

Church Observer.

A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

"THIS PROTESTANT KINGDOM."—BILL OF RIGHTS, 1688.

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Poetry.

MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing
weight,
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.
It is not sickness, with her withering hand,
Keeping me low upon a couch of pain,
Longing each morning for the weary night,
At night for weary day to come again.
It is not poverty, with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing, for lack of bread,
With no safe shelter from the Winter's storm.
It is not slander, with her evil tongue;
"Thy no 'presumptuous sin' against my
God;
Not reputation lost, or friends betrayed;
That such is not my cross, I thank my God.
Mine is a daily cross, of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles, overcome in part.
My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.
It is not heavy, Lord, yet oft I pine;
It is not heavy, yet 'tis everywhere;
By day and night each hour my cross I bear;
I dare not lay it down—thou keep'st it there.
I dare not lay it down. I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness, unto perfect
day.

THE ROMAN CATHOLIC QUARREL AT CHICAGO.

Bishop Duggan, of Chicago, as our readers are aware, has got into a serious quarrel with some of his clergy, and has suspended some half a dozen of them from their clerical functions. The last phase of the difference is the shutting of St. Paul's Church by the present incumbent, appointed by the bishop against a meeting of the parishioners called to express sympathy with their late pastor—one of the suspended. Though it was estimated through the newspaper that no meeting could be held, a large crowd assembled, and very strong feelings against the Bishop were expressed. Some were for breaking the doors, and were deterred only by being told that this would be burglary, and likely to be followed by very unpleasant results. Upon the whole there seems a great deal of very lively discussion going on through the newspapers and otherwise, and the doings of the Bishop in selling some cemetery property are canvassed with special vehemence. It seems that Bishop Duggan claims the right of disposing of all church property as he pleases, without giving account to any one, from the fact of the titles being all drawn in his name. This does not please a great number of the laity, who say that the German Catholic Bishops have no such power, and that they don't see why the Irish should. They call loudly for a balance sheet in reference to a sum so large as \$75,000; but we suspect they will call in vain. Why should they grumble against a system which they have deliberately endorsed, and which they say cannot be changed without being spoiled. Ecclesiastical management of money matters is, however, becoming more and more a ticklish matter, whether by Bishops or Presbyters. The laity like to see how the money goes—especially what they themselves have contributed.—*Globe.*

RITUALISM IN AN ORPHANAGE.

A question respecting the custody of orphan children taken from a workhouse has arisen at Chester. In consequence of religious practices to which they object, the guardians have demanded back, at present without success, five children they had entrusted to an orphanage in that city. The *Chester Record* says:—Miss Harriet Graham, (daughter of the late Bishop of Chester) some time since laboured for the establishment of an asylum, wherein children might be brought up in decency and Christianity. She herself contributed largely to its formation, and principally through her exertions subscriptions were received by which the asylum was established. The Chester Board of Guardians made an arrangement with Miss Graham for orphans to be admitted from the House of Industry, half the cost of maintenance being paid by the Board. Five orphans were sent under this arrangement. About two months ago, two ladies—whose attire it is usually adopted by the Roman Catholic nuns, who are said to be from Miss Sclon's ultra-ritualistic establishment of the Sisters of the Holy Trinity, Davenport—took up their residence in the orphanage as governesses or instructors. This drew attention to the state of religious training in the orphanage, and the Dean of Chester withdrew his subscription, giving his reasons for so doing. Mr. Bowdler, who was the treasurer, and the Bishop is known to have expressed his disapproval. The Dean's reasons, we understand, were chiefly directed against two points—vows of celibacy and auricular confession.

ROMAN CATHOLIC MISSIONS.

The Society for the Propagation of the Faith, conventionally known as the Propaganda, whose headquarters are at Rome, supplies very convincing evidence of the efforts which are being made by that church all over the world. During the year 1866 the latest report we have seen, the receipts amounted to 5,145,558 francs of which sum France furnished more than 3,500,000; Italy, nearly 450,000; Bel-

gium, nearly 100,000; Germany, 233,000; North America, about 100,000; the British Isles, nearly 140,000; Holland, only 80,000; Switzerland, nearly 50,000; Portugal, about 4,000; South America, 57,000; and Spain, a little over 5,000. It is worthy of notice that France is the greatest contributor, while in other countries where Romanism is strong the tribute is niggardly enough, and some five or six thousand pounds sterling from the British Islands is certainly a falling-off. North America has a much smaller population than South America, yet its contribution was nearly seven times larger. The agencies of Rome are numerous; the tributes she exacts is burdensome; but too often her advocates forget the fact, and try to fasten the impoverished condition of her dupes on other causes.—*Belfast News Letter.*

WHAT FAMILY GOVERNMENT IS.

It is not to watch children with a suspicious eye, to frown at the merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity. And, when they have been in fault, it is not to simply punish them on account of the personal injury that you have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvenience to yourself, passes without rebuke. For it is to overwhelm the little culprit with angry words; to stun him with a deafening noise, to call him by bad names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; to declare, with passionate vehemence, that he is the worst child in the world, and destined for the gallows. But it is to watch anxiously for the first rising of sin, and to repress that; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great Ruler and Father in heaven. It is to punish a fault, because it is a fault, because it is sinful and contrary to the command of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others. It is to repress with calmness and composure, and not with angry irritation—in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say. It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as He visited on Eli.

THE HOLY BOOK.

[BY HOOD.]

Oh that the vacant eye would learn to look
On very beauty, and the heart embrace
True loveliness, and from the Holy Book
Drink the warm breathing tenderness and
grace
Of love indeed! Oh that the young soul took
Its virgin passion from the glorious face
Of fair religion, and addressed its strife
To win the riches of eternal life!

CHRISTIAN INFLUENCE.

HOSEA, XIV. 6.

The rich foliage of the olive arrests the attention of the traveller on all sides in the east; its fruits, too, are abundant, and a source of great profit, and its expanding blossoms are beautiful to the eye. Hence the appropriateness of the emblem when applied to the believer. There is another feature, however, in which its suitability is seen. The olive tree, unlike other trees, does not depend for its beauty or its fruit on the character of the soil in which it is planted; on the contrary, it is found beautiful and fruitful where least of all expected. It strikes its roots in the clefts of the rocks, pours its sap on the very ground that is covered with the stones of emptiness and marked with the blackness of desolation. Its beauty does not depend upon the ground beneath it, but on the genial influence of heaven coming down from above, and finding access to the vital parts through its leaves and blossoms. Hence it is flourishing and beautiful when all around is dreariness and desolation. So it is with the believer, he depends not for his fruit or his spiritual beauty on the soil beneath his feet, on the nourishment which he derives from earth and earthly things; he is sustained by heavenly influences which come down to him from above—by the "living manna," the "bread of life," and "the living water." He has food to eat which the stranger knows not of, and joys with which the stranger cannot intermeddle, and these are often the richest and most abundant when all other joys are gone—light shining out of the dark cloud, sweetness mingled with the bitter cup, the oil of gladness oozing out of the flinty rock. It is here, like the olive tree, his beauty is best seen—beautiful in the midst of desolation, and sending forth a fragrance, which, like "the smell of Lebanon," impresses all who come within his influence.

THE LINGERING SUN.

"Why art thou so late this morning, O Sun?" inquired the day. "I lingered," answered the Sun, "on the other side of the mountain, to warm two orphans sitting at a cottage door."
The foregoing is a fable, but it is a very beautiful one. Reader! canst thou give as fair an account of thy delay of a duty that thou wert hindered or occupied by a work of mercy or a deed of kindness? "I lingered," said the Sun; "on the other side of the mountain, to warm two orphans sitting at a cottage door." Reader, if thou art a lingerer, how art thou occupied in thy lingerings? dost thou linger that thou mayest indulge in thy folly, or that thou mayest add to thy wisdom? that thou mayest do good, or that thou mayest commit evil? that thou mayest show mercy, or that thou mayest practice unkindness? To our reproach, be it spoken, we are all more or less

lingers in duty, and still more so in holy things, though we have but little disposition to linger when we can obtain a worldly advantage; trust us for diligence and assiduity and perseverance, when we can add to our possessions or to our pleasures. Call a meeting tomorrow, at which every comer will have a good opportunity of giving away a pound, and a small room will be large enough for the gathering; but give it out the next day that it was a mistake, and that instead of giving away a pound, every comer will have a pound given to him, and I will undertake to say that if the meeting be held in the town hall, the place will be crammed even to the very doors; there would be no lingering on such an occasion in attending the meeting; the lingering would be that of waiting for the money—the lingering of selfishness. "I lingered," said the Sun, "on the other side of the mountain, to warm two orphans sitting at a cottage door."

