

Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

THANKFULNESS.

Some murmur, when the sky is clear,
And wholly bright to view,
If one small spark of dark appear
In their great heaven of blue.

And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?

And hearts in poorest huts admire,
How love has in their aid
(Love that not even seems to tire)
Such rich provision made.

TWO SONGS.

BY REV. I. N. TARBOK, D. D.

Two songs go up for ever from the earth,
One the full choral swell of joy and gladness;
The other is a strain unknown to mirth,
The low, sad wail of mortal grief and sadness.

Turn where we may, in land or far or near,
These songs of joy and woe are still ascending;
Voices of love, and hope, and gladness cheer,
With notes of sorrow are for ever blending.

Here ruddy health goes singing on its way,
There the pale sufferer on his couch is lying;
Here the glad shout of children at their play,
There the sharp farewell cries about the dying;

Here a proud mother walking in the light,
Because her darling son has come to honour,
And there another sobbing out the night,
Whose darling son has brought disgrace upon her.

Hark! the glad music on the morning air,
When the sweet summer day is just awaking;
And hark afar, those accents of despair,
On the wild shores where stormy waves are breaking.

Here rings aloud some merry marriage bell,
And some fair bride goes with her aids attended;
And here is tolling the sad funeral knell,
As some young happy mother's life is ended.

And so moves on the pilgrimage of earth,
Our pathway now is light, now dark and dreary;
The hours of grief press close the hours of mirth,
And happy days give place to days awary;

But in those habitations of the blest,
In that far land beyond the gloomy river,
The tired soul shall find its long-sought rest,
And the glad songs of joy shall flow for ever!

The Congregationalist.

Family Circle.

READING THE SCRIPTURES.

BY JOHN S. HART, LL.D.

No writings, if well read, are so impressive, none are so capable of high elocutionary effect as the Holy Scriptures. Yet of all books that are publicly read for the edification of the people, none ordinarily is read so badly as the Bible. It is not merely that public readers fail to give to the words the fulness of power and beauty that is in them. It is not merely that the reading lacks rhetorical elegance and finish, and that Holy Writ as uttered by such persons ceases to charm and captivate. The bare meaning even is not rendered. The Scriptures are often read as one would read a formula in an unknown tongue, whose alphabet and pronunciation he had mastered, but without having a slightest idea of what the words meant, or whether they had any meaning. They are often read with an entire perversion of the meaning.

It is no part of my present purpose to lay down rules for reading. Yet I do wish to say to superintendents, and to all who are required to lead the devotions of others, Give earnest heed to this matter. You may never learn to give to the Scriptures the melting power which they had when coming from the lips of Dr. Mason or Elizabeth Fry. You may not have the natural gifts of voice and intellect, or the opportunities of culture, which those eminent persons had. But there is a certain degree of excellence which you may attain. There are certain faults of manner which you may avoid, and which you surely will avoid if you desire earnestly to give effectiveness to this part of your public duties.

Study beforehand the passage which you intend to read at the opening. It is no easy matter to find out exactly what is meant, and all that is meant, by the written words of another. We are accustomed in every-day intercourse to

leave a great deal of our meaning to be expressed and supplemented by the tone of the voice, and by significant gestures and looks. When only the voiceless, inanimate words are before us, it requires for their full comprehension not merely practiced skill in verbal and grammatical analysis, but often such historical knowledge, and always a vigorous imagination to bring the original circumstances full and vividly before the mind. In the passage, John xx. 16, for instance, when Jesus turns and says "Mary!" it is evidently in that voice of familiar tenderness which says, by its very tone, "Do you not know me?" Mary's "Rabboni!" is in like manner an expression of surprised, joyful recognition. A mere string of the words does not bring out the meaning. Imagination must work. The scenes must stand clearly out before the mind. Then only will the voice do its office as a true interpreter of this most beautiful passage. Who that ever heard the almost despairing wail with which the venerable Dr. Archibald Alexander used to utter the cry, "Eloi, eloi, lama sabachthani!" but felt that he had received a new revelation of the meaning of that mysterious utterance? It was not that Dr. Alexander understood Hebrew better than thousands of others have done. It was because he had meditated upon the subject until he had the whole dreadful scene fully before him.

SILENCE.

The Tower of Babel is as significant an emblem of our heritage of woe as the lost Paradise; the masterful dominion of one, as well as in the confusion of many tongues, individuality, freedom, and progress are over-laid or thwarted; speech becomes an echo, a wearisome refrain, instead of an original utterance; glib reason is mistaken for personal thought, and life in the less highly endowed instead of being an intellectual experience is reduced to a mechanical exchange of words. "A man full of words," says the Psalmist, "shall not prosper upon the earth"; and it is by musing, and not talking, by that the heart is kindled into worship, and the mind illuminated by truth. Sydney Smith enjoyed even Macaulay's "flashes of silence." I remember one of those placid women, neat, calm, and kindly of mien, whose expression as well as garb denotes a member of the Society of Friends, who came into the apartment of a neighbour, seated herself, smoothed the white kerchief over her gentle bosom, and with a deep sigh of relief, exclaimed, "What safety there is in silence!" She then related, with a kind of plaintive indignation, the experiments of a trader in whom she confided, and with whom she had long had transactions, to defraud her. When the intention became apparent, her wrath rose, but, in accordance with the principles of her sect, she restrained its utterance, and left his presence. "It was hard," she confessed, "to keep the old Adam down," but it appeared the doing so was a rebuke keenly felt. Indeed, no protest is so effective as silence. We felt this on one occasion when, at a table encircled by courteous gentlemen, an underbred man made an inquiry which all present but the interlocutor felt to be indelicate and presuming. The person addressed made no reply; the query was repeated, and one of the guests asked if it was heard. "I never answer impertinent questions," said the insulted gentleman, quietly. The aggressor quailed as no reproaches could have made him. How effective, in certain cases, is what has been aptly called "the conspiracy of silence!" it is the most eloquent form of remonstrance and contempt. Calumny is thus deprived of its sting; injustice is lived down. Even will is weakened by over-expression. "I have always found," says Ruskin, "that the less we speak of our intentions the more chance there is of our realizing them." If any living writer of the English tongue owes his influence and fame to an eloquent and audacious

fluency whereby the reader is carried away on a glowing sea of words, it is John Ruskin; and yet note his recent protest and confession: "I have had what, in many respects, I boldly call the *misfortune* to set my words somewhat prettily together; not without a foolish vanity in the poor knack that I had of doing so, until I was severely punished for this pride by finding that many people thought of the words only, and not of their meaning." And elsewhere in the same treatise he remarks: "No true painter ever speaks or ever has spoken much of his art; the greatest speak nothing. The moment a man can really do his work, he becomes speechless about it. All words become idle to him."—*Atlantic Monthly*.

DOOLITTLE'S HENS.

Here is a fair illustration of "quick temper." A person in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say,— "I say, neighbour Snobs, if you don't keep your hens out of my garden, I will shoot them."

"Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard."

Crack went the fowling-piece, morning after morning, and the large, fat hens were pitched into neighbour Snobs' yard. They cooked well. After a fortnight or more, Doolittle discovered Snobs never had any hens, and that he had been shooting his own, they having broken out of his own coop.

FAITH.—The following story well illustrates the assurance of faith:—

One day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the Emperor's hand, when he said to the man, "Well done, captain." The soldier inquired, "Of what regiment, sire?" "Of the Guards," answered Napoleon, pleased with his instant belief in his word. The Emperor rode off; the soldier threw down his musket, and, though he had no epaulets on his shoulders, no sword by his side, nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him and said, "What have you to do here?" He replied, "I am captain of the Guards." They were amazed, but he said, "The Emperor has said so, and therefore I am." In like manner, though the word of God, "He that believeth hath everlasting life," is not confirmed by the feelings of the believer, he ought to take the word of God as true because He has said it, and thus honour Him as a God of truth, and rejoice with joy unspeakable.

WHAT IS THINE AGE?—"Father," said a Persian monarch to an old man, who, according to Oriental usage, bowed before the sovereign's throne, "pray be seated; I cannot receive homage from one bent with years, and whose head is white with the frosts of age."

"And now, father," said the monarch, when the old man had taken the proffered seat, "tell me thine age; how many of the sun's revolutions hast thou counted?"

"Sire," answered the old man, "I am but four years old."

"What?" interrupted the king, "fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?"

"I speak not falsely, sire," replied the aged man, "neither would I offer a foolish jest on a subject so solemn. Eighty years I have wasted in sinful pleasures, and in amassing wealth, none of which I can take with me when I leave this world. Four years only have I spent in doing good to my fellowmen; and shall I count those that have been utterly wasted? Are they not worse than a blank? And is not that portion only worthy to be reckoned as a part of my life, which has truly answered life's best end?"

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

CHRISTMAS SERVICES IN THE MONTREAL CHURCHES.—A contemporary records as an extraordinary fact that most of the preachers in the city churches last Sunday admitted that it was doubted by some whether the birth of Christ actually occurred on the day now observed in commemoration of that event. It is, perhaps, a pity to disturb the satisfaction with which our enterprising friend chronicles this strange coincidence, but we must assure him that we never yet heard a "Christmas sermon" in which the doubt was not raised, and dismissed as a matter of not the slightest consequence. Very few of our people, we believe, are so foolish as to suppose that it is possible to fix with any certainty the date of the nativity, and we believe that most churchmen agree with us in thinking that the Church has the right to set apart *any day* that may be deemed most suitable for the commemoration of the birth of Christ. Most of the city churches last Sunday were more or less elaborately decorated, and the services were throughout appropriate to the sacred season. The congregation in the cathedral at morning prayer was unusually large, and the service was of a most interesting character. The prayers were read by the Rev. Canon Baldwin, M.A., and His Lordship the Metropolitan preached from Col. iii. 11,— "Christ is all." The discourse was listened to with profound attention.

The Holy Communion was afterwards administered by His Lordship, assisted by Ven. Archdeacon Leach. In the evening the Rev. Canon Baldwin preached an excellent sermon from Haggai ii. 7. The musical service, both morning and evening, was everything that could be desired. The anthems, which were effectively rendered, were most appropriate, that in the morning being Hopkins' "Let us now go," &c., (Luke ii. 10. 11,) and that in the afternoon, Handel's "There were shepherds," &c., with "For unto us a child is born." Among the ladies and gentlemen who rendered valuable service in the choir were Miss Easty, Miss Bethune, Miss Idler, Mrs. Bethune, Mrs. Grassett, Mr. Bethune, and Mr. Maltby.

The beauty of the new St. George's church was enhanced by decorations of a very tasteful character. At the morning service the prayers were read by the Ven. Archdeacon Bond, the sermon being preached by the Rev. J. Carmichael, from Luke ii. 13, 14. In the evening the Rev. Mr. Carmichael read prayers, and Dr. Bond preached from the words "Of His fulness have all ye received." The sermon, in which the fulness of pardon and grace, of which Christ as the Mediator is the dispenser, was shown, was most solemn and searching, and could not fail to produce an impression on all whose consciences were not hopelessly seared. In Trinity church there was an average congregation at the morning service, when the sermon was preached by the Rev. Canon Bancroft, D. D., from the Gospel according to St. Luke, ii. 13, 14. The evening sermon was preached by the Rev. E. Waters, Heb. i. 1. We are unable, from an unusual press of matter, to particularize the services in the other churches; it must suffice to say that they will be long remembered by those who were privileged to take part in them.

VISITATION.—Our beloved Metropolitan, in the discharge of his official duties, has already had some experience of the rigour, and, we trust, also of the comforts of a Canadian winter. We have before us some notes of an interesting visit recently paid by his Lordship to some of the parishes in the Eastern Townships.

