obedience to this, in all orthodox Jewish families the counting is begun from the first day of Pesach, each day being separately counted and an appropriate blessing said. These seven weeks extend from Easter to Pentecost, the latter being the feast of the law, Moses having received it on the 50th day after Pesach on Mount Sinai. It is a season of sorrow, and no Jew was, in former times, permitted to shave, and no marriages were allowed to be contracted during its continuance. But the 23rd day (Lag Gimmel) of the season of Omer, was, and

is even now, a day of rejoicing. Akiba, a slave, who had been converted to Judaism, and, owing to his genius and learning, became one of the Talmudists, had a number of disciples, a majority of whom were carried to the grave by a pestilence which had broken shortly after Pesach, but suddenly ceased its ravages on the 23rd day. Hence the restraints of the season of sorrow are removed on this day, and joy and hilarity and marriage are permitted.

There is also a symbolical interpretation of the institution on this festive day. After the Jews fled from Egypt they occupied 33 days in cleaning themselves from the pollution of slavery and preparing to receive the law, which was promulgated 17 days later, on the day of Shebnoth, which comes this year on the fifth day of the month of Sivan, corresponding with the same date on the following month of June. On the 31st of May is observed Rosh Chodesh Sivan, or the first day of the month of Sivan, to which again the remarks are applicable made in regard to the first days of every month and to the days preceding them.

THE ESCAPE OF A NUN FROM A CONVENT.—Details on this subject, possessing special interest at this time, are given in the *Birmingham Gazette*. It appears that one called "Sister Agnes," a nun belonging to the Roman Catholic Convent, at Bedlam's End, Baddesley Clinton, near Knowle, Warwickshire, effected her escape; she was stopped on the highway by a female servant in the occasional employ of the nunnery, and ultimately brought back and consigned again to the institution. The reporter relates the discovery of poor "Sister Agnes" (who had been a great invalid) by Mrs. Heath (an occasional employé of the nunnery) on the highway on Sunday morning. Mrs. H. accosted her, and her story was that she had got away and wished to go to Warwick to see Father Crossbey. Mrs. H. offered conveyance, which, in spite of the illness having gone to her head, the sister accepted. They passed together towards the village. The nun was taken into one of the cottages while Mrs. Heath sent word to the Convent that Sister Agnes was under her care. Some of the sisters immediately came out to the village, and had an interview with the escaped nun. According to Mrs. Heath, Sister Agnes was brought

her back when the kindly and judicious matron interposed. Would it not be wise first for a doctor to see her and pronounce as to her sanity? This hint was not lost; and it is reported that several medical gentlemen saw her. Soon after Sister Agnes had been seen by the medical men, and (as we are informed) declared insane, she was taken back to the convent. In the village there was great excitement. Under the publicity which the event gained, delay would be dangerous. We are not fully informed of what action was taken, but we believe we state a portion of the exact facts when we say that Mr. Kimbell at once reported to the relieving officer of the parish that there was a case of insanity at the convent, and that he would be required to attend at the convent next day (Monday) at two o'clock. On Monday, at the hour stated, the relieving officer was waiting outside the convent, but Mr. Kimbell did not appear while our representative stayed, and he did not leave until three o'clock. To this narrative of simple facts it is needless to add comment. We must report, however, that a feeling approaching to excitement prevails for many miles surrounding the convent.

An English clergyman suggests that the Bible should be read in schools, in the original Greek or Hebrew. He thinks his plan would remove all objections, and increase the moral effect upon the children.

Caution! In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. Wistar's Balsam of Wild Cherry.

Commercial.

Church Observer Office,  
Wednesday, May 18, 1870.

Greenbacks bought at 13 dis., and sold at 12½. Silver 6 to 6½ p.c. dis. Exchange, 12½. Gold, 14½.

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 B. N. A., Bank of Commerce, 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, G. W. of Canada, 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., Huron Copper Bay, 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, Montreal Water Works, etc.

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

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1870. Summer Arrangements. 1870.

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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.

Table with columns: 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 at 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.

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Montreal, 9th May, 1870.



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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, and give of this from half a teaspoonful to a table-spoonful every two or three hours.

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.

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