A WORD ABOUT ALBUMS.

An album is a letter'd feast
A store of mental food,
And every scrap the book contains
Should do the reader good.
Albums have some influence, and everything that promotes good or evil is an object of importance to mankind; this is the case whose influence is confined to the world that now is, but still more so when it extends to that which is to come. Doubtless many albums contains productions which have little to recommend them, but seldom does a reader turn over all the leaves of an album without his eye being arrested by some pieces remarkable for point, beauty, or piety. Remember that he who sets another thinking of good, does him good; for the more that which is good occupies our thoughts, the more likely it is to influence our deeds. If more care were exercised by the owners of albums in their application for contributions, and if a greater desire were manifested to profit as well as to please on the part of those who write in these books, they would form a very valuable addition to our existing means of doing good. Reader, if you have an album, what is your own estimate of its contents? is it likely to promote piety, as well as to impart pleasure?

AMUSEMENTS.

When Martin Luther threw his cares aside from time to time, and played on his flute, and jested with his friends, gambolled with his children, or gave himself up with delight to the songs of birds and all the joyful restorative influences of nature, he thus kept his soul sweet and his powers fresh, so as to renew at the fitting time, and finish the work which had been given him to do. Here we see the true place and office of amusements. They are not the business of the best intellects, sensations, refreshments, thrown in at intervals to save us from being utterly broken down by unceasing and perpetual toil. While we study or labor, while we do our part to work or to prepare ourselves for work, we have a right, nay, it is our duty, as well as our privilege, to give ourselves up from time to time to amusements. But when amusements become the chief thing, when they take the place of serious duties which God has imposed on every man whom He has created, then they undermine our principles, and impair our faith in whatever is noblest in virtue, or most holy in religion. The soul which lays upon itself no obligations, and seeks no higher ends, is lost. Even poetry, and music and art, so beautiful in their place as the handmaids of religion, only lead into the paths of death when they withdraw from their guidance, and demand for themselves the worship which is due to God alone. This, too, is the ruinous effect of an education of accomplishments. The education of taste, and the cultivation of the feelings, in undue proportion, destroy the masculine tone of the mind. An education chiefly romantic, or poetical, and not balanced by hard, practical life, is simply the ruin of the soul. And when such has become the character of the community, when esthetic tastes have greater influence than the love of truth, and amusements are allowed to stand in the place of better things, then, no matter what external show of prosperity or refinement there may be, the doom of that community is sealed. For, in the language of an able historian:—"Neither in sacred nor profane history—neither in the monarchies of the east, or the free commonwealths of the Western world—neither in Egyptian, Grecian, Roman, Italian, Sardinic, or any other chronicles—could any exception be found to the law which dooms to ruin any people who, abandoning the duties for the delights of this transitory state, live only in the frivolities of life, and find only the means of a dissolute and emasculate self-indulgence in God's best gifts to man—in wealth and leisure and society, in art and science, in literature and philosophy, and in the domestic affections, which should bless our existence, and in the worship by which it should be consecrated."
—*Pacific Churchman.*

HOW TO RELIEVE THE VOICE.

Numberless are the ways of a speaker to ease the voice, which follow upon the change of style of the composition. What is a rest to the preacher is also doubly a rest to the listener; and dull men must have time to digest the preacher's reasoning. At one time an anecdote may be introduced, either from history or from passing events. What is to be said of didactic teaching may be enforced by the same thing being personified, as having happened to some example of good living in modern times—of a Leighton, or a Henry Martyn, Donne and Laetiere, and Jeremy Taylor show us how anecdotes may be introduced effectively, and without injury to the dignity of the pulpit. A scene may be brought on the stage reverently by descriptive powers, and that picture-painting which, being real, has yet the attractiveness of dramatic effect. The style may be broken by short appeals to the audience, by pithy questions, by objections being introduced, and their objections answered in an imaginary dialogue; by an exclamation, a touch of irony, or the flow of a sentence being turned into prayer. The argumentative parts, which are generally heavy in structure, should be lightened by short remarks, so as to

break up the uniformity of thought and style; and then after a few broken sentences, short, pithy appeals, anecdotes, aphorisms, and the smaller artillery of oratory, we may well introduce a piece of sonorous and well-balanced rhetoric—some gem of eloquence, or a quotation from the rounded oratory of some master in Israel. These jewels of eloquence, set in inferior metal, like trees standing out in the foreground of a landscape.

NEW CHURCH AT GREENBANK.

On Sunday, the 27th ultimo, the "Church of St. Agnes," at Greenbank, Ont., was opened for divine worship, with three services during the day. The Rev. R. S. Forneri, A.B., incumbent, conducted the first; while the Rev. Mr. Ellery, of St. George's, Toronto, conducted the second and third services. Both gentlemen delivered eloquent and appropriate discourses to overflowing congregations, many being disappointed, on their arrival, to find that all parts of the sacred edifice were already fully occupied. The space in front of the chancel, the aisles, the porch and even the vestry being occupied. The choir of St. Paul's, Uxbridge, furnished the music. Miss Forneri presided at the Melodeon and conducted the musical part of the service to the satisfaction of all present. After the sermons collections were made, amounting to \$43.60.
On the following day the promised festival came off, and although the morning was unsettled and gloomy, a large congregation assembled within the church, to listen to various chants and hymns by the Uxbridge choir, who kindly remained to assist. At one o'clock the congregation repaired to the large hall, erected for the concert given by the band of the 13th Hussars. Tables were placed on each side of the spacious hall covered with the most tempting substantial and delicacies. The appetites of all being appeased, Mr. Brown of Uxbridge addressed the assemblage, referring to his having attended a meeting only 12 months ago to appoint a committee for the building of an Episcopal church; he was privileged now to enjoy this opportunity of celebrating its opening by the worship of Almighty God. He expressed his admiration of the beautiful edifice, and praised the energy of all concerned in its erection.
The Rev. Mr. MacArthur, of Brock, next addressed the meeting, adverting to the chaste and well appointed Temple.
Rev. Mr. Smith also spoke very earnestly, expressing himself delighted with both the discourses he had listened to the previous day, and also with the chasteness and beauty of the church. He fully believed and hoped that its erection would prove a blessing to the rising generation in the vicinity of Greenbank. He adverted to the Rev. Mr. Forneri's great ability as the architect of the building, and to Mr. Janson's attention to the details of the beautiful Temple, concluding with the hope that the people interested would relieve the pastor and committee from all anxiety as to the debt remaining unpaid, and thereby enable the Bishop to consecrate the church at an early day. The collections (not including the concert) amounted to \$105.60. Thus terminated the proceedings which reflect much credit on all concerned.
The entire cost will be over the hundred dollars—all of which has been paid except \$400. Mr. J. Janson with his accustomed liberality, offered to pay down \$100 if the congregation would pay the remaining \$300 at once. The net proceeds of the Sunday collections, festival, and concert, amount to \$114.59 after paying all expenses connected with the opening.

HOW TO JUDGE THE WEATHER.

The color of the sky at different times afford wonderfully good guidance. Not only does a bright sunless promise fair-weather, but there are other tints which speak with clearness and accuracy. A bright yellow in the evening indicate wind; a pale yellow wet; a neutral gray color constitutes a favorable sign in the evening—an unfavorable one in the morning. The clouds are full of meaning in themselves. If they are soft, undefined, and feathery, the weather will be fine; if the edges are hard, sharp and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind and rain, while the more quiet and delicate tints bespeak fair weather. Simple as these maxims are, the British Board of Trade has thought fit to publish them for the use of seafaring men.