His Lordship, accompanied by the Ven. Archdeacon Bond, left Montreal on the morning of the 14th, arriving at Waterloo at 7 o'clock. The night, like two or three succeeding it, was very bleak and wintry. A more unpropitious day for a church

opening and parish festival could scarcely have dawned than the 16th. Any one who did not know the self-denial and earnestness of the good people of Waterloo would have predicted a small attendance and services the reverse of festive. The church, however, was well filled, and about ten of the neighbouring clergy were present. The new church is a very attractive and commodious edifice built under the direction of Mr. Scott, architect, of Montreal. The opening service was of a highly interesting character. His Lordship preaching a most appropriate sermon from Haggai ii. 9. At the conclusion of the service, the congregation adjourned to a room where the annual Parish Festival was to take place, and where a plentiful repast had been prepared. After the collation, a number of useful and fancy articles, the handiwork of the ladies of the congregation were disposed of at reasonable prices. We have frequently had occasion to speak disparagingly of such means of raising funds for church purposes, and it is therefore a pleasure to state that in this instance there was nothing in the least objectionable or questionable. The merit of this belongs largely to Mrs. Lindsay under whose wise management the bazaar was conducted. In the evening His Lordship enjoyed the hospitality of Mrs. Robinson, thus bringing the day's labours to a very pleasant close. At nine o'clock on the following morning the Bishop and Archdeacon Bond started from Waterloo for North Shefford where divine service was to be held. The small church was comfortably filled. His Lordship after a brief address, administered the rite of confirmation to fourteen candidates, an appropriate sermon being preached by the Ven. Dr. Bond. Having dined with a member of the congregation, His Lordship set out for Granby. By the liberality of one true friend the little church at this place has been very prettily restored, though one conversant with the minutiae of ecclesiastical decoration might perhaps, find fault with some of the details. This, however, is one of the many cases in which fault-finders are themselves at fault. We trust that many will be found willing to follow this excellent example, which we believe to be without precedent in the history of our Church in the Eastern Townships. The gentleman, whose liberality we have now the pleasure of recording, has also done much for the musical service of the Church at Granby. The Venerable Archdeacon delivered an appropriate address to the candidates for confirmation—fourteen in number—whom His Lordship subsequently admitted to the privileges of full church membership. The sermon which was preached by the Bishop from St. Luke xii. 32, was well calculated to encourage those who had just taken upon themselves the responsibilities involved in their baptismal vows.

His Lordship's visit to Waterloo, North Shefford and Granby will be long remembered by the brethren there, to whom it has been an occasion of rich spiritual profit. The discomforts of travelling at this inclement season of the year have been reduced to the minimum by the attention and hospitality of those who have enjoyed the privilege of entertaining His Lordship and the Ven. Archdeacon.

CHRISTMAS GIFT.—The congregation of Christ Church, St. Andrew's, readily complied with the wish expressed in the circular lately received from the bishop, and presented the offertory collection of Christmas day, amounting to twenty dollars, to their rector, the Rev. Canon Londsell.

DIocese of Fredericton, N.B.

The following resolutions of respect and condolence were passed at a meeting of the corporation of Christ's church, Woodstock, on the 13th inst. :—

"Whereas it has pleased Almighty God to take from us by death the Rev. S. D. Lee Street, who, for more than forty years, has been rector of this parish :—We, the churchwardens and vestry, on behalf of the parishioners, wish to record our deep feeling of grief for the loss which has come upon us so suddenly.

"His life was pre-eminent for industry, zeal, and untiring perseverance, and the work he accomplished in this parish and the surrounding districts will long remain his best memorial.

"Although there have been times when we could not all agree with him in opinion or course of action, yet we can all unite in expressing our appreciation of his warm

affection, uprightness, and untiring devotion to the work of his sacred calling.

"We would also express our heartfelt sympathy in the deep affliction which has fallen upon Mrs. Street and her children, with our fervent prayer that the God of the fatherless and widow may comfort and support them in this their hour of need."

Extracted from the minutes,

JAMES GROVER,

Vestry Clerk.

—The Rev. Harry Leigh Yewens, rector of Trinity church, Digby, having resigned his charge, an address of regret and regard, signed by the high sheriff and ninety-five others, was presented to him from that parish, and also one with twenty-six signatures from Marshallow, to both of which suitable answers were returned by their late pastor.

—The Rev. John Ambrose, late Rector of St. Margaret's Bay, has been appointed to the rectory of Digby.

DIocese of Nova Scotia.

An association has been formed in connection with St. Luke's church, Halifax, "to unite the laymen of that parish" more closely in good works, and to organize their labours more thoroughly and systematically for the glory of God and the good of their fellow-men.

"More particularly," say the promoters of the association, "we propose to ourselves :—

1. To assist the clergy in maintaining the Christian faith, and to spread a knowledge of the true doctrines of our holy religion, especially those relating to the Blessed Trinity, the Incarnation, Atonement and Mediation of our Lord Jesus Christ, the Apostolic Ministry, and the graces conferred in and by the Holy Sacraments.

2. To maintain both by precept and example, a religious observance of all the offices of the church, by promoting the public administration of holy baptism, confirmation, frequent communions, regular attendance at daily prayer, and a proper observance of the holy days and seasons of the church.

3. To assist the clergy in parochial work, without encroaching upon their special duties, and to uphold and extend their proper spiritual authority.

4. To aid in church extension, by supporting in every way in our power the missions of the church; aiding in the maintenance of Christian schools, and in other beneficent designs.

GREAT BRITAIN.

The parish church of Skegby has been re-opened after undergoing restoration.

—A new church is in course of erection at St. Frideswide, Osney Town, Oxford, at a cost of nearly £4,000.

—The new Bishop of Sierra Leone (Dr. Cheetham) was to sail from Liverpool on Christmas-eve.

—The ancient church at Pevensey, Sussex, is about to be restored. It is situated near to the well-known castle of Pevensey.

—The Hon. and Rev. E. Carr-Glyn, of Doncaster, has been appointed Private Secretary and Chaplain to the Archbishop of York.

—The Dean of Westminster has been addressing a course of lectures on the History of the Scottish church, at New College, Oxford.

—Trinity church at Cwmbran has been re-opened after restoration. A new roof has been put on, a new lobby added, and a bell put in the tower.

—The Bishop of Salisbury administered the rite of confirmation lately to more than 300 sailors, chiefly the crew of the "Boscowan" training-ship. The service was held at St. John's, Weymouth.

—The Martyrs' Memorial church, near Smithfield, will be consecrated on the 30th inst. As much as £3,000 is still needed to complete the building and leave it free from debt.

—The Bishop of Argyll and the Isles (Dr. Dwing) has started for Malta and Sicily, in search of health. The Rev. W. Bell, of Lochgilphead, will act as his lordship's commissary.

—Mr Mackonochie has authorised the publication of a letter begging for pecuniary assistance towards paying the costs incurred in obtaining a proper legal judgment as to the legality of his proceedings.

—His Grace the Duke of Devonshire has contributed £300 towards a tower and

spire for Christ church, Eastbourne, and the Boodie Family £500. The Duke gave a sum of £1,000 a short time ago to St. Saviour's church spire fund.

—Among the candidates for Deacons' Orders at the Advent ordination of the Bishop of London is Mr. Brewin Grant, who has been persecuted in Nonconformist cliques, because he refused to recognize the "principle" of "disestablishment."

—The vacant canonry in Chichester Cathedral has been conferred by the Bishop upon the Rev. A. R. Ashwell, the principal of Durham Training College, and editor of the *Literary Churchman*. The new Canon will, we understand, undertake the responsible post of Principal of the Theological College at Chichester.

—The parish church of St. Alban, Tattenhall, has been re-opened after extensive alterations. Throughout the whole of the restoration the character of the Perpendicular style of Gothic has been preserved. The cost is about £5,500, of which over £3,000 have been already subscribed.

—The Bishop of Bath and Wells is improving his palace, the more ancient portions of which were the work of the noted Joeline de Welles, between 1205 and 1244. Much of that early work still remains as substantial and almost as perfect as when first erected. Bath Abbey church and Wells Cathedral are also in course of restoration.

The new church of St. Paul, Carlisle, has been consecrated. The district assigned to it forms part of the parish of St. Mary, which has grown largely at the east side within the last few years. The site was given by the Earl of Lonsdale and the Duke of Devonshire. The church will accommodate 600 persons, the cost being £3,600, and another £1,000 will be needed to add the tower and spire.

—We are glad to find that the Archbishop of Canterbury has hitherto sustained his journey to Italy without relapse or discomfort. The travelling has been by short stages, occupying but a few hours daily, and special carriages have been secured on the railways. Hotel-keepers and Custom-house officers, here, we are told, been unusually considerate to his Grace. (*Rock*, Dec. 9.)

—The question of restoring Exeter Cathedral has been considered by a full Chapter. Mr. Gilbert Scott's estimate for works in the choir was £15,000, towards which £12,000 has been contributed, but in the face of the fact that just now Churchmen are called upon to help, with more than ordinary promptitude and generosity, the urgent movement for the extension of church schools, it has been thought expedient to postpone the matter for the present.

—The foundation-stone of a church, to be dedicated to St. Peter, situated in the Eltham-road, Lee, has been laid by the Lady Louisa Mills. The building, which is to be early Gothic in style, will be constructed of brick, with stone columns and window tracery, and will consist of a nave, north and south aisles, chancel, and organ chamber. The west end of the nave will terminate in a tower and spire, the basement of which will form the principal entrance. The cost of the church and part of the tower at present in progress will be £3,950, of which sum there is still about £2,000 to be raised.

—The ancient parish church of St. Andrew, Biggleswade, has been re-opened after extensive preparation. The structure is in the early English style, with square tower, and five bells, nave, chancel, and two aisles. A new organ chamber has been built on the north side of the chancel, with cellar for the heating apparatus beneath. Nearly the whole of the stone-work, which was very much decayed, has been restored; and where so much of it had been mended with cement, it has been cut away, and replaced with new stone. A noticeable feature is a new carved stone pulpit, very rich. The work is estimated to cost about £2,160. The sermon was preached by the Lord Bishop of Ely.

—The parish church at Houghton Conquest has had about £3,000 expended upon it, and the utmost pains taken to restore it to its original state. The Duke of Bedford and Lord John Thynne gave liberally, and a fine organ has been presented, chiefly by the neighbouring clergy. The chancel, which had fallen into a condition of great neglect, has been furnished by the rector with a fine oak roof, and was

certainly never in such a state of substantial beauty as at present. The parishioners also readily came forward and borrowed £800 on the rates. The Bishop of Ely preached at the re-opening, rest of the service being conducted by the rector of the parish (Archdeacon Rose), his sons, and the two rural deans present.

—The Bishop of London has arrived at one solution of the difficulty of obtaining assistance in episcopal ministrations, by selecting, as successor to Archdeacon Hale, the Bishop of Colombo, who has for a long time past contemplated resigning his See. The Archdeacon-nominate (the Right Rev. Piers Calveley Cloughton) was born in 1814, and educated at Repton school, Derbyshire, and Brasenose Coll., Oxon. He graduated First-class in Classics in 1835, obtained the English Essay prize, and was elected Fellow of University Coll. in 1837, and was Examiner in the Final Classical school in 1842-4. In 1859 he was consecrated Bishop of St. Helena, and three years afterwards was translated to the See of Colombo (Ceylon), on the resignation of Bishop Chapman. He is a younger brother of the Bishop of Rochester.

—The Old Testament company of the Revisers opened their third session on Tuesday. The Bishops of St. David's (president), Bath and Wells, Ely, and Llandaff, and fourteen others, were present. Dr. Jebb has announced that he finds himself unable to continue a member of the committee. He is now satisfied that no revision is required; but even if it were otherwise, the work should have been entrusted solely to the Anglican clergy. Above all, however, he has been shocked by the Communion at Westminster, in which, a Unitarian minister joined. This event fulfils to the letter "that which he apprehended from the beginning—the establishment of a virtual equality, in the prosecution of a matter so very sacred, between the members of our church and those extern to her communion."

ENGLISH PREFERENCES.—Ashwell, Rev. A. R., C. of Chichester, Barton, Rev. H. J., C. of St. Dunstan, Stepney; Brinckman, Rev. A., C. of All Saints, Margaret-st; Brooke, Rev. J. M. S., C. of St. Matthew, Oakley-square; Bullen, Rev. W. C., C. of Brompton Episcopal Chapel; Coates, Rev. R. P., Rural Dean of Gravesend; Hutchinson, Rev. W., Rural Dean of Uttoxeter; Heathfield, Rev. J., C. of St. John, Paddington; Hurd, Rev. W. R., C. of Christ's Chapel, Maida-hill; James, Rev. J. C., R. of Sedgberrow; Milroy, Rev. A. W., C. of St. Mary-le-bone; Monkhouse, Rev. P. E., C. of St. James, Norland-square; Roach, Rev. O., V. of Laocock, Wilts; Ramsay, Rev. A. C., C. of St. Columba, Haggerston; Thornton, Rev. J., C. of Bedford; Tidy, Rev. T. M., C. of St. Mary, Haggerston; Wood, Rev. Dr., V. of Cropredy, Oxon; Whytt, Rev. J., C. of Trinity, Bath; Williams, Rev. W. J., V. of Mansfield, Woodhouse; Wollaston, Rev. C. B., V. of Ampert, Hantz.

—A diabolical outrage has just been committed at Wood-church, Wakefield. The incumbent, Mr. Miller, is travelling for the benefit of his health, and during his absence the Rev. Mr. Williams has been left in charge. Some of the young men and women of the village having grossly misconducted themselves in church, Mr. Williams, in the course of a sermon, expressed, in a very decided manner, his strong sense of their behaviour. Mr. Williams, on going to church early on the subsequent Thursday morning to prepare for a wedding, found the edifice filled with a dense smoke, and on walking into the vestry he was lying on the floor a canister capable of holding 2lbs. of powder, with a spent fuse attached to it. A square of glass in the vestry window had been broken, and through it the infernal machine had evidently been thrown.

—The following extract from a letter on the subject of the New English Church at Rome, from J. Gason, Esq., M. D., Rome, will be read with much interest :— "12, Via della Mercede, Rome, Oct. 20, 1870.—I can assure you it is no easy thing to set up a new English church here free from all extremes, and founded on the true principles of our Reformed church. But, thank God, we have been enabled so far to do so. What a contrast from the state of things under the former Papal Government, when all the books, &c., must have been smuggled into Rome, if we wanted to get them. This time they were sent to

my house without ever having been opened. The Romans are in a great state of excitement in consequence of the change from a despotic to a free government. I have been staying some time at the Baths of Lucca, and the chief change that I saw on my return was the absence of police and military rule. I was a week in Rome before I saw a policeman, whereas, before, they were met in threes and fours (scarcely ever less) every ten minutes. I understand that the Carnival will be very grand this season. Apartments are lower in price than they were last year, provisions are much reduced in price, and all the Romans, except the priests, are much pleased with the change. One word about our new English church. Should you have an opportunity I should be greatly indebted by your pleading its cause amongst your friends. We shall require for a few years some help from those that love the truth. Protestantism is not a popular theme at present, but I have no doubt that He who put it into the hearts of those who have founded this church will supply the means to carry it on."

The new church was opened on the 13th of November by the recently appointed chaplain, the Rev. Thomas Hamilton. It is situated outside and close to the Porto del Popolo, on the right hand side, and is fitted up so as to accommodate eighty persons.

The funeral of the late Ven. Archdeacon Hale, Master of the Charterhouse, took place on the 6th, in St. Paul's Cathedral in the presence of a large concourse of people. The first part of the solemn service was performed in the Charterhouse chapel, a large number of old Carthusians, pensioners, officers, and servants of the house having assembled in the halls at half-past eleven o'clock. The mourners and private friends of the deceased met at Brooke Hall at the same hour. The procession moved through the quadrangle to the chapel. The lessons were read by the Rev. Dr. Currey, the Head Master of the Charterhouse schools, after which the coffin, which was of a polished oak, with brass handles, was conveyed on a hearse through Aldersgate-street, Newgate-street, Old Bailey, and Ludgate-hill, to the Western entrance of St. Paul's Cathedral, where it was received by the various dignitaries, choristers, and vicars-choral of the cathedral. The procession moved slowly up the nave solemnly chanting a portion of the service for the dead. The coffin was then conveyed to the grave, which is in the chancel, near the spot where the remains of the late Dean Milman repose, and at the lowering of the body into the grave, a verse from Mendelssohn's *St. Paul*, Burial of St. Stephen, was sung by the choir.

The mournful service concluded with the singing of the late Dean Milman's hymn.

"Brother, thou art gone before us." After this the organ pealed forth in solemn grandeur the strains of the "Dead March in Saul," and the people gradually dispersed.

The new cathedral at Cork replaces the old cathedral of St. Finbar. It is of very large dimensions, the nave being 162 feet long, and the extreme internal width of the building is 57½ feet. It is in the early French style, with a mixture of the Norman, and is built of Cork and Carlow limestone. The chancel is separated from the nave and aisles by eight pillars of red Cork marble, and seven broad steps of a peculiarly coloured Sicilian marble lead from the nave to the chancel. The organ loft is furnished with a splendid instrument which cost £1,500. The consecration ceremony was witnessed by an immense congregation, and at its conclusion the Bishop (Dr. Gregg) delivered an eloquent discourse, in which he dwelt forcibly upon the necessity for unity among Protestants in the present crisis. In the evening the Bishop of Peterborough preached on Ezekiel xiv. Referring to the story of the Prophet and the Jew, he warned the congregation that, instead of looking into the future, they should apply themselves to the present. A great change had come to pass in the fortunes of the Irish church; but that splendid edifice was a pledge that the Irish church should triumph over all obstacles, and that its adherents would be guided by precepts which made Protestantism great and enduring. Next day the Archbishop of Dublin preached, and pictured the never-ceasing communication between the Almighty and his creatures symbolised by the mystic ladder seen by Jacob, on

which angels were ever ascending and descending from heaven to earth and from earth to heaven. In the evening the Bishop of Derry preached on Luke i. 6-8. His Lordship defended cathedral services and chanting of hymns. While he condemned new innovations in the mode of worship, he asserted some innovations were necessary to appeal to the feelings of humble men, and bring them more into contact with the rich. He appealed to them to make the church of the future in every respect what it should be.

The death of Archdeacon Hale, at the age of 75, is a Church event of some interest. A quiet and unobtrusive man in his way, he was yet a cleric of no mean knowledge, experience and weight. In earlier years he was especially known as a gallant defender of Church-rates, and he wrote largely upon Church and State questions. Bishop Blomfield was his great ally, and the two together occupied twenty years in the Church world a very influential and conspicuous position. — *The English Churchman*.

UNITED STATES.

Dr. Thofuck has completed nearly fifty years of academic labour, and his friends propose to raise in his honour a fund in aid of needy students who are preparing for the ministry.

Bishop Williams, of Connecticut, is suffering from a temporary illness, and has been forbidden all work by his physician, for two or three months. The Bishops of Vermont and New Hampshire, have kindly offered to perform his duties during that period.

The annual rental of pews in Dr. Ewer's church, (Christ church,) corner of Fifth-avenue and Thirty-fifth-street, took place last Friday evening, resulting in \$6,000 receipts. The total rental of the pews in this church amounts to \$19,500 annually, at rates varying from \$200 to \$85 each pew. — *New York Times*.

We are glad to learn (says the *Southern Churchman*) that church people in Baltimore do not intend to permit old Christ church, on Gay street, to pass out of their hands, if possible to prevent it. It has been proposed to convert the old building into a cathedral church, and in the various Episcopal churches of the city the action of the guilds has been announced and resolutions adopted, which were read during service, and the terms announced upon which the vestry of Christ church are willing to dispose of the building. The sum named is \$60,000 for the church, the organ, and all the furniture, the bells only being excepted, whilst the existing debt on the church is to be paid, and the building handed over free of all incumbrances. Of the sum of \$60,000 it is understood that the vestry of Christ church has volunteered to contribute \$15,000.

The appointment by the Bishop of the Rev. Dr. Hallam as Archdeacon for Eastern Connecticut, on the nomination of the clergy and laity represented in Convocation, is a sign and source of real progress, Convocation is no longer an anomaly. It is working under Episcopal authority. The Archdeacon is the agent and representative of the Bishop, the "*Cor-Episcopi*" — the Bishop's heart, because he signifies the mind and will of the latter to his people, and the "*oculus Episcopi*," because he inspects, for the chief of the diocese, that portion of it which is assigned to his particular charge. Episcopal authority is given him therefore to act, and the Convocation is no longer a Presbyterian association, working in its own name, but an organized Episcopal institution, an integral part of the diocesan machinery, with proper subordination to the Apostle of the church. Certainly this a sign of progress; but it is more than this, it is a source of real power. We have felt in a measure, isolated from the Bishop whom God has placed over us. It has been idle to hope that he could personally inaugurate or direct our work. We have gone on as Priests, in an independent way, and as it has seemed to us, in a very anomalous way. Missions have been established, enterprises inaugurated, and plans set on foot without previous consultation with our Bishop, and sometimes without thinking of such a thing. This has been done with a halting and feeble step, and with oftentimes inadequate results. Much has been accomplished, but less than was hoped for; more than we could expect, however, from the discrepancy between our profession and practice as Episcopalians. And now with profes-

sion and practice in harmony, what may we not hope to see done, with the Bishop's heart sympathizingly present with us, and the Bishop's eyes overseeing us. Our means are not equal to the demands upon us; but it is certain that now, up to the level of our ability, the convocation can do more than ever for Christ and His church. We look upon the new appointment as one of very great significance. We have, next to the Bishop, the man of our choice at our head representing the Episcopal office, and if we cannot become a diocese, we are for the present satisfied with being an Archdeaconry. Let us consecrate ourselves to our work with renewed zeal and with hearty prayer—then the giving will come easy, sacrifices will be made for the Lord, and we shall see that no earnest effort for Christ's sake goes unblest by the Master. — *Convocation Quarterly*.

The following is a General Summary of the stations, agents etc., of the American Board of Foreign Missions, not including the Missions recently transferred to the Presbyterian Board of Missions:

Number of Missions, stations, and out-stations	596
Ordained Missionaries (3 being physicians)	129
Physicians not ordained, ..	8
Other Male Assistants,	4
Female Assistants,	190
Whole number of labourers sent from this country, ..	331
Native Pastors	118
Native Preachers and Catechists,	315
School Teachers,	400
Other Native Helpers, ..	208
Whole number of Native Helpers,	1,041
Whole number of labourers connected with the Missions, ..	1,372
Pages printed, as far as reported (including Syria),	19,728,995
Churches (including all at the Hawaiian Islands),	226
Church Members "	23,718
Added during the year,	1,533
Training and Theological Schools, ..	15
Boarding Schools for Girls,	17
Common Schools (omitting those at Hawaiian Islands),	464
Pupils in Common Schools (omitting those at Hawaiian Islands)	12,437
Pupils in Training and Theological Schools	323
Pupils in Boarding Schools for Girls	535
Other adults under instruction	1,115
Whole number of Pupils ..	14,410

A COMMON SENSE VIEW OF THE DEFUNCT PAPACY.