A CLERICAL MISTAKE.—It certainly is a melancholy thing to see half the Episcopalian clergy of England busying themselves, and distracting their congregations and the church, with puerile squabbles about embroidered vestments, genuflections, lighted candles, &c., whilst so many perfect heathens are in their neighborly d. Bird-fairs are regularly held on Sundays in Shoreditch, London; and tens of thousands in the metropolis have never been taught the merest elements of morality, or the cardinal doctrines of Christianity. Yet, amidst all this darkness and depravity, clergymen can be found either totally ignoring it, or striving to dispel and exercise it with the fumes of incense, and in burning candles to the Virgin Mary, as if the latter could enlighten these benighted masses, and disperse the shadows of their spiritual midnight. While canvassing impossible schemes for the outward unity of Christendom, they are neglecting to gather into the fold those who, while nominally Christian, are going astray like sheep-breakers of Shoreditch. What do these Sabbath-breakers of Shoreditch and elsewhere want? Not spectacles and man-millinery; not even church music; not the meaningless monotony of intoned prayers;—not, in short, worship, but warning; the Bible rather than the prayer-book or missal; the labor of the God-fearing and fearless man, rather than the ritual silly show of the formalist.
To strive to enlighten ignorance with these trumpety tapers, to be engaged in controversy about altar-lights and apostolical succession, while the foundations of Christian faith are being assailed, is like Nero fiddling while Rome was on fire. But it has too often been the course of those in authority, whether lay or clerical, to neglect, for their own whims, the urgent

business of the hour; to mistake their own crochets for the great questions of the day.—*Witness.*

RELIGIOUS LIBERTY has been granted in Spain as a means of rendering the new government popular. Thereby hangs a tale. The people must have wanted it, and the question arises, Is the desire for religious independence the cause or the effect of civil liberty, that it is always found associated with it? Is it clerical, or monarchical tyranny which is most galling and most productive of discontent, and therefore of revolution? Protestant churches are to be permitted in Spain, and we may safely hope that should evangelical religion once take root in that country, nothing short of St. Bartholemew can eradicate it again.—*Id.*

UNITED STATES.

SERMONS BY REV. DOCTORS BALCH AND BANCROFT, IN NEW YORK.

(From the New York Times.)

Yesterday morning Rev. Canon Balch, D.D., of the Cathedral, Montreal, delivered a sermon at St. Bartholemew's Church in Lafayette place. The Rev. gentleman took as his text the 21st verse of the 1st chapter of Philippians: "For me to live is Christ, and to die is gain." He considered the subject under three heads—the life of the believer, the life of the believer in Christ, and the practical application of belief in Christ. He showed that the true believer lived a life of which the unbeliever could know nothing, and experienced emotions and joys of which he could have no conception. The practical application of this belief was best shown by the acts of Christ himself. He did not disdain to mingle among men, and to share their joys and sorrows. He was present at the marriage in Canaan, and he even went there before visiting the house of mourning to alleviate the sorrows of the broken hearted. This should relieve the Christian religion of the charge of asceticism. Christ also told his disciples to buy what they needed, thus recognizing the rights of property and the laws of trade, rights and laws which, among a certain set of men, it had become the fashion to denounce. The reverend gentleman then spoke of the end of the true believer, and showed what St. Paul meant by saying that to die is gain.
On the conclusion of the sermon, the preacher made an eloquent appeal on behalf of the missionary work going on among the Indians in Canada, and a collection was taken up for the furtherance of that object.

It was announced that the regular service at St. Bartholemew's would recommence yesterday. The pastor made an appeal to the congregation to provide homes for such members of the Episcopal Convocation as might be during their stay in the City.

The services at St. Ann's Church, corner of Sands and Washington streets, were peculiarly interesting. In the morning a sermon was preached by Rev. Dr. Powers, President of Griswold College, Davenport, Iowa. Immediately after the regular service, the congregation partook of the communion, administered by Right Rev. Charles P. McIlvaine, D. D., Bishop of Ohio, formerly a Rector of the parish. In the afternoon Rev. Dr. Bancroft, of Montreal, formerly one of the assistant ministers of St. Ann's, preached a sermon to a large congregation. This Church has been a nursery for Bishops, as a brief glance at its history reveals. For more than forty years this was the only Episcopal parish in Brooklyn. Its origin dates back to 1766, but the name of St. Ann's was not adopted till January, 1793. Its new corporate existence began on the 22nd of June, 1795. Mrs. Ann Sands devoted her energies, her time, and large pecuniary resources, during her long life, to this Church, and it was called St. Ann's, it is said, by way of compliment to her high Christian character, and her great and unwarred benevolence. On May 30, 1805, it was consecrated by Right Rev. Benjamin Moore. From 1807 to 1814, Rev. Henry Feltus, D. D., was rector, and for the three following years, Rev. John P. K. Henshaw, D. D., who was, on Aug. 11, 1843, consecrated Bishop of Rhode Island. He was succeeded from July, 1847, until November, 1849, by Rev. Hugh Smith, D. D., entered upon the rectorship, and remained until October, 1827, at which time he was elected Assistant Bishop of Pennsylvania, succeeding to the sole charge of that diocese at the death of Bishop White. The next Rector was Rev. Chas. P. McIlvaine, D. D., who officiated with great acceptance and success from the Autumn of 1827, to April, 1833, when he resigned to enter upon his duties as Bishop of Ohio. The next Rector was Rev. Dr. Benjamin C. Cutler, now deceased, who, in a discourse delivered in May, 1858, made the following allusion to the growth of Brooklyn during his ministry up to that time:—"Twenty-five years ago, when I was invited to take charge of this church, Brooklyn was literally a village. It contained 15,000 inhabitants. Now, transformed into a city, it includes within its limits a population of 200,000. And, standing on the hill which commands a view of its whole extent, observing how rapidly it is filling up in every direction—with so large an area yet unoccupied—one needs not the spirit of prophecy, safely to predict that, at the end of another quarter of a century, our elder city will find Brooklyn no inconsiderable competitor. It is not improbable, however, that long before that time, the two cities will have been united in one, and that the great Metropolis of this western world will stretch along on both sides of our noble river. When St. Ann's Church was erected thirty years ago, the bell which now tolls out the hour of prayer, could easily be heard over the whole village; but now, without having lost any of its strength or sweetness of tone, it lifts its voice in vain to our distant parishioners in the broad avenues and extended streets of this wide-spreading city. The old building has been abandoned by the congregation, who are building a new and handsome structure at the corner of Clinton and Livingston streets. The old church is used as a mission chapel, but it will soon succumb to the ruthless axe, and be torn down to make way for business purposes."

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts. Back numbers will be sent only on application. Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

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

Church Observer.

"THIS PROTESTANT KINGDOM."—Bill of Rights, 1868. MONTREAL, 15TH OCTOBER, 1868.

SCRIPTURAL DOCTRINE

However keen a war may at the present be raging about the ceremonial of the Church of England, it must be transcendently evident to the thoughtful mind that the question of simple or extreme ritual is of minor consequence, compared with the dogmatic teaching of the pulpit. The opponents of a highly ornate service urge, apparently with logical sequence, that if the ministers of the church forsake a severe for a gorgeous and highly imposing ritual, it cannot be, as they are sentient beings, that they wish merely to indicate thereby their abstract love of ceremonial, but rather, that they desire to symbolize certain great doctrines to them of paramount importance. As this view, however, is indignantly denied by some, the matter must be left entirely to their own conscience; and it only remains to examine, as carefully as we can, the published opinions of certain prominent writers on the admitted doctrines of the Church.

The XXXIX Articles have since their authoritative publication in 1571, been the grand repertoire of the doctrines of the Church of England. Various works of more or less merit have from time to time appeared as expositions of them; but it is now admitted that one of the very best is that by Edward Harold Browne, Lord Bishop of Ely. We do not mean to say that the reader will agree with him in all respects, but the impartial critic will admit that it is a work of great ability, exhibiting remarkable fairness on the one hand, with profound scholarship on the other. An exposition of the Articles has, however, of late years, attracted more prominently or its sentiments cannot fail to arrest public attention. We refer to the work of A. P. Forbes, D.C.L., Bishop of Brechin. That the learned writer has the most indisputable right to advocate his own views, no one, we fancy, will deny; but at the same time we are equally at liberty to comment on them, not only because he appears before us as one of the leaders of thought, but because his opinions will, no doubt, decide many who up to this time may be wavering in their faith. In his remarks on the XV Article "of Christ alone without sin," the Bishop says: "The Virgin and some of the saints are exceptions to the statement of the Article." Now, while in charity we must admit a certain latitude of thought to all writers, surely this is opposed to the whole tenor of Church of England doctrine. True, the prayer book does speak of our Lord as being born of a pure Virgin, but no one, but the most perverse of men, will insist that its meaning is that she was sinless; and, indeed, the Bishop's remarks on the Article simply amount to a flat contradiction of the doctrine it enunciates. On the VI Article the Bishop says: "This says nothing against the acceptance of whatever the church proposes for our belief, because whatsoever is so proposed to rest as ultimately on the authority of Scripture, of which the church is the guardian and expounder. All that it seeks to protect the faithful against is the enforcement on them, as requisite to salvation, of individual opinions which, being without the authentication of church authority have no Scriptural authority." Now this sentence is extremely involved, but if it means anything, it means that the church's statement of a doctrine proves that doctrine to be Scriptural. He seems, however, to argue in a vicious circle: nothing is to be believed as an article of faith except it be Scriptural, but nothing can be Scriptural except it be authenticated by the church, consequently no article can be known to have Scriptural authority unless so decided by the church. Of course if this be true, we need not read our bibles except for devotion, and as it implies the impossibility of the church being in error, it follows we are to believe whatever she teaches; understanding, the meanwhile, that it must of necessity be Scriptural. On the XXV Article, which says, "the sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them," the Bishop makes the following remarks: "In this sentence the stress is upon the words 'were not

ordained of Christ to be, etc.' The Article does not say that the things spoken of may not be done, but that they were not the object for which Christ ordained them." Now if this be not wresting the words of the Article, we know not what is. The Bishop states that by carrying the sacraments about we are probably to understand the procession of Corpus Domini. Now, in answer to this, we would simply ask whether the Bishop really believes that Cranmer, Ridley or Parker, the men who drew up our Articles, wished his meaning of the words to be conveyed by the XXV Article. We are confident that he cannot think so; and, therefore, are compelled to believe that it is a mere party effort to give a forced and unnatural meaning to plain words. That this deduction is allowable, no one will deny when he is told that the Bishop calls Extreme Unction the "lost plea" of the Anglican firmament," for by doing so he boldly avers that the fathers of the reformation injured the cause of truth, and therefore forfeits his claim to be considered a calm and dispassionate enquirer after truth. The only other points we will mention are the Bishop's remarks on Articles XXXI and XXXII, which we quote from Professor Conington: "Bishop Forbes maintains that the Eucharist is a commemorative service, available for the dead as well as for the living, and that the thirty-first Article does not contradict this; and finally declares that the Church of England has judicially ruled in her supreme tribunal that prayer for the dead is not unlawful." These, then, are some of the views advanced by a learned and able writer of the day, and surely all will admit that if these ideas are carried out to their legitimate conclusion, they will change the whole nature of the Church of England teaching. The articles should be changed so as to express the views of her people, and every vestige of the reformation be removed as speedily and as effectually as possible.

A REJOINDER.

A monthly cotemporary, published in this city in the interests of the ritualistic party, (we mean no offence and will take back the word if our cotemporary repudiates the name and turns his back upon the party) calls the *Church Observer* to account, in his number for October, with some degree of severity, and it is to be feared with some little loss of temper.

We are sorry that we have incurred his displeasure, and we intend meekly to submit to his castigation, seeing that it is not that "personal castigation," which he seems to think we have deserved. Peradventure we might have said as much or more before this, if an opportunity had been afforded us; but it is not generally regarded as an opportunity when, metaphorically of course, a pistol is placed at a man's head and he is commanded to apologize; nor, it is to be presumed, would such an apology be considered of much value. Submitting then to the castigation with as good a grace as we can command, we would humbly beg our castigator to reflect, and then say whether or not he has pursued the best course to produce in us the desired amendment; whether his temper may not have become so warmed by the exercise of chastising us, as to destroy the good effect his advice and exhortation might have produced, by the subsequent evil of an example not quite in accordance with the love and unity he is professedly endeavouring to enforce.

We must give one or two illustrations of what we mean. With most praiseworthy charity the low churchmen—"revolutionists" they are called in the same paragraph—are invited to join with those who are admonishing them, in meeting the phalanx of infidelity; and they are exhorted with fraternal words to charity, &c. Now this was pleasant reading, and we do not say what effect it might have had upon the "low churchmen," if it had not been followed up by such a scolding, that it is to be feared put out of their minds all the kind words that went before. The *Church Observer*, their organ, is said to have "surpassed, if possible, the *Record* and the *Rev* in virulence of spirit and absence of veracity," that is if the passage adverted to means anything; and then it is rated in language which, we think upon reflection, the editor will regret to see forming part of a lesson on the duty of unity. Nor do the committee of the *Church Observer* escape.

It may be admitted that they were guilty of some remissness, that they were not sufficiently conversant with their duties;—"ignorance" is the word our cotemporary, with questionable taste, is pleased frequently to apply to those who do not agree with him—that they assumed responsibilities which experience alone warned them they could not properly meet; and our cotemporary loftily says "they must take the consequences."

Well, and the consequences they certainly have to take from the pen of our cotemporary. He does not spare them, and we must confess we do not care to reproduce on our pages the language which he applies to them.

Now, will our cotemporary receive with

good temper what in good temper, we will now say when we suppose the metaphorical pistol has exploded, leaving us unharmed, or has been withdrawn from our head? We were as much pained whenever personalities crept into our columns as those who were assailed; and it has always been our aim, and ever will be, to prevent personal attacks; moreover, we believe we have never shrunk from acknowledging any error into which we may have been led, and make due amends; nevertheless we would respectfully suggest to our cotemporary that we, even we, in contending with an enemy, much more with a brother, would have been ashamed to assail him with the language contained in the article now under notice.

Our cotemporary must not suppose because we eschew personalities that we shall designate error with soft names. We hope to speak plainly; but, to-day, having endeavoured to give a lesson on brotherly love, we will refrain from comment, and only ask our cotemporary to enlighten those who, with singular humility, he calls "ignorant" upon the theology of a passage from an article, in his last number, marked "communicated," which reads as follows:—"The externals of the service certainly do not as a rule help us to realize the fact, that the now lifeless corpse was made in holy baptism and confirmation the temple of God the Holy Ghost; that it often had received the sacrament of the body and blood of the Son of Man, and that, therefore, it will one day rise again in glory to dwell forever in the presence of the Lord." It is detached from the context, and is stated as a general proposition. And we may further ask a name for the doctrine contained in the following citation from S. Cyril, approved, we suppose, by our cotemporary:—"He once in Cana of Galilee turned water into wine, which is akin to blood; and is it incredible that He should have turned wine into blood? For the bread and wine before the invocation of the adorable Trinity was simple bread and wine; while after the invocation, the bread becomes the body of Christ, and the wine the blood of Christ." This, with several other citations, must have a meaning, and the doctrine a name.

Moreover, the ritualists with extraordinary lack of memory and characteristic modesty, call low churchmen "revolutionists," and speak of them as though they were chargeable with the strife of the day. They ought certainly to receive credit for their audacity. It is equal to that of the wolf when he charged the lamb with muddying the water that the wolf was drinking, although the water flowed from the wolf to the lamb.

If the ritualists have reference to this Diocese in their statement, they are most unfortunate; some of the low churchmen have now been working therein for more than a quarter of a century; and, guided by good and holy bishops, they to-day conduct the services of the church as they have been taught during that time by charge and by example; and because they desire to keep to the rubrics and the prayer book as they have been thus instructed, and to resist vigorously those who would introduce the practices of Rome, they are called "revolutionists!" Such is the logic of these men; and somewhat similar was their reasoning in the Provincial Synod, and they expect "the gullible public," as they call the laity, to submit blindly to this teaching.