To the Editor of the Church Observer.

STR.—No man who has a grievance, whether real or imaginary, needs any pressing to tell it. Especially in the latter case. For some people have a grievance-making disposition. To have something to grumble about, is essential to their comfort. Of this class is Archbishop Spalding, who, according to a recent telegram, calls on Romanists in America to "avenge the insult to the Catholic Church by the Italians, and restore the Pope to his throne." The jumble of ideas contained in this brief sentence must be intentional. For, we cannot suppose that a prelate of Archbishop Spalding's learning, is ignorant of the true nature of the Roman question. But, for many years past, Romish apologists have shown a consciousness of weakness, by an ingenious perversion of facts. When the Zouaves were enlisted for the Pope's defence, were they conscious of the real nature of the service they embraced? They found themselves a shade above the barbarous Sberri in uniform, but degraded to the same level in public estimation. To defend a moribund despotism against the retributive reaction its own tyranny had invoked, this was their duty. Yet, to read the harangues made to these deluded gobe-mouches, you would imagine a new crusade had been set on foot. Faith in the uprightness of priests and prelates is respectable. But when the latter, intentionally pervert truth, to inflame the passions of the multitude, conjuring up an imaginary wrong, in order to provoke a real wrong, it is time to protest in the name of truth and honour. Archbishop Spalding, and every intelligent Romanist who is up to the news of the day, knows that the occupation of Rome, has nothing whatever to do with the Catholic Church,—the two

things are absolutely separate—but to make it appear so, will enlist the sympathies of those who are opposed to the temporal power. Could anything be more wicked, than to endeavour to involve America in the imminent European complications? Perhaps Archbishop Spalding would "not play false," but it is certain that he "would wrongly win." Now a few plain statements will upset the position of the Ultramontanes. It was proved in 1847-8, that the Romans were the truest friends of the newly elected Pius IX. His most distrusted foes, were the *Sanfedesti*, numbering among its members, Cardinals Antonelli, Lambruschini, and DeAngels. Their manifestos against the Reforming Pope and his supporters, breathed a spirit worthy of Saint Bartholomew. Finding that thrift would follow fawning, they veered round and became friendly to the project of Reform. But only in appearance. They sowed discord and distrust between the Roman Parliament and the Pope, until they precipitated a rupture, and urged the Pope to fly. When restored again by the intervention of the French, a policy commenced worthy of South America in the days of slavery. The documents found in the Archives of the Legations, reveal a systematized oppression that is scandalous. The people have been made to pay for a standing army—one regiment of which was recruited from galley-slaves, without honour, and without courage—only to fight the citizens! Every product of native industry has been so repeatedly taxed, that it has to be sold at fabulous prices to pay even for making. If you analyze the proceedings of the Antonelli administration, you cannot point out one single act done to promote the public good. And this is a record of twenty years.

No nation that has arisen in revolt against its rulers, and been justified by the verdict of history, has suffered so much as the modern Romans. Not even France, before 1798. The wonder is that the world has not witnessed a new reign of Terror.

At last Europe has become aware of the scandal of footing such an anomaly. By the same process that the United States disposed of King George, and the French the Bourbons—by the same process that constitutionally governed countries change their ministers—Rome has elected Victor Emmanuel vice Pius IX. By the free choice of the people, the reins of Government are transferred. Religion and the Church, has not an atom to do with it. There is no more excuse for the Ultramontanes to plead religion as a motive for rebellion against the King of Italy, than for the insane Fenians to plead patriotism as an excuse for invading Canada. But, having no plea of right, law, or justice, the *ad captandum* cry of "church in danger," is got up. Let sensible men look closely at the point. The church is vastly bettered by the transfer of the temporal power into competent hands. Even in her temporalities, the gain is great. But oppression must cease. Surely Archbishop Spalding in free America, dare not contend that to gag the press, flog patriots, prohibit freedom of thought and speech and meeting, is a part of the Apostolical tradition or canons of the Church. These are all that will cease to be. If Romanism dare abide the test of free thought, why this uproar? The Archbishop and the Ultramontanes resemble the Knight in the fable—

Faith unfaithful makes them falsely true.

But the common sense of the masses has no such restriction. Prove to us that we have no right to discharge a dishonest and incompetent servant, whom we pay to do our bidding; that a bad implement of husbandry, must be retained because it is antique; that freedom and right are antagonistic to religion, and then we will admit your argument to have weight.

Yours, etc., K.
Dec. 28, 1870.

THE GREAT COMFORT OF SINNERS.—This word, "I came not to call the righteous, but sinners." What can a diffident heart say, that it should not come to Jesus Christ? Art thou a sinner, an eminent sinner? Therefore come to Him, for He came to thee. It is they that He comes to seek; they are the very objects of His grace. He had nothing else to do in the world, but to save such; He came on purpose for their sake. — *Archbishop Leighton*.

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Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, DEC. 28, 1870.

"A Happy New Year."

A FEW WORDS ABOUT OURSELVES.

We have reason to believe that the discontinuance of the OBSERVER, which with this number completes its third year of issue, would be generally regretted. The flattering testimonials which we are constantly receiving satisfy us that we should be throwing away an invaluable means of serving the Church, and one which has been secured by considerable pecuniary outlay. To almost innumerable inquiries as to whether the OBSERVER will continue to be issued after the expiration of the current year, we are happy now to be able to give an affirmative reply. We may, in passing, remark that a Church contemporary has shown a rather unseemly eagerness to settle this point for us, by giving the public in various ways to understand that there was no doubt that the OBSERVER would die with 1870. Were we to expose the matter as it perhaps deserves, we should probably do more damage to our contemporary than he can possibly hope to have done us by singing our requiem before our death.

As most of our readers know, the OBSERVER has hitherto been under the editorial supervision of a Clerical and Lay Board. This arrangement, which was perhaps indispensable at the commencement, and which has doubtless done much to secure for this paper the confidence which it enjoys, is now found to be in some respects inconvenient. A moment's reflection will convince any reader that it is impossible for a journal to discuss questions fearlessly and thoroughly, when its utterances have previously to obtain the sanction of a number of persons who if capable of forming an opinion at all will be sure to have a diversity of opinion on the subject canvassed. It must not be supposed, however, that the change of management which has been determined on has been necessitated by serious disagreement among the members of the Committee of Supervision. On the contrary, we are astonished on reviewing the three years of associated labour to see how few and unimportant have been the differences of opinion. Still, it is thought that the time has arrived for placing the OBSERVER on a different footing. Those who have not had the misfortune to be involved in a newspaper enterprise, or who have never come into contact with those who have, seem generally to entertain the idea that "running a newspaper," is the most unworldly thing in the world. They are astonished that editors should from time to time make pathetic appeals for payment of subscriptions in arrear; they are unutterably amazed that the publisher should send accounts when the contract to supply the paper for a specified time expires. They imagine that newspapers, like bears in winter, or toads in granite, live without "visible means of support." This, we beg to assure all our readers, is a mistake. To produce a newspaper it is

necessary to use such material things as pens, ink, paper, type, presses and steam, to say nothing of brains, all which involve expense—perhaps more than nine-tenths of our readers have the slightest idea of. These few words of explanation will enable our friends to understand why it has been resolved to place the OBSERVER under an individual proprietorship, as well as under an individual editorial management. A journal's chances of thriving must be greater when in the hands of one proprietor to whom its success is gain, and its non-success loss, than when it is owned by a number of persons to whom its pecuniary condition is an infinitesimally-small matter. The effect of the transfer which has been made will doubtless be to raise the character of the journal and make its position at once satisfactory to the gentleman who has taken it and to the public whom it will be his interest to serve.

As to the principles of which the OBSERVER will be the exponent, it is only necessary to say that it will be, as heretofore, the staunch defender of the doctrines and polity of the Protestant Church of England. It will expose and denounce every attempt to bring our communion into closer resemblance to or connection with the apostate Church of Rome. Evangelical truth, that which our Reformed Church has ever held, the CHURCH OBSERVER will consistently and fearlessly maintain.

After a careful consideration of the question of ways and means, it has been decided to enlarge the OBSERVER to the size of the Montreal Daily Witness. This will allow of an addition of nearly one-half to the reading matter hitherto given. The OBSERVER will be printed on a double-royal sheet of good quality, and, it is believed, will be far superior in appearance to any religious paper heretofore published in British North America.

The Editorial management has been entrusted to a gentleman of considerable experience and established reputation in secular and religious journalism, who will be aided by a numerous staff.

Arrangements have been made to obtain from all parts of the country the latest and most valuable church news, as it is intended to make the OBSERVER indispensable to every churchman who desires to be thoroughly "posted" on all that concerns the Church of England in Canada.

The leading articles will, as a rule, be short and lively, few readers caring to plod through a column of dry facts and drier reflections, however sound the first and sagacious the second.

Each number will contain choice selections from the best English and American publications, tales for the young, poetry, extracts from our old divines, and a concise summary of the events of the week. We hope to render efficient help to the clergyman in his study and his parish, to the Sunday-school teacher in his preparation for and direction of his class, to the sick visitor and tract distributor in their important labours,—in short, to all into whose hands we may come.

It is probable that the new arrangements will necessitate a few days' delay in the issue of the first number for the coming year, which will probably not appear till towards the close of the first week in January.

1870.

Even to persons who are unaccustomed to serious reflection the closing hours of the year are suggestive of solemn and affecting thought. The merry chimes of the Christmas bells at once invite us to rational festivity and to equally reasonable meditation. At once we greet the loving friends whom an All-Wise Providence has spared to us, and think of those who, with equal, though often inscrutable, wisdom

have been removed. We recall with thankfulness the mercy-strewn years along which we have travelled, and we gird ourselves for what of our brief pilgrimage remains. It is rather in review than in anticipation that this season of the year is profitable. What answer can we return to such questions as,—Am I, as the result of a year's spiritual privileges, more conformed to the mind of Christ, and more resigned to the will of God? Has the world's harshness soured me, its smile fascinated me, and its impurity defiled me; or have I been "kept from the evil?" Have I striven to answer every call of God, and has each known failure caused that acute pain which indicates spiritual life? Has there been, and is there now, a determination to live wholly to God, a presentation of self on that altar which sanctifieth the meanest gift? Is the bent of my soul more decidedly Godward and heavenward than it was twelve months ago? Questions such as these have doubtless already forced themselves on the mind of each of our readers; the result is with their consciences and God.

The close of the year furnishes an equally suitable occasion for observing the works of God in the world and in His church. To future historians the year 1870 will afford abundant material. The overthrow of personal government in France, the re-establishment of the Germanic Empire, the inauguration of a new dynasty in Spain, the revival of the Eastern Question, the ruin of the Papal Sovereignty, the union of Italy from the Alps to the Adriatic—these are a few of the changes which have come about during the brief period under review. On this continent there have been few events of special importance. Continued peace, abundant harvests, friendly relations with our neighbours, have been among the national mercies vouchsafed us by our gracious God.

It is manifestly a mistake to classify events as secular and religious, since every event which some would place in the latter category has its secular aspect, while such as are judged to belong to the former have their religious bearings. Religion is for man as man—for man in all his relations, and at all seasons,—is intended to penetrate the inmost parts of his being, and to hallow every moment of his life. Adopting, however, this conventional distinction, under protest, we may say that the religious events of the past year have been of almost unparalleled importance. The Church of Rome has added another to its long list of mock Councils, and another to its creed of blasphemies. As if eager to demonstrate that its system is the symbolical "man of sin," whose perdition is foretold in the inspired page, it has left nothing unassumed which could render the identification complete. The pseudo-heir of St. Peter's crook and keys is now the infallible head of the Roman Church, whose faith rests solely on his *ipse dixit*.