We should like to offer our friend two pieces of advice, they are gratuitous:—

It is not well so incessantly to be charging with ignorance those who differ with us; people will begin to suspect you friend. A word to the wise.—It is not well to taunt an adversary with not daring to do a thing. It is childish. We dare do what we believe to be right, we dare not do what we believe to be wrong.

OBITUARY.—We regret to learn of the sudden death, on Friday last, of Mrs. Reid, the aged widow of the late venerable Canon Reid, of Freilighsburg; an event of sorrowful interest for a large portion of the Eastern Townships, and the breaking of another link connecting the present with past times. The mission of Freilighsburg was founded by the late Bishop Stuart, and held by the late Canon Reid till the time of his death some months ago. The sojourn of the Reids in that village covers a period of two generations.

PERSONALITIES.—It has been our resolve from the very inception of the *Observer*, to keep the paper free from all personalities. We regret that we have not altogether succeeded, and that we find it in the warmth of controversy so difficult a task. Our last number contained a letter, reflecting by insinuation, upon a clergyman in this city in a way which we cannot approve of. It was neither fair nor correct; and would not have been admitted if it had been seen by the committee before it appeared in our columns. While we shall strive to be fearless and faithful, we hope also to succeed in avoiding personalities.

THE LATE LORD BISHOP OF MONTREAL.—In the Protestant Episcopal Convention of New York, on Thursday, the Rev. Dr. Haight moved the

following, which was unanimously passed, the members rising:—"Resolved.—That this House has heard with deep regret of the death of the Most Reverend Dr. Fulford, Bishop of Montreal, whose presence and services at the last General Convention gave so much pleasure; and that this House do communicate to the House of Bishops its desire to join with them in such expressions of regard for the departed Bishop, and respect for his memory, as they shall see fit to prepare."

Correspondence.

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

CONTINUING INSTANT IN PRAYER.

[To the Editor of the *Church Observer*.] No facts need be cited, no argument brought forward, to prove the benefit of prayer to the Christian individually and to the Church Catholic; history attests that the vitality of Christianity has in the past been greatest when its professors have most abounded in this blessed exercise, and personal experience proves that "Prayer makes the darkened cloud withdraw, Prayer climbs the ladder Jacob saw; Gives exercise to faith and love, Brings every blessing from above" As a member of the Anglican Church, from conviction and choice, not education, loving its simple and yet sublime liturgy, firmly believing its truly scriptural articles, and desiring to follow its teachings, it still appears to me that a want exists for a means of better cementing the hearts of believers together and causing them to abound in good works. This want can, to my mind, be only met by the prayer meeting. But is there not a weekly prayer meeting held in many of our churches, and daily service in our cathedral? I may be asked, True and blessed privileges these means of grace are; but would it not be well for occasional prayer meetings to be held, presided over by the pastor, in which the spiritual gifts of the lay brethren there present might under his direction be exercised and strengthened in extempore prayer? I am not aware of any interdiction being placed by the prayer book or by the canons of the Church upon services so conducted, and I rejoice to know that such gatherings are not unknown amongst us, but, alas! they are rarely held. When once frequent, as I firmly believe and humbly pray they may ere long be, we will see our church arise and shine in the fuller splendour of her great King and Head—worldliness and want of charity amongst us less apparent a greater number of souls will be added unto the Church—and the body of believers be increased in the stature and fullness of Christ. That this subject may be prayerfully considered by our clergy and laity is the hope of one desiring to walk in the Spirit. L.

ELECTIONS OF BISHOP.

[To the Editor of the *Church Observer*.] Sir,—The election of a bishop is a subject which at present is very deeply engaging the attention of the members of the Church of England in the Diocese of Montreal.

The House of Bishops has the right of nominating, but the Synod has the right of rejecting until a desirable name is presented.

There is a question being considered, whether it is desirable to fill the office from the ranks of the ministry in the country, or to send to England. It has been suggested to send to the Propagation Society which has so greatly aided in our mission work. Supposing this were done. It is a work which that Society has no organization to accomplish. It will be referred to the Archbishop of Canterbury as its President. If he sends out two names and they are both rejected, it will be very ungracious. It is said that our late beloved Bishop was so sent, and that we cannot hope for a better man than he was. Our circumstances are entirely different. When he came out, in 1850, our church was purely missionary, without any organization except the Church Society. All the funds of the church were in his control. He had more power than any English Bishop. Our growth and increase have required the inauguration of the Synodical system, which our late Bishop worked out so successfully. In doing this we have had to look for experience to the working of the church in the United States, where the position is precisely like ours dependent on the people. That of the Church in England we cannot follow. We are adapting ourselves to circumstances entirely different. A person of middle age coming from England now would find himself in a very different position to Bishop Fulford when he came.

The working of the Synods, the gradual withdrawal of the Propagation Society's funds have greatly altered the power of the Bishop, and require the development of our own resources which can only be done by a good understanding and hearty co-operation between clergy and laity. A person who has served in the ministry in Canada, and understands most experience the position which the laity must take, and the workings of our organizations, is more likely to keep things moving quietly than a stranger brought up all his life under a totally different system.

Then again, is it the best way to develop our Church in this country, to say to those who have laboured in the ministry,—You are not capable of filling the position of responsibility, to be leader of the mission work of the diocese? Is it encouraging to the ministry? Does it tend to promote high attainments? All the other four dioceses in Canada, in electing their bishops have elected from the ministry in Canada. The office of a Metropolitan is so limited in its duties that it is of very minor importance to the great work of the Diocese to consider if it is wise, if it is safe, to give up the responsibility of electing one whom they know, in whom they have had experience, and accept a stranger (nominated by as good a man as the Archbishop of Canterbury), who can know but little of our circumstances, less of our people, and still less of those peculiar difficulties through which our church is now passing in her struggle to carry on, unaided, her great work in the mission field. A CHURCHMAN.

THE SABREVOIS MISSION.

[To the Editor of the *Church Observer*.]

Sir,—In St. James Cathedral, last Sabbath morning, the Rev. Mr. Carmichael made an excellent and eloquent appeal on behalf of the above-named mission, which cannot fail to produce good results as well as to remove many absurd objections to missionary efforts among Romanists under the auspices of our church. He preached from St. Paul's words: "If it be possible, as much as lieth in you, live peaceably

with all men." From this and other kind passages, he clearly shewed that whilst it is the Christian's duty to live at peace with all men and in all ways; still the text pointed to the fact that in some cases it was impossible to do so. This is implied in the apostle's injunction, and doubtless referred to the propagation of the gospel. It is impossible, said he, for the earnest Protestant to live at peace with Rome so long as the Tridentine Creed and the Creed of Pope Pius the IV. are taught by her. He did not know how far he would injure his cause by openly and plainly discussing this subject; but he felt it his duty to be candid at the outset, and then he proceeded in a clear and able manner to point out the fundamental differences of the respective teachings of the churches of Rome and England, dwelling particularly and forcibly on the prominent doctrines of our church, namely—salvation through Christ alone; the Bible as the sole rule of faith and practice; one intercession, one sacrifice, and the believer's complete righteousness in Christ. With these he contrasted Romish falsehoods, namely, salvation by works; many intercessions; making tradition of equal authority with the Bible; teaching that one man may acquire a double righteousness, part of which is bestowed on another; endless sacrifices and dogmas that the priest has power to forgive sins &c. These, said he, are fundamental doctrines, and if we hold that we are right and that Rome is wrong, there can be no peace between us. If we hold that Rome is dangerous and that no real compromise can be made with her, it is our bounden duty to spread the truth among Roman Catholics. Romans do not hesitate—nay, they leave no stone unturned to spread their views among Protestants; and why should Protestants hesitate or neglect to spread better principles among Romanists. This view of the case he argued in a conclusive and satisfactory manner, and deprecated the objection raised by some to the effect that every man should be allowed, without interference, to worship God as he thought best, and that any outside interference was only the stirring up of strife. The voice, said he, is the voice of Jacob, raised in the spirit of false charity, but the hand is the hand of Esau. The Rev. gentleman briefly referred to the poverty and lack of zeal which they had to encounter in prosecuting the work of this mission, calling attention to the fact that they had to contend against the boundless wealth and untiring zeal of Rome. Still their labours were crowned with success—being blessed by many converts from the Church of Rome. He felt that the present age was one in which every earnest Protestant should contend for the pure scriptural faith of the church. There should be no uncertain sound going forth from her. The apostles' motto in the early age of the church was, no peace with Paganism; and what Paganism was to them, Romanism is to us. It is impossible in a brief summary like this, to give your readers anything like a fair report of this reasonable and most excellent sermon, or to do justice to the earnestness, talents and theological learning of the preacher as manifested therein. Suffice it to say that the mission board could not have made a better selection, or have sent a more able advocate to plead its cause; and sure we are, that its interests and usefulness must steadily increase and prosper in the hands of such men as the Rev. Mr. Carmichael. His masterly sermon was listened to with breathless attention by a large congregation; and every one of his hearers wished him God-speed in his noble work. R. B.