The exchange of courtesies between the representatives of our own church and of that of the East has led some amongst us to hope for and desire more intimate relations between the two communions—a consummation which those who are best informed think anything but desirable, and which the frank reply of the English Primate will probably go far to avert.

The orthodox non-Episcopal denominations have evinced increased vigour and influence. However earnestly we may long to have these brethren "not only almost but altogether such as" we are in the matter of ecclesiastical polity, yet so far as "Christ is preached" by them we rejoice—yea, and will rejoice.

The Unitarian Convention, held in New York in November, has demonstrated the impossibility of real union between

churches which, while nominally Christian, do not hold, "whole and entire," the Scriptural truth concerning the nature and office of the Christ of God. In connection with this may be mentioned the deplorable fact that a Unitarian minister was invited to assist in the important work of revising our translation of the Holy Scriptures, a circumstance which elicited a remonstrance so unanimous and energetic as to prove beyond dispute our Church's general soundness in the faith.

That among so many thousands of English clergymen the *ignis fatuus* of unhallowed speculation should lead some far astray is not a matter of wonder. The case of the Rev. Charles Voysey, *quondam* Vicar of Healaugh, has, we think, attracted undue attention. It is right that such men should be called to account for their questionable teaching, but we need not distress ourselves with the thought that the idiosyncracies of an individual like Mr. Voysey can inflict lasting damage on our venerable and divinely-founded church.

The singular judgment of the Dean of Arches in the Bennett case caused great joy in the Ritualist camp, but as the case has been appealed to the Privy Council, it may turn out that the exultation was premature. The temporary triumph of the Romanizing party, moreover, has been more than counterbalanced by the judgment of the Privy Council in the case of the Rev. Mr. Mackonochie, whose disgraceful evasions of the law have been ruthlessly exposed to public view and scorn. In this, as in many other cases, the Church Association has done signal service to the cause of Protestant truth. On the whole, Evangelical churchmen may review the ecclesiastical events of the year with thankfulness. There can be no doubt that the reaction, long inevitable, has already set in.

In our own branch of the Church of England there have been few events calling for special remark. There is reason to believe that in all our dioceses—equally in our large city churches and in our remote mission fields—the work of God is being prosecuted with diligence and success. There is a truer appreciation of the extent of the work which has been entrusted to us by the Head of the Church, and a greater eagerness to fill each opening as it appears. A list of the churches, large and small, erected during the year; of the additional services held by our devoted and self-denying clergy, and of the increased efforts for the spiritual instruction of the young, would show that there is cause for profound gratitude to Him who is "the Head over all things to the church, which is His body, the fulness of Him that filleth all in all."

THE DEMON OF PROTESTANTISM.

Nine-tenths of our readers will suppose that the above heading is either an extraordinary typographical error, or a quotation from one of Cardinal Cullen's ranting pastorals. We hasten to assure them that it is neither, but simply an epithet used editorially in the columns of the *Church Weekly*, an influential organ of the Protestant Episcopal Church. How the conductors of that journal, who we believe are clergymen of the sister church, can reconcile themselves to association with a body which is avowedly under the influence of "the Demon of Protestantism," is a psychological puzzle which some of our readers may try their wits upon at this season, when riddles are in request. It is not often that men voluntarily lay themselves open to suspicion of acting under diabolical influence, and earning a livelihood by demoniac aid. Perhaps, however, the writers in the *Church Weekly* use the ugly word "demon" in its Socratic sense; if so, they might condescend to obviate the

possibility of its being taken in its ordinary significance. They really owe this to themselves.

We subjoin a portion of the article in which the obnoxious epithet occurs:—

"It may be all very well, for certain purposes, to ignore the differences which exist among us. But to our own mind it is either a very short-sighted, or else a very cowardly policy to blink them. One thus only puts off the evil day, and lays up in store for his children an ever accumulating pile of difficulties. Charity may be pleaded in defence of this policy, but not true charity. For our differences centre in the faith itself, and we have no right to barter it away, either in the whole or by piece-meal, for the sake of any possible return which may be made for our complaisance—least of all for the sake of a hollow peace, which imposes on no one of sufficient insight to see through the most transparent deception. *The more that the church yields to, the demon of Protestantism, the more she will be expected to yield; and as we do not ordinarily rejoice in the misery of our fellow-men, we hope to be forgiven if we hereafter indulge in a laugh at High Churchmen of the compromise school, when they discover that their concessions have served no other purpose than to merely postpone for a little while an inevitable struggle. Even the most liberal of High Churchmen will not give up everything. To the doctrine of apostolical succession, and to that of baptismal regeneration, they will cling to the very last, and these are truths which Protestantism will not brook. It sees clearly enough that they constitute the foundation on which is built the whole edifice of sacerdotalism and sacramental grace. The Protestant party care not for this or for that particular feature of the Catholic faith. They are contending for general principles. One, two, or seven sacraments, more or less, it is all the same to them, as long as sacraments are claimed to be special ways of approach to God. If the church recognize a priest as the only consecrator of the blessed sacrament, they would as lief that she should teach and practice sacramental confession. If they are to be obliged to pronounce a child 'regenerate,' their conscience will be as much hurt as though they had to expressly offer the holy sacrifice for departed souls. Therefore they mean to lay their axe at the root of the tree.*"

One noticeable feature of the foregoing, is the assumption that the church which is known only as the "Protestant Episcopal Church," is not Protestant,—that Protestantism is not essential to it, but something which has found its way in, nobody knows how, and which like any foreign substance introduced into a living body produces mortification and threatens death. If this be really the case the *Church Weekly* is perfectly right in condemning delay, in demanding the instant elimination of the hurtful thing. Still it is curious that this foreign and injurious element, which has mysteriously intruded into the sister church, and the immediate expulsion of which is urged, should have given the church the name by which it has been known for so many years. The cuckoo too lazy to build a nest for itself, is said to take possession of the snug little habitation of the hedge-sparrow; from the *Weekly* one would infer that Protestantism has been equally successful in meanly insinuating itself into the Episcopal Church of the United States.

But by whatever means Protestantism has found its way into the sister church, and whatever its claims to be regarded as an element of it, our contemporary is on the whole right in his idea of what Protestantism is. It is unfriendly to sacerdotalism and sacramentalism; it has not a tolerant word for the practice of "sacramental confession;" it denounces as an absurdity and abhors as unscriptural the offering of "the holy sacrifice for departed souls;" and, finally, it lays "the axe at the root of" this Upas "tree," which the Heavenly Husbandman "has not planted."

There is, however, one misrepresentation in the article we have quoted, which should not go uncorrected. Protestants are often charged with indifference to the sacraments which our church recognizes. We never yet met an intelligent Protestant who did not regard these blessed ordinances as "special ways of approach to God," or to whom it was a matter of indifference whether there be "one, two, or seven sacraments, more or less." On the sanctity of these two rights—Baptism and the Lord's Supper—on their import, and their

value, Protestants have as clear and decided views to say the least, as Catholics—Roman or otherwise—can pretend to.

THE VIRTUES OF BRIGHAM YOUNG.

Most people, we believe, have the impression that Brigham Young has as large a claim as any other living notable to the execration of the civilized world. This, however, on the authority of a lady writer in the *Revolution*, is all a mistake. Henceforth the name of the arch prophet of Mormonism must suggest nothing to candid minds but ideas of marital fidelity, paternal affection, and domestic bliss. True, we have announcements at short intervals that the prophet has taken "the sacrament of marriage" with half a dozen or more females, but the more he marries, this writer assures us, the more complete and attractive the example he sets humanity. But even Mrs. Godbe, who, in her boundless charity, would deny that there are spots in the sun, is obliged to close her eulogium with a damaging deduction. "His (Young's) name will stand in the pages of history as one of the prominent men of the nineteenth century. For the good he has done in the world let us be thankful, and throw the mantle of charity over his misdeeds (i.e. holding woman as an inferior being to himself, etc.) Both good and bad must alike come to light; and when we compare the balance sheet of all of our prominent men, I think the name of Brigham Young will not be the vilest written there." This is certainly a lame conclusion, but it is suggestive. It is not a very considerable demand on our admiration to ask us to believe that there may have been in the course of a hundred years a greater villain than the prophet of Utah, but the panegyrist must be hard pressed to be satisfied with making such a modest appeal.

NEW PUBLICATIONS.

CANADIAN ILLUSTRATED NEWS.—The Christmas number of this, the only Illustrated Canadian Magazine, is very fine. Many of the engravings, if they appeared in the leading pictorial weeklies of the old world, would attract attention. Among the subjects appropriate to the season are "The Flight into Egypt," one of the best in the number, "The Angels' Adoration," "Glory to God in the Highest," "The Peep of Day," and "Santa Claus at Work." The artist has been remarkably successful in the portrait of Lady Dugar. There is an abundant supply of reading matter of fair quality.

JOB PRINTING.—By a reference to their business card in our advertising columns, it will be noticed that Messrs. Longmoore & Wilson have formed a co-partnership, and are now prepared to execute orders for every description of Book and Job Printing. Mr. Wilson having carried on business in this city for many years is well and favorably known to the public, while Mr. Longmoore's good judgment and integrity as superintendent of one of the largest Job Printing establishments in Montreal, have secured for him the confidence and good will of a very large and respectable business connection. Both gentlemen, moreover, are first-class practical printers, and, therefore, cannot fail to give entire satisfaction to their patrons. We wish the new firm that full measure of success which we feel confident their talents and urbanity should command.

PRESENTATION.—On Christmas Eve, after the evening service, the Wardens of Christ Church Cathedral waited on Rev. Canon Baldwin and presented him with a purse containing five hundred and twenty dollars as a Christmas offering from a number of the congregation, with a letter

expressive of the high estimation in which his services are held by them, and the spiritual benefits conferred by his pastoral labours.

—The annual meeting of the Ladies Auxiliary of the Sabrevois mission will be held in the Synod Hall, on Wednesday, the 4th January, 1871, at 7-30 p.m. The Metropolitan will preside. Several of the missionaries and other clergy will address the meeting. A collection will be made.

—The annual service for the Sunday-schools connected with the Church of England, will be held in the Cathedral, on Sunday, the 8th January, 1871, at 4 p.m. The Rev. Canon Bancroft, D. D., will preach.

—A meeting for special prayer will be held in the Lecture Hall of Trinity church, on Tuesday evening, January 3rd, at 7½ o'clock.

—The Rev. R. Lonsdale, Rural Dean, has been appointed Honorary Canon of Christ Church Cathedral.

Correspondence.

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

We cannot undertake to return rejected manuscripts.

MATTERS WHICH ARE NOT TRIVIAL.

To the Editor of the CHURCH OBSERVER:—
SIR,—When men are speaking and writing about trifles, levity is pardonable; but when the solemn verities of the Christian religion are the subject of discussion, a grave and serious tone of thought and expression is always becoming. It would appear that a dashing writer in the *Toronto Church Herald* did not quite realize this obvious principle, who facetiously remarks upon a subject of vital moment in the following elegant terms:—"Printer's ink and paper enough have been wasted in discussing the question whether that dreadful word—regeneration—in the baptismal service meant tweedledum or tweedledee." At the present eventful crisis in the history of our church, the vexata questio of baptismal regeneration surpasses in importance the ordinary ephemeral topics which fill the columns of religious journals, as much as do the interests of eternity transcend in magnitude the perishing things of time.

In these degenerate days of spurious liberality, when every spiritual principle is sacrificed to a conventional expediency that judiciously adapts the religion of Christ to the caprice of man, the distinction between Gospel truth and soul-destraying error is deemed of little importance,—a liberality and death-like indifference which characterizes as extreme men behind the age narrow-minded bigots, those journalists who stand up for the Bible, who faithfully oppose all anti-Christian doctrines and practices, who unflinchingly adhere to and proclaim the vital truths and principles of pure Protestant Christianity—a feminine liberality that talks prettily in this wise,—Why not let every man adopt what religion he pleases, or profess any system of doctrine he may think best? Why break the peace of the church with strife about straws? Why contend about trifles? Why rend the mantle of love? This latitudinarian indifference, under the specious guise of charity, becomes all things to all men, and cautiously avoids writing, saying or doing anything decided for God.

In the opinion of these liberal churchmen, whose "commandment is exceeding broad," it may be a trifle whether the officiating minister turns his back or his face to the congregation; whether the candles on the altar are lighted or not. But surely it is not a trifle to extinguish the light of Gospel truth in the pulpit, and keep a whole congregation in spiritual darkness and ignorance of the centre truth of Christianity which Christ revealed to the Jewish doctor—"Except a man be born again, he cannot see the kingdom of God." Is it a trifle for Christ's witnesses, who have received a ministration of the Gospel of our God, who ought to hold up on high the light of His eternal truth, to help to extinguish that truth by teaching and preaching that there is regeneration only in baptism; that by the application of water to an infant's face the greatest conceivable change has taken place in the spiritual condition of an immortal mind; that the moment before the unconscious babe was sprinkled with the mystic element it was in that state which our ninth Article declares is deserving of God's wrath and damnation—the moment after, it is another being, has another nature, is a partaker of Christ's death, and a temple of the Holy Ghost? Is this a trifle? No, no. Baptismal regeneration is not a mere abstract doctrine of doubtful disputation; it is a foundation error, affecting the whole system of revealed truth, not externally and superficially, but deeply and vitally; it lays the axe to the root of our common

Christianity; it dishonours every office of the Lord Jesus Christ, as well as His sacred person. To bow reverently at the name of Jesus may be an orthodox practice, but is it an orthodox principle to give to an ordinance the reverence, the majesty which is due only to Jehovah. Is it orthodox to undervalue the all-sufficiency of Christ's meritorious sacrifice, ignore His all-prevailing intercession, dethrone Him from His mediatorial pre-eminence, render nugatory the gracious work of the Holy Spirit on the soul, and usurp His exclusive prerogative as Mediator and High Priest of our profession? If these eternal verities are trifles, then the heroes of the Reformation must have been mistaken enthusiasts, who were content to be led to the stake rather than accept this doctrine as an article of the Christian faith.

Alas! alas! that men who speak so loudly of their church principles should have abandoned the real and fundamental principle of the Church of England, namely, that nothing is to be received as matter of faith which may not be proved from Scripture;—that the descendants of Ridley and Latimer should have adopted this grand central dogma of that church which so often dyed her raiment in the blood of God's dear saints! Alas! where is now the zeal which once characterized the opposition which our forefathers gave to that anti-Christian power; where is the purity from her contaminations by which we were once distinguished among the nations as Protestant reformers; where the holy zeal that glowed in the bosoms of our bishops and confessors in the flames of Smithfield and Oxford; where the tender affections, the sacred reverence with which a grateful people once cherished the hallowed memory of those martyred chiefs—the Cranmers, Hoopers, and Bradfords—who were the glory of our church—"Deus et tutamen in armis"—to whom we owe our civil and religious liberties; our high pre-eminence as a reformed church?

We can recollect forty years ago in Ireland, where is the purest branch of the Protestant Episcopal Church on earth, that the figment of baptismal regeneration was unknown but in the Popish mass-houses. At that time, in England, it was spoken of as a new thing, as incipient Popery—Romanism in the bud. "*Principis obsta*" was the motto then; now, it is too late, when it is full blown and the enemy has come in like a flood, and none to lift up a standard against them. What has been, may be. "*Facilis descensus Averni*." We can also recollect when Bishop Blomfield would not license Irishmen to preach in the London diocese because they were too fond of Romish controversy. Some years after, the same Bishop addressed a circular to his clergy, exhorting them to study the Romish controversy. I can also recollect when few ministers of our church in the same diocese were much better able to tackle a Romish priest in Exeter Hall than a Belgravian lady to handle a mitralleuse on the battle-field. Then, as now, it was quite unfashionable to refer to the errors and aggressive policy of Romanism. The principles for which our martyred forefathers died have been lamentably neglected and almost forgotten amidst the more polite neologies and literary lucubrations of modern theology. By the continual secret undermining of the tractarian party, the heaven worked silently but powerfully in the Senate and in courts of law, in schools of learning and in universities, poisoning the fountains of spiritual life, and turning the pure channels of mercy into a dead sea of formality, which, like the fabled river of Thrace, petrifies where it flows. Now, England cannot consistently be called a Protestant nation; nor is it a very bold prophecy to express a fear that the Church of England must either reform or fall, when ministers who profess to be her dutiful members are boldly affirming that in all essential points of doctrine we are the same with the Church of Rome. So far from having got rid of evils and errors which were but partially reformed, in the sixteenth century, we have been verging back to Popery ever since the Reformation; and, by the Hampton Court conference, we have bound this very doctrine of sacramental grace upon ourselves closer than ever, as the sacramental part of the Catechism may witness. The significant and classic metaphor used by the London apprentice, in reply to an inquisitive Papist who asked him, "Where was your church before the Reformation?"—"Where was your face before it was washed?"—this answer pertinently reminds us that the church of the nineteenth century needs badly to have her face washed with some of the Prophet Jeremiah's nitre and soap. Indeed, the language of the prophet in this connection is not very inapplicable to our own vineyard—"Yet I had planted thee a noble vine, wholly a right seed; how, then, art thou turned into the degenerate plant of a strange vine unto me." And does not this very doctrine which I have been adverting to, more than any other error, tend to mar the beauty of our Zion, and cover the whole face of the visible church with the fig-leaves of a barren religious profession without any spiritual fruit;—does not this error tend to deify the means of grace, put effects in the place of causes, and substitute channels for the living fountains;—does it not lend a powerful impetus to those anti-Christian principles which are to disfigure the fair visage of the visible church in these last times, and help forward that peculiar form of apostasy which is to consist not of a total, but a partial, eclipsing of the Sun of Righteousness—not of a

total rejection of Christ's mediatorial work and a renunciation of Gospel ordinances, but by a pretty general substitution of them for Christ?

In the above remarks, I have spoken of principles, not persons; the creed of a party, not the errors of individuals. "In omnibus caritas."

As good Christians, may love to Jehovah-Jesus be our only enthusiasm;—as good colonial subjects, may loyalty to our patriot sovereign, the Queen of queens, be our only idolatry;—as good Catholics, may our common motto ever be "One Lord, one Faith, one Baptism;" and grace be with all them that love our Lord Jesus Christ in sincerity.

H. B. W.

Stony Creek, Dec. 23, 1870.

LEGACIES.

To the Editor of the Church Observer.

SIR,—In my humble opinion, the richest legacy that one can bestow upon their sons and daughters is a sound education. With your kind permission I beg to offer for the consideration of your readers the following remarks upon this subject, with a sincere hope that its discussion may be productive of good.

We boast of many noble institutions which have been erected in this city for the education of our boys and girls; but, admirable as they all are admitted to be as day schools, it cannot be denied that a great want is still universally felt to exist in this community. I allude to the need of a Protestant institution for the education of young ladies. When parents or guardians are remonstrated with for their inconsistency in sending their daughters to Roman Catholic convent schools for education, they very justly reply, "Provide us with Protestant institutions and we will send our daughters there." Point to Mrs. So-and-so's academy, and the reply comes, "We cannot afford to pay the high fees demanded by that lady—our daughters receive as good an education at the convent for one half the amount." Tell them that the religious opinions of their children will be tampered with at convents, and they will assure you there is no danger of their daughters being influenced in any way—their principles are too well fixed, &c. What a delusion! Aside from the religious influence which is brought to bear upon the minds of pupils at these convents, I was struck with the absurdity of a general order, said to have been issued last week to the "Superieures," by the Roman Catholic Bishop of this diocese, "that none of the inmates thereof, whether Protestant or Roman, should be permitted to spend the Christmas holidays with their parents, but must remain in the institutions, and take part in the 'special services' that were to be held for the purpose of invoking Divine aid for the reinstating of the Pope on his throne!" But, to return to my subject. In order to obtain the erection of a Protestant institution for the education of young ladies, I propose, by united action of all Protestant denominations in this city, to raise the sum of at least fifty thousand dollars, with which to erect a building to accommodate five hundred boarding pupils. This amount, I consider, would be ample, if judiciously handled, to pay for ground and building—careful estimates having demonstrated this fact. At a charge of one hundred and thirty dollars a year per pupil, a thorough first class education could be given, besides board and lodging.

One method of raising the money would be by voluntary subscriptions; another by giving scholarships on a sliding scale; another by borrowing on security of the property—say at six per cent. interest,—to pay off the loan in ten years. The latter plan I look upon as the most feasible, and offer the following figures as proof:—

Say 400 boarders at \$130 each	\$52,000
Cost of boarding (including teachers and servants)	\$36,000
Interest on \$50,000 at 6 per c.	3,000
Sinking fund at 10 p. c. p. an.	5,000
Incidentals and repairs	2,000
	—\$52,000

Hoping to hear something on this subject either from yourself or from some able correspondent, I remain, dear sir, yours truly,

Montreal, Dec. 26, 1870.

T. R. J.

THE LAME-ONE (LAYMAN) AND CHEERYBLES.

To the Editor of the Church Observer:

SIR,—With your permission I wish to say a few words on the subject of a letter, signed "Layman," commenting upon the entertainment which took place at the Cathedral school-room on the evening of Monday, December 19. The extract to which I particularly wish to allude appeared in the columns of your paper, of December 21st, and ran as follows:—

"As I entered, a benevolent-looking gentleman, who, from his appearance, might have been one of the Cheeryble Brothers, was mounting the platform, and announced that he would read a selection from *Martin Chuzzlewit*. I have not made the works of this author my resource either for literary food or literary entertainment, and I cannot, therefore, give you chapter and verse for the passage. It seemed to be an interview between some punch-imbibing beadle or undertaker and his family, and Mrs. Sairey Gamp, a monthly nurse, whose duties made it necessary that she should have her porter 'reg'lar.' The conversation on the occasion was of that edifying description which might be expected from such a person. The boisterous laughs of the punch-imbibing character were very well rendered, but the remain-

der of the passage was given in the style of any ordinary good reader."

Now, sir, it does not often—even at Christmastide—fall to the lot of one individual to be the happy recipient of so large an amount of evidently sincere flattery as is conveyed in the above extract.

We are pronounced "benevolent-looking," "a good reader," and, lastly, we are compared to two of the most worthy and admirable characters in modern fiction—"the brothers Cheeryble."

We make no allusion to the good or bad taste of the writer in dealing in personalities, because, in the first place, we do not think him to be possessed of sufficient delicacy of mind to understand us; and, secondly, because we feel that we have to thank "Layman" for excellent testimonials furnished on very short notice, no matter how different his intention in writing.

"Layman" has drawn our portrait "benevolence," "Cheerybleness," and all complete. We do not object—far from it!—the result being so eminently satisfactory, and no charge made. Still, we never asked "Layman" to take it, and, therefore, feel sure that he will not object to our taking a fancy sketch of himself as he appeared to our mind's eye as we concluded the perusal of his letter to the *Church Observer*; the more so, as we shall confine ourselves to nearly the same points as those upon which he has remarked on us,—and no charge.