Toronto, October 12th, 1868.

WESLEYAN DISPARAGEMENT.

We have been informed that some of our brethren of the Wesleyan body have taken advantage of our reference to Dr. Jackson's letter and to the remarks of the *Times* upon it, to speak very disparagingly of the condition of our church, as though it were wholly given up to ritualism and rationalism, and thoroughly justified them in their strenuous opposition to it. We are sorry that such a course should be pursued by any of our Protestant brethren; for however deplorable are the efforts made by some of her unfaithful sons to introduce their erroneous views and practices, we think the brethren to whom we allude ought rather to sympathize with those who still remain faithful to their church, and to encourage them in their counter efforts to vindicate its laws, and to preserve it pure and unadulterated, by casting out that by which some are seeking to betray us. The fact is, that the Church of England, as a church, has not changed since Wesley's times. Its articles are as scriptural, its liturgy is as devotional, and its doctrines are as saving now as then. And our belief is that there is far more vitality infused, by the grace of God, into the hearts of thousands of her ministers and members now than there was then. But there have been times when churches have been called to pass through trials such as our church is now called upon to endure; but we still have confidence that God will spare her, and enable her to thrust out those who traitorously wish to introduce the novelties of Rome and of scepticism also. And in this struggle all faithful men, to whom the interests of God's truth and our common Protestantism are dear, should seek to encourage, not dishearten us—to strengthen and not weaken us. When will Protestants learn that in union there is strength, and that it is their duty as well as advantage to endeavour to keep the unity of the spirit in the bond of peace? Take a city in which there are several Protestant churches, and who does not know that the more spiritually minded members of these churches are, the more faithful and conscientious, the more constrained by the love of Christ, the better it is for all of them? If scepticism abounds in one, if formalism rules in another, and worldliness in a third, how injurious would be the effect upon all? It should therefore be the desire of each for the others that more and more of truth should prevail in them, that God may be worshipped in spirit and in truth, and to grieve where it is otherwise; but alas, too often charity is sacrificed, and something very like rejoicing in iniquity is heard instead. And we would ask, of what is this a sign, but that the poison of doctrinal unfaithfulness is not confined to the Church of England? Everywhere we see the outbreak of the anti-Christian spirit of the world manifesting itself against the Gospel of Christ; and Wesleyanism is not free from the poison, or its own spiritual life unaffected by its influence, as indeed we have heard some of its best members deeply deplore. We share in their grief, and long that the time may return when our Protestant brethren shall walk more consistently in the good old paths of evangelical truth and love, and in a hearty co-operation with the faithful members of our church in support of real religious progress, such as Wesley himself always inculcated.—*St. John, N.B. Church Witness.*

BUSINESS FOR CHRIST.

Many years ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed proprietor, living in his own mansion. He had been, before, carrying on an extensive business in a large town. By the death of a relative, he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind he should still continue to carry it on, though not for himself but for Christ. I could not help being struck with the gloominess of a holy mind which lighted up his countenance when he said: "I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself, but now I am carrying on the same work as diligently as if for myself, and even more so; but it is now for Christ, and every half-penny of profits is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me." I think that is an example worthy of being imitated.—Dr. Duff.

Married.

On the 7th inst. in the church of St. John the Evangelist, Elnor, Ont., by the Rev. George Nesbitt, M.A., Incumbent of Marybus and Peel, assisted by the Rev. C. E. Thomson, Incumbent of Elora, the Rev. A. R. Miller, Incumbent of Howick and Wallace, to Gemma Martha, fourth daughter of the late L. P. Cullen, Esq., of Nelson, Ont.

Died.

In Durham, Co. Grey, on the morning of the 10th inst., Louisa Mary Barbara, fourth daughter of the late Robert Horatio Minty, Captain in Her Majesty's 1st West India Regiment, aged 25 years.

COURSE OF LECTURES

PROMOTED BY St. George's Church Young Men's Christian Association, IN AID OF THE BUILDING FUND OF THE Mission School of St. George's Church, TO BE DELIVERED In St. George's School-room, every Thursday evening, at Eight o'clock, as follows:— Rev. Maurice S. Baldwin, October 23, Subject, "The Christian's Duty." Rev. W. Bond, November 5, Subject, "True Power." Rev. J. Carmichael, November 12, Subject, "The Christian's Duty." Rev. J. Phillip Du Moulin, November 14, Subject, "The Christian's Duty." Rev. Canon Balch, D.D., November 26, Subject, "Colonization." Tickets for the Course, one dollar, admitting a gentleman and two ladies; Single Tickets, 25 cents; to be had of W. Hill, Sec. Y.M.C.A., and W. Critchley, St. George's Church, Oct. 15th, 1868.

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RECOMMENDATIONS.

The following are a few selected from the multitude of recommendations in our possession.

(From W. P. Heald, Esq., Bangor, Me.)

BA GOR, Me., April 24, 1868.

I hereby certify that I have used tobacco for thirty years past, and for the last ten years I have used two pounds per month. I have made attempts to leave off at frequent times, but always continued to hanker for it until I used Orton's Preparation, which has completely cured me of the appetite for tobacco. I would recommend all who are affected with this terrible habit to try the Preparation, which will certainly cure it in the directions as to be followed.

(From E. W. Adkins, Knoxville, Tenn.)

KNOXVILLE, Tenn., Aug. 5, 1867.

This is to certify that I had used tobacco to such an extent that my health had become greatly impaired, and my whole system deranged and broken down. In June, 1867, I purchased one box of Orton's Preparation, and after using it I found that I was completely cured. I have not had any hankering or desire for tobacco since using the Preparation. I believe it to be the best medicine ever used, and I would advise all who wish to quit the use of tobacco to try one box of Orton's Preparation.

(From John Morrill, Bangor, Me.)

BANGOR, Me., March 31, 1868.

This is to certify that I have used tobacco for eight years past, and have tried many times to leave it, but have suffered so much from a dizziness in my head, and gnawing at my stomach; that I have so given up the trial. A short time since a friend induced me to try Orton's Preparation, and I have done so, and am completely cured. I did not in the last hanker after tobacco, either to smoke or chew after I began to use the Preparation.

Price of Orton's Preparation on Two Dollars per box forwarded to any part of the country, post paid, on receipt of price. Money sent by mail at our risk. Address C. B. COTTON, Proprietor, Box 1,748, Portland, Maine.

REFERENCE.

We the undersigned have had personal dealings with C. B. Cotton, and believe his statements concerning the confidence of the public.

S. R. WELLS, Druggist, 369 Broadway, New York.

Green, Dr. S. B. Gowall, Portland, Me.; Charles H. Morrill, Bangor, Me.; S. H. Boyle, Bangor, Me.; Alonzo Barrett, Bangor, Me.; Wm. O. S. West, Bangor, Me.; Mansfield, Me.; H. M. Boston, Bangor, Me.; N. H. Quimby, Saint Johnsville, N. J.

W. NOTMAN,

Photographer to the Queen.