And first, touching appearance: Never having, to our own knowledge, set eyes upon "Layman," it would be, to the last degree, presumptuous on our part to assert positively that he is not "benevolent-looking." Let us hope for the best. But if he is—why, then, his letter sadly belie his looks!

Of "Layman's" reading we have had no opportunity of judging. Of his good taste in the exercise of the kindred accomplishment, however, perhaps the less said the better. It is Christmas, and we do not wish to be severe!

And to whom shall we compare him? We cast our eyes down "Layman's" letter, and (comparing very small things with great) viewing the paltry spitefulness of the man more than defeated by the imbecility of his pen, we are reminded of the prophet of old, who, with a heart filled with curses and bitterness, had yet only fair words and blessings on his lips. In the foreground towers the majestic form of Balaam, while with drooping crest and dangling rein, cropping sedately the herbage of that holy sod, stands "Layman's" lineal progenitor. Literally, a "speaking likeness."

Yours, &c.

"BENEVOLENT CHEERYBLES."

THE JEWS IN ROME.

A CHAPTER OF PAPAL INTOLERANCE.

Some Romish journals recently hinted that the present "situation" in the Eternal City had been brought about by the Jews. The reactionary power of human nature is well ascertained. And it would not be surprising if a race so notoriously maltreated by the Papacy, as the Roman Jews, should turn the tables on His Holiness now. It has become the custom of such unscrupulous apologists of Roman usages as Archbishop Manning, and the *Catholic World*, of New York, to assert that the Papal government has been remarkable for its equity and toleration. The *Civiltà Cattolica*, by the convenient process of ignoring everything, has frequently boasted of this. The condition of the Israelite colony of the Ghetto will show, that wherever Rome has the power, she is selfish and arbitrary. The late Vatican Synod has only converted her worst features into articles of faith,—making persecution and intolerance necessary to the salvation of a devout Romanist—a circumstance calculated to excite distrust between them and their Protestant fellow citizens. (Vide canons *De Fide*, vi. and xii.) The bishops are placed in an anomalous position. If they obey the new decrees, they violate the constitution—both English and American. If they disobey them, they violate their consecration oath. Let such men as Father Bottalla and M. Veillot attempt to re-write history if they will; their task must be incomplete and abortive. The testimony of ages is complete as to the noted unkindness of the Papacy. The Jews illustrate it fully. When the Popes succeeded the Cæsars, they emulated their worst acts toward this outcast people. By the Aurelian Council (A.D. 540) the Jews were prohibited from holding intercourse with Christians in holy week. The Lateran Council of Innocent III. decreed that they should wear certain badges, that they might be shunned and avoided, They

had been formerly compelled to sacrifice to the Emperors, and for them. The Popes changed this usage into simple homage. Upon the installation of the Pope, a deputation of Roman Jews was obliged to present themselves to the Pope, on the way of his triumphal procession, singing songs in his praise, and carrying on their shoulders a copy of the Pentateuch, written on parchment and bound in gold. On their knees they presented it to him, beseeching his protection. The Pope took the book, read a few words of it, and then putting it behind him, said, "We affirm the law, but we curse the Hebrew people and their exposition of it!" The spot on which this homage was generally offered was at the Bridge of Hadrian,—the second destroyer of Jerusalem. The ill-treatment which the Jews experienced at the hands of the mob became ultimately so excessive that, in 1484, Innocent VIII. received them in the enclosure of the Castle St. Angelo. At the accession of Leo X., the Jews stood before the door of the Castle St. Angelo, on a wooden scaffold, covered with gold brocade and silken carpets, and bearing eight burning wax tapers. When the Pope rode by on his white palfrey, they held up the tables of the law, of the law, and were cursed in the usual manner. Subsequent Popes, such as Gregory XIV. compelled them to decorate, with their richest tapestries and embroideries, the detested Arch of Titus, built to commemorate their own degradation and the destruction of the Holy City. These tapestries bear upon a gold ground, embroidered emblems designated by the Pope, with Latin texts taken from the Old and New Testaments. The Scriptural are confusedly interwoven with Pagan emblems, sometimes very absurd. Apollo, Moses, Minerva, the Virgin, Popes, &c., group amicably together to illustrate scriptural texts. In the 13th century, Innocent III. re-enacted the decrees of the Council ordering the Jews to wear ignominious badges, and from this time forward, for two centuries, they were ruthlessly oppressed. John XII. in 1316, prohibited the use of the Talmud, and ordered it to be publicly burnt. In 1421 Eugenius IV. banned them from the city, forbade them to hold any public office, and decreed that their testimony should not avail in any court of justice against that of a Christian. Besides loading them with taxes, he first conceived the happy thought of making their degradation subservient to the festivities of the Carnival. With this view, he mulcted them of an annual fine of 1130 scudi (gold dollars) in order to defray its expenses. From this day forwards, one of the principal amusements of the Carnival was to maltreat the Jews. The sport proved so excellent that Cardinals and Monsignors freely took part in it. In 1468, Paul II. ordained the races of this wretched people, in the Corso, and gave form and law to the cruelty of the mob. The programme of ignominy was this: First, a body of Jewish elders preceded the cavalcade of the senators who opened the Carnival. They were then obliged to run races every day. The course was a mile in length, and amid the howls and shrieks of the delighted bystanders, who showered upon them as they passed the most insulting and disgraceful epithets, the poor old Jews stumbled along the crowded Corso. In 1668, Clement IX. absolved the Jews from this, on payment of a tax of 300 scudi and the furnishing of prizes for the races. On the first Sunday of the Carnival (last in Epiphany), a deputation of the chiefs of the Jews went bareheaded to the Palace of the Capitol, where were the conservators of the Roman Senate. Here they threw themselves on their knees, presenting bouquets of flowers and 20 scudi, which they prayed him to apply to the decoration of the balcony of the Roman Senators. Then they proceeded to the Senator, and, kneeling, besought his permission to remain in the Ghetto during the ensuing year. The Senator replied, after a formula, that though they were not acceptable to Rome, yet that out of pity, they would be allowed to remain. In 1655, Paul IV. was made Pope. To him the Christians owed the Inquisition and the Index; the Jews, the revocation of every privilege. By the Bull *cum nimis absurdum*, Jewish physicians were prohibited from practising; they were disabled from carrying on any trade or handicraft; from the purchase and sale of merchandize; heavy tributes were imposed upon them; and they were prohibited from all commerce with Christians. They were compelled to wear as a badge, the

men a yellow hat, the women a yellow veil. They were assigned certain limits for habitation, in the most unhealthy part of the city. On one occasion, when the Tiber inundated that quarter, they petitioned to come out; and were told that "water could not hurt them." In addition to these outrages, the Inquisition did its holy office upon them. The Bull of Caraffa was confirmed by Paul V., and the gates of Ghetto were ordered to be closed at the *Ave Maria*, after which no one could pass in or out. They were confined to one description of trade by Innocent VIII., "stracci, ferracci," old clothes, and old iron. Benedict XIV. in 1749, allowed them to sell new cloth. But they cannot to this day acquire and hold land. The Church, by its edicts, utterly demoralized them, and left them no reputable means of living. The curse re-acted. They took to questionable methods of securing their livelihood, and in turn demoralized their persecutors. The women go about sewing and mending old and new clothes. The men go about the streets by day, buying cast off garments and rags, or any depreciated article on which the owner wishes to raise money. By night, with their basket on their back and a lantern in their hand, they rake over the refuse heaps in the streets, picking out from them bits of broken glass, rags, and paper. So contaminating is the locality of the Ghetto, that every ecclesiastic, as he hastily passes through it, recites the *Credo* and crosses himself. The author of *Stato vero degli Ebrei in Roma*, estimates the tribute exacted from them in five years to have amounted to 79,470 scudi. In 1846, the Jews experienced a gleam of sunshine from the accession of Pius IX.: they were exempted from compulsory attendance at Mass in the church of St. Angelo in Pesceira, &c. But on the return of His Holiness from Gaeta, the old tyrannical regime was reinstated. Though the rights of the Jews were not formally repealed, they were silently withdrawn and so obstructed as to become inoperative. Many of the richest Jews left the city. In 1842 there were 12,700 Jews in the Pontifical States. In 1853 the number was reduced to 9237. Their present treatment is shameful, intolerant and unchristian. They are branded with ignominy, oppressed by taxes, and reduced to poverty by laws which belong to barbarous ages. Shut up in the Ghetto, and forced to earn a miserable livelihood by the meanest traffic, they are then scorned as a filthy and dishonest people. Forbidden to raise their heads, the church that has crushed them under its decrees, points at them the finger of scorn because they creep and crawl beneath their burdens. The favours granted them are hypocritical and visionary—the injuries alone are real. They are prohibited from holding any civil, political or military office, and from the exercise of any profession or trade of public credit, such as that of advocate, notary, attorney, librarian, goldsmith, manufacturer, smith, stone-cutter, and the like. The public schools and gymnasias are all closed to them, and all institutions of beneficence and charity, such as hospitals and houses of refuge, and this, notwithstanding that they are founded and maintained by taxation weighing as heavily on the Jew as on any other citizen. In the courts of justice they are placed under a special law. Their testimony is not admitted in civil questions, and all notarial acts and papers signed by them as witnesses are declared null. In criminal cases they may testify, but however rich, honourable, or virtuous, their word could not counterbalance that of the vilest Catholic. They must have a special passport to travel within the Roman States, and wherever they go, the bishop or inquisitor can arbitrarily expel them at any moment. Their stay in each place is limited by these functionaries, and they pay a fine for the privilege. They are at once imprisoned if they overstay it. Their family rights are shamefully violated. A baptism effected upon a child, before he is of age to be conscious of its importance, is sufficient to entitle the church to take it from its parents, and to prohibit all future intercourse. Any Jew who becomes a Christian is maintained ever after by a tax levied on his former co-religionists. A Jewish father and husband is not recognized as such on becoming a Christian. He has no right to live with his family. The Canonical law orders every convert to Christianity to make an offer to the church of his or her relations; and if in such cases the relatives refuse to become Christians, they are released on payment of a fine. Edmond About tells a droll

story to illustrate the estimation in which the Jews are held at Rome:—

"I was told the story of a Jew, who had drawn a singular advantage from his creed. He had committed a crime, rare among his race, murder; and the victim was his brother-in-law. The proof was convincing, but his advocate was clever. This was his argument: 'Gentlemen, how is it that the law is so severe against murder? It is, that in killing a Christian, you kill at once soul and body. You send before his sovereign Judge, a being ill prepared, unabsolved, and who will, therefore, fall straight into hell; or, at least, into Purgatory! But we—whom have we killed? No one, gentlemen, but a miserable Jew—damned beforehand. Had he been allowed to live for a hundred years (you know the obstinacy of his race), he would never have been converted. He would have expired unconverted, like a brute. I admit that we have hastened, by a few years, the execution of the decrees of Providence; we have accelerated the eternity of pains, which was inevitably his, sooner or later. But be merciful to so venial an error, and reserve your severity for such as attempt a Christian life.'"

In a country where the Jew is not regarded as a human being, it is not wonderful that the accused got off with six months' imprisonment. What the Papacy has been to Israel, it would be to Protestantism, if it could or dared. K.

THE LONDON "TIMES" ON MR. MACKONCHIE.