17 BLEURY STREET, MONTREAL.

MEDALS AWARDED AT LONDON, 1862, PARIS, 1867.

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

Branch Establishment at Ottawa. June 11, 1868. 20

R R R

THE GREAT REMEDY FOR HOME PURPOSES.

TAKEN INTERNALLY—Half a teaspoonful diluted in water, is a pleasant drink—stimulating and strengthening.

APPLIED EXTERNALLY—When there is pain of inflammation, affords instant ease.

STOPS PAIN quicker than morphine, chloroform, opium, or any other anodyne known to the world.

IF SUDDENLY SEIZED with pain, one teaspoonful diluted in water, will, in a few minutes, remove all uneasiness.

PERSONS SUBJECT to apoplexy, heart disease, headache, sudden fainting, should keep this Ready Relief near them; a teaspoonful in water, will, in three minutes, remove all difficulty.

RADWAY'S READY RELIEF

IN ITS SIMPLICITY AND GRANDEUR.

R. R. R.

We will first consider in its capacity as a specialty our far-famed Ready Relief, symbolized throughout the civilized world under the significant alliteration R. R. R. This remedy is happily possessed of properties that give immediate and positive proof of its excellence, that the most skeptical can feel its power in a few seconds, especially where the sufferer is the victim of excruciating pain. It is not a question with this remedy of time it takes to remove the perception or sensation of pain, or of the cost; for the moment it is applied to the part of the body where pain exists the patient is relieved. And if the pain is from an established disease, a cure will soon follow.

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

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

It is a disease, where immediate and absolute assistance and relief is required wherein this Ready Relief is superior, and we might say, supernatural Power in saving life, and promoting health.

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

THE PROPERTIES OF THE READY RELIEF ARE COUNTER-IRRITANT, RUBEFACIENT, ANTI-SPASMODIC, DISINFECTANT, ANTI-SEPTIC, DIFFUSIVE STIMULANT, TONIC, NERVINE, ANODYNE, ANTI-ACID.

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

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

In Fever and Ague, Typhoid, Bilious, Scarlet and other Fevers, its use will always insure a cure. In Rheumatism, Neuralgia, Gout, Tio Doloreux, Sore Throat, Diphtheria, Influenza, in all cases of inflammation, the Ready Relief, applied when required with the Resolvent and Elix, will surely effect a cure.

NEW IMPROVEMENT IN READY RELIEF.

New Corks, Large Bottles.

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

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

The bottles are much enlarged, so that persons receive much Ready Relief for 25 cents as they will get for \$1.00 of the Rain Killers and other 25 cent Remedies. Ask for Relief in new bottles—new style.

N. B.—Persons in acute districts should take a teaspoonful of Relief, in water, on rising in the morning. This will protect you against Fever and Ague and all other Fevers.

THE OTTAWA RIVER NAVIGATION COMPANY.

1868. 1868

MAIL STEAMERS.

MONTREAL TO OTTAWA CITY, Daily (Sundays excepted), stopping at St. Anne, Oka, Como, Hudson, Point-aux-Anglais, Rigaud, Carillon, Point Fortne, Grenville, L'Orignal, Majors, Papineauville, Brown's, Thurso and Buckingham.

THE SPLENDID NEW FAST SAILING STEAMERS

"Prince of Wales" CAPTAIN H. W. SHEPHERD

"Queen Victoria." CAPTAIN A. BOWIE.

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

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

The comfort and economy of this Line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists.

Parties desirous of a pleasant trip, can obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares.

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

PARCELS EXPRESS daily from the office to Ottawa and intermediate landings.

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

Single and Return Tickets to Ottawa can be also obtained at the Bonaventure Depot.

Market Steamer "Dagmar,"

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

R. W. SHEPHERD. 14

Canadian Navigation Company.

ROYAL MAIL THROUGH LINE

DAILY FOR BEAUHARNOIS, CORNWALL, PRESCOTT, BROCKVILLE, GANANOQUE, KINGSTON, COBOURG, PORT HOPE, DARLINGTON, AND TORONTO, AND HAMILTON.

DIRECT WITHOUT TRANSHIPMENT.

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

SPARLAN, Captain Fairgrieve, on Mondays.

KINGSTON, " Singair, on Tuesdays.

GRECIAN, " Farrell, on Wednesdays.

MAGNET, " Kelly, on Thursdays.

CORINTHIAN, " Simpson, on Fridays.

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

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

They pass through all the Rapids of the St. Lawrence, and the beautiful Scenery of the Lake of the Thousand Islands by daylight.

The greatest despatch given to Freight, while the rates are as low as by the ordinary boats. Through rates over the Great West ern Railway given.

Through Tickets, with any information, may be obtained from D. McLean, at the Hotels, ROBERT MCGEHEE, at the Freight Office, Canal Basin; and at the office, 73 Great St. James street.

ALEX. MILLOY, Agent.

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

RICHARD SEALE, Undertaker, No. 116

Great St. James Street, Montreal. Iron and Wood Coffins, Office Desks and Jobbing attended to.

April 23, 1868. 13

D. & J. TEES.

Cabinetmakers & Undertakers,

11 BONAVENTURE, NEAR MCGILL ST. Factory, St. Gabriel Lock, Montreal.

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

Office Chairs, Desks, Bedsteads, Cribs, &c. Wholesale.

RESIDENCE ON THE PREMISES.

April 23, 1868. 13

W. D. McLAREN,

DEALER IN

Fine Teas, Coffees, Sugars and General Groceries.

Goods packed for the Country or delivered in the City free of charge.

No. 247 ST. LAWRENCE MAIN STREET, Corner (539) of St. Catherine Street, MONTREAL.

May 14. 16

HENRY J. BENALLACK,

FAMILY GROCER,

BONAVENTURE BUILDING, (VICTORIA SQUARE), MONTREAL.

AGENT FOR Sharpe's celebrated Finan Haddies.

The Canadian Rubber Comp'y

OF MONTREAL, MANUFACTURERS OF Machine Belting, Hose, Steam Packing, RAILWAY CAR SPRINGS & BUFFERS, VALVES, STATIONERS' GUM, TELLING RINGS, &c.

INDIA RUBBER OVER-SHOES AND BOOTS, FELT BOOTS in great variety.

All Orders executed with despatch.

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

May 14. 16

WOODWARD'S IMPROVED CARBONIZER

—Look to your own interests, and try Woodward's IMPROVED CARBONIZER, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent. of the cost to the consumer.

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

MONTREAL, August 31, 1867.

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

MONTREAL, 4th September, 1867.

SIR,—I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement. I believe that I am saving a large amount of gas, as I am using one-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory. To R. Alsop, Esq. A. J. PELL, 345 Notre Dame Street.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it as being able to do all you promised for it. I am, &c., D. H. FERGUSON, 100 McGill Street. To R. Alsop, Esq.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—In answer to your enquiry, I give you much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE.

MONTREAL, 5th Nov., 1867.

DEAR SIR,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 6 hours. We are now burning about 64 hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economize in burning gas.—Very truly yours, To Mr. Robt. Alsop. Jos. Dixon & Co.

The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement.

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

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

May 14. 16

MONTREAL SCULPTURE

AND GENERAL MARBLE AND GRANITE WORKS, (New Premises.) Corner of St. Alexander and St. Catherine Streets.

JAMES MAVOR & CO.

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

April 30. 14

Medals at the International Exhibitions in 1862 and 1867,

WERE AWARDED TO ULYSSE NARDIN, Locle, Switzerland, for the superiority in finish and accuracy of the performance of his WATCHES

SAVAGE, LYMAN & CO.,

ARE THE SOLE AGENTS for the Dominion of Canada for the Sale of his justly celebrated CHRONOMETERS and WATCHES. They have just opened a CASE of

GOLD AND SILVER-CASED Pocket Chronometers,

Keyless, Independent Second, Universal Seconds, Repeating Lever & Horizontal WATCHES.

Some of them are perfect chef d'ouvres of skill and workmanship. From the universal satisfaction these Watches have given to numerous purchasers from every part of America, Messrs. S. L. & CO. can with confidence recommend them to those requiring perfect Time-keepers. Part of which are got up especially for the requirements of RAILWAY OFFICIALS.