After a struggle which has now lasted two years, the extreme ritualists have suffered a decisive defeat in the highest court of law. Mr. Mackonochie, by his own admission, has all that time been persistently endeavouring to carry his peculiar principles into practice without infringing the letter of the law. Since he has maintained the contest for so long, it may be presumed he has conducted it with some skill; but he has at length been completely foiled. He is now suspended from the performance of all clerical offices for three months. The report published of the manner in which this sentence was received at St. Alban's proves that the condemnation it implies has been felt to be severe. As a punishment, indeed, it is scarcely appreciable, and the tone of suffering martyrdom adopted on Sunday by the preacher at St. Alban's can only raise a smile. The Privy Council have evidently given full weight to the undoubted absence on Mr. Mackonochie's part of all selfish and unworthy objects. They have simply pronounced, in a manner which can no longer be mistaken, that the most distinctive practices of ritualism are irreconcilable with the law, and that such devices for evading legal restrictions as Mr. Mackonochie had recourse to cannot be tolerated. Milder means of enforcing this lesson had been tried, and had failed; but after this sentence, whatever may be the private views of the ritualists, they can no longer blind themselves to the position in which they stand towards the law of the English Church.

Mr. Mackonochie has finally been condemned for elevating the elements and for prostrating himself before them during the Prayer of Consecration. The reader is aware that these two practices are the outward expression of the most distinctive doctrines of ritualism; and it is for this reason Mr. Mackonochie has persistently endeavoured to maintain them. For the sake of them he has descended to a multitude of shifts and evasions which would be dishonourable if they were not evidently fanatical. In the course of 1868, Mr. Mackonochie was admonished by the Judicial Committee to abstain for the future from using lighted candles, and from burning incense during the communion service, from mixing water with the wine, from elevating the cup and paten, and from prostrating himself before the elements. At the end of 1869 he was charged with having failed to obey this monition in the three points of lighted candles, elevation, and prostration. On two of these points he obtained a technical acquittal, though the Privy Council plainly expressed an opinion that his obedience had been anything but loyal. The candles on the communion table were ostentatiously extinguished for a short time, as a compliance with the strict letter of the monition would permit. The indictment, again, had been so worded as to charge the specific offence of elevating the cup and

paten "above the head." Mr. Mackonochie pleaded successively that he had "endeavoured" to abstain from elevating them "above his head," while admitting that he raised them as high as his head. He was unsuccessful, however, in a similar attempt to evade the third prohibition. He did not intentionally allow his knee to touch the ground; but as he admitted it was impossible for any one in the body of the church to tell whether he was kneeling or not, the Court naturally held that he had knelt, and on this point convicted him of disobedience. They were content, however, on this occasion, to appeal to his good feeling, to admonish him, and to condemn him in costs. But Mr. Mackonochie was only incited to discover new methods of evasion. He no longer bent the knee, but according to his own admission in cross-examination, he "bowed so that his forehead as nearly as possible touched the table." This, he argued, was, strictly speaking, neither kneeling nor prostration. The knee was not bent to the ground, nor was the body thrown forward on the ground. The gesture had precisely the same significance, and was all but identical in appearance; but he thought it would just escape the technical description. The Privy Council have at length refused to be baffled by such childish technicalities. They have decided that the bowing which Mr. Mackonochie confessed, was equivalent to kneeling or prostration for all intents and purposes, and they have condemned him accordingly. It is evident that if such evasions were allowed, the law might, so to speak, be dodged indefinitely. If driven from all other forms of corporal flexion, Mr. Mackonochie might at last take refuge in dropping curtsies before the altar. The shifts which have been practiced in the elevation of the elements, are even more extraordinary. Mr. Mackonochie in his cross-examination, stated that he and his curates had long ceased to elevate the paten. Similarly, they no longer elevated the cup; they only elevated the upper part of it. Mr. Mackonochie, indeed, when examined did not shelter himself behind this distinction; but it rendered his answers less perspicuous than they would otherwise have been. He assured the Court, moreover, that these refined methods of elevation were promoted in no degree whatever by the legal proceedings instituted against him; but on further inquiry by Lord Chelmsford, and after consultation with his curates, it did appear that they were adopted after the institution of proceedings. Once more he reverted to the old distinction between "elevation" and "elevation above the head." On this point, however, the Court have also refused to be cajoled. The preacher at St. Alban's insisted that Mr. Mackonochie had abstained from elevating the wafer above his head, "as previously commanded," and appealed to his congregation whether they did not "know it as an everlasting truth, as true as God Himself." We "trust the everlasting truths" preached at St. Alban's, are not all of this character. The Privy Council distinctly stated, in delivering their former judgment, that it was solely the accidental phraseology of the indictment which prevented them from condemning Mr. Mackonochie; and they "desired it to be most clearly understood that they gave no sanction to any elevation beyond the mere removing and taking the paten and cup into the hands of the minister." In the face of such words, it is an outrage on something more serious than common sense for a preacher to stand up in his pulpit and declare as "an everlasting truth" that "they did not know what they might by law be allowed to do, and what they might not." The Privy Council have simply enforced a distinct warning by now condemning Mr. Mackonochie for unlawful elevation.

The preacher, on Sunday morning, represented himself and his colleague as very hardly used, both by the Courts and by the public. We must so far undeceive him as to say that such conduct as we have described would in any other profession be deemed unworthy of gentlemen. But we recognize that these clergymen are misled by fanaticism, and we know that under that influence, men of high character have in all ages been incapable of seeing things in their natural light. The single lesson we care to deduce from these proceedings, and from the not very decent rhodomontade of the Sunday morning sermon, is that whether the ritualists be theologically right or wrong, they are at all events at war with the Church of England. Their

most cherished practices representing the doctrine they chiefly prize, are finally condemned. The preacher begged his hearers "to let this truth sink into their hearts, and ask themselves this question,—If the fruits of the tree be such injustice and intolerance as this, what must that tree be?" "That tree" is nothing else than the Church of England as by law established, to which this preacher has sworn allegiance, and of which he is the authorized minister. It was under the shelter of the branches of "that tree" that he was giving the lie to its highest judicial authorities and insulting its laws. It was very necessary, after such language, that he should exhort his hearers to "remember charity." We shall obey his admonition, and we shall only urge that if he wishes to express such sentiments without compromising his honour, he would do well to emancipate himself from his present obligations to the laws he repudiates. Nobody wishes "to crush him." He is at liberty to morrow to practice as many flexions and genuflexions as he pleases, provided he does so in a building not belonging to the Established Church of England. But we do expect that men who wear the uniform of the church, and speak with its authority, will render a loyal obedience to its rules. The present attitude of such men as the clergy of St. Alban's is neither honourable to themselves, advantageous to their cause, nor conducive to the interests of religion. The ritualism of St. Alban's may be right or wrong in itself, but it is certainly wrong when practised at St. Alban's. We trust during his three months period of reflection, Mr. Mackonochie may come to the same opinion, and either frankly abandon his practices, or abandon the position which renders them so unworthy of him.—Times.

In reply to this article, Mr. Mackonochie has sent the following letter to the editor of the Times:—

ST. ALBAN'S CLERGY-HOUSE,
HOLBORN, NOV. 29.

SIR,—I hope you will allow me, in justice to myself and to the public, to correct one or two inaccuracies as to matters of fact on which your article of to-day is founded.

First—In my cross-examination, I did not swear that I "had adopted the practice of elevating the bread without the paten." On the contrary, I swore that I had "dealt with the bread as being the paten, within the meaning of the articles in this suit, and had abstained from elevating either."

Secondly—I did not say that I "no longer elevated the cup, I only elevated the upper part of it." I did swear that I regarded the "term 'cup' as meaning the whole cup, and that to have elevated any part of it would have been to elevate the whole of it. I had therefore abstained from elevating any part of it." Of course I used the word "elevation," as I explained to the Court, in the sense of the articles in this suit—namely, elevation above the head.

Thirdly—The charge against me in this case was not elevation generally, but elevation above the head. I had ceased to elevate above the head before the commencement of this suit. The promoter was aware of this change, and charged me with elevation "above the head" on certain days in 1866, but made no charge of elevation on the days in 1867 to which the articles extended.

The omission is the more marked inasmuch as a corresponding change having been made in the use of incense at the same time, the altered form of 1867 was charged in a separate article in addition to the original form in 1866, while no separate charge was made as to elevation. I have made no change in this practice of elevation since January, 1867.

The monition of the Court of Arches, which was sustained by the Judicial Committee in 1868, was that I should not recur to my practice previous to the commencement of the suit; with this monition I have fully complied in the letter and in the spirit. As these three corrections of fact materially affect the judgment which the public must form of my personal character, I trust to your sense of justice to insert them. Perhaps you will allow me further to state publicly that I consider my suspension as a mere legal compulsion, devoid of all ecclesiastical force. To do otherwise would be disloyalty to the constitution of England in Church and State.

At the same time I can quite understand from your own point of view, considering

the high legal position of the Judicial Committee of the Privy Council, your writing about me as hardly as you do. But then *magna est veritas et prevalebit.*

A. H. MACKONCHIE.

NOT AGGRESSIVE BUT DEFENSIVE.

We extract this passage from an admirable paper by the Rev. E. Garbett in the new number of the *Christian Advocate*:—

Let us recognise the fact, that this harmony in detail carried out in a large variety of things is a more conclusive proof of the Evangelical and Scriptural character of our Church, than the decision of any one single question of doctrine, however great and vital, can possibly be, and for this reason: there may be inaccuracy or ambiguity or defect in the doctrinal definition, but there can be no mistake in the tone and spirit indicated in a consilience of details. A recent report of the English Church Union enumerates twenty particulars in which the labours of the Church Association have settled the law of the Church of England. Many of these points are of great importance, being visible embodiments of doctrine: such, for instance, as prohibition of kneeling during the Prayer of Consecration, the elevation of the elements, the lighted candles, the use of incense, the wafer bread, and other like points. In repressing practices expressive of doctrine, we practically repress the doctrine. It is my firm conviction that more is done for truth in the repression of doctrines expressed in acted signs and deeds, than of doctrines expressed in words, since the one exercises a more subtle and fatal influence in demoralizing the heart, than the other does by an exact definition in theology in bewildering and beguiling the head.

It is vital for my purpose that the facts should be borne in mind, for I rest two conclusions on them. They show, in the first place, that the prosecutions undertaken by the Church Association have not arisen from any wantonness of party spirit; but have been forced upon us by the plainest considerations of pure truth and a spiritual worship purchased for us by the blood of our forefathers.

Thus much for the general character of the work. If I may still continue the illustration, drawn from events which at this moment are touching the heart and occupying the wonder of mankind, the conquering march of Germany has but been an illustration of our own triumphs. Up to this time we have achieved unvarying success; on every point debated we, the Evangelicals, the men of the Bible, not the men of the Rubrics, have been proved to be right in our interpretation of the Rubrics. Shall we not recognise the good hand of God upon us in this proved harmony between the inspired Revelation and the uninspired Liturgy? The great, broad principles of worship laid down in the Word of God, and the detailed regulations for its order enacted in the Rubrics have been proved to agree.

THE COLLECTS.—The collects of the Church of England, in their relation to the Gospel of Christ, may justly be considered as some of those "precious stones" with which "the foundation of the walls of the city" of our God is "garnished." All who love the truth as it is in Jesus will ever cherish a very high regard for these inestimable portions of our national worship. The great antiquity which marks their character, their deep spirituality, their sweet simplicity, their holy fervour, their entire self-renunciation, their lowly abasement, their filial supplication, their simple affiance in the Redeemer's merits, all prove that they received the genuine impression of the broad seal of heaven, as breathing the spirit of that "religion which is pure and undefiled before God and the Father." Beyond all doubt they are some of the most spiritual, holy, and heavenly compositions which ever dropped from the pen of mortal man. They are, indeed, gems of no ordinary lustre; they are jewels of no inferior value; and he who drinks deepest at the fountain-head of all mercy and truth will best know how to prize these refreshing showers. Nor is it by any means the least part of their praise that they are so deeply imbued with the spirit of the sacred volume, as few persons at the first sight, and without some careful investigation, may at all be aware.

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