They have also GENUINE ENGLISH MADE

Gold and Silver Watches,

of the most celebrated Makers, i.e., E. D. Johnson, J. Sewill, Ed. Buckley, &c., and others made specially to their own order, with their own name on them, the whole forming the largest Stock in the Dominion.

SAVAGE, LYMAN & CO.,

271 NOTRE DAME STREET. May 14. 3m 16

Removal to new Premises.

DUFRESNE & MCGARITY,

FAMILY GROCERS,

IN returning thanks for the liberal public patronage they have enjoyed, beg respectfully to announce to their numerous friends and patrons in town and country, that they have

REMOVED to those superb and capacious premises in the NEW BLOCK just completed on NOTRE DAME STREET, immediately OPPOSITE THEIR OLD STORE, where they have opened out an entire and complete assortment of

Fresh Groceries,

of the very finest quality and description, just received from Europe and the Continent, and which they will sell at their usually moderate charges.

Orders promptly attended to, and Goods delivered in all parts of the City.

DUFRESNE & MCGARITY, No. — Notre Dame Street. May 14. 16

COFFIN ESTABLISHMENT. ESTABLISHED 1840.

JOSEPH WRAY,

FUNERAL UNDERTAKER,

RESPECTFULLY informs the citizens of Montreal that he has

REMOVED

His residence, as well as his COFFIN DEPOT and FURNISHING ESTABLISHMENT, from the premises he so long occupied at the corner of Dorchester and St. Lawrence Main Streets, to his new premises in ST. DOMINIQUE STREET, immediately opposite the ST. LAWRENCE MARKET, where he is now prepared to execute all orders in his calling entrusted to him.

Funerals furnished in the best style. Hearses, Caskets, Gloves, &c. Charges moderate.

JOSEPH WRAY, No. 126 St. DOMINIQUE STREET. May 15. 16

HELLMUTH COLLEGE,

LATE

COLLEGIATE INSTITUTE,

LONDON, ONT.

INCORPORATED 1865.

VISITOR:

The Rt. Reverend the LORD BISHOP OF HURON.

PRESIDENT OF THE CORPORATION:

The Very Reverend I. HELLMUTH, D.D., Dean of Huron & Rector of St. Paul's Cathedral, London, Ont.

HEAD MASTER:

The Rev. A. SWEATMAN, M.A.

There are five Exhibitions—one of \$100, two of \$60, and two of \$40 each, to be completed for annually.

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

TERMS:

Tuition Fees (including modern languages) \$86 per annum

Boarding 140

For terms of admission, Prospectuses, &c., apply to the Secretary, Major Evans, London, Ont.

London, March —, 1868. 14

J. D. LAWLOR,

Manufacturer and Importer of all kinds of Sewing Machines

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

Ladies taught to operate. Agents wanted. March 19, 1868. 1y 3

LINTON & COOPER,

MANUFACTURERS & WHOLESALE DEALERS IN

BOOTS & SHOES,

524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON. WILLIAM COOPER. March 19, 1868 8

SIMPSON & BETHUNE,

FIRE, LIFE, MARINE, AND ACCIDENTAL INSURANCE AGENTS.

OFFICE—104 St. Francois Xavier St., Montreal. March 19, 1868. 8

H. H. GEDDES,

GENERAL ESTATE AGENT.

Careful attention given to the Purchase, Lease or Sale of Stores, Dwellings or Real Estate.

ALSO AGENT FOR

PETROLEUM METALIC ROOF PAINTS

Massachusetts Inner Sole Company, &c., &c.

No. 32 Great St. James Street, (Next to the Post Office,) MONTREAL.

April 2, 1868. 10

CANADA GLASS COMPANY

[LIMITED.]

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

—ALSO,—

DRUGGISTS' WARE of all descriptions. WORKS AT HUDSON.

OFFICE, 10 ST. NICHOLAS STREET, MONTREAL. C. W. WALKEM, Secretary. April 2, 1868. 1y 10

R. HENDERY & CO.,

Gold and Silver Smiths, Electro Platers, Watch Makers & Jewellers,

MANUFACTURERS OF

Church Work, Flagons, Chalice and Pocket Communion Sets,

53 GT. ST. JAMES ST. | FACTORY 590 CRAIG ST. MONTREAL.

April 2 1868. 10

HENDERY'S PREPARATION

FOR

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

WARRANTED not to contain any Mercurial Compound, or any other ingredient calculated to injure in the slightest degree Gold, Silver or Plated Ware. Price 25 cents per Bottle. April 2, 1868. 10

TO THE AFFLICTED.—PARODER'S

EPILEPTIC CURE.—This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States.

From the beneficial results attending its use in several cases in this neighbourhood the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. Reference permitted to parties who have used the remedy. Price, one dollar per bottle.

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

HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP.

By using HARTE'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin.

CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits.

WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle.

HOMOEOPATHY.—The subscriber has always on hand a full assortment of Homoeopathic Medicines from England and the States. Also, HUMPHREY'S Specifics, all numbers. Country orders carefully attended to.

J. A. HARTE, LICENTIATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St. March 19, 1868. 8

W. & J. MONTGOMERY,

CARPENTERS & BUILDERS,

No. 14 EVANS STREET,

(First Street below Sherbrooke, between St. Urban and St. Charles Baronne,) MONTREAL

Jobbing promptly attended to. March 5, 1868. 6

THE BEST AND CHEAPEST

FAMILY SEWING MACHINE

IN THE WORLD.

THE \$25

NOVELTY SEWING MACHINE.

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

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

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

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

S. E. H. VANDYKE, General Agent, 615 Broadway, New York

REAL ESTATE AGENCY.

CHARLES H. TUGGEY,

(Successor to late Chas. Tuggey.)

Real Estate & Investment Agent,

No. 61 Great St. James Street, MONTREAL.

April 2, 1868. 10

CHARLES HEARN,

OPTICIAN

Mathematical Instrument Maker,

242 NOTRE DAME STREET,

Corner St. Jean-Baptiste Street, MONTREAL.

Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order.

Repairs promptly executed, and on reasonable terms. Feb. 27, 1868. 5

ROBERT FOSTER,

Importer and dealer in Choice Teas, Coffee, Fruits, Spices, Pickles, Preserves, Sauces, Oils,

General Groceries & Provisions,

No. 173 McGill Street, opposite St. Maurice St., Montreal. March 19, 1868. 1y 8

JAMES FOPHAM & CO.,

MANUFACTURERS and WHOLESALE DEALERS in all kinds of

BOOTS AND SHOES,

Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868. 6

S. H. MAY & CO.,

(Successors to CORSE & MAY,) Importers and Dealers in

Paints, Oils, Varnishes, Glass, &c.

No. 474 St. Paul Street, Montreal. March 19, 1868. 1y 8

SCRIPTURE & KEMP,

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

GROCERIES, PROVISIONS, &c., &c.

147 McGill and 34 and 38 Lemoine Streets, Montreal. I. F. SCRIPTURE. E. J. KEMP. March 19, 1868. 1y 8

KIRKWOOD, LIVINGSTONE & CO.,

General Commission Merchants,

503 St. Paul Street, Montreal.

KIRKWOOD, LIVINGSTONE & MORE,

Collins Wharf, Halifax. March 19, 1868. 1y 8

BAKER, POPHAM & CO.,

WHOLESALE CLOTHIERS,

Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER. E. POPHAM. March 19, 1868. 8

S. R. WARREN & CO.,

ORGAN BUILDERS,

CORNER OF

St Henry & St Joseph Sts.

MONTREAL. March 12, 1868. 1y 7

CHURCH FURNACES.

JOHN STATE,

MANUFACTURER OF

BEECHER'S PATENT SELF-CLEANING FURNACES,

—AND—

Tin, Iron and Copper Plate Worker,

No. 842 St. Catherine Street, (Near the Cathedral.) MONTREAL.

THE advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heaters are adapted for either WOOD, COAL, or PEAT. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made. April 30. 14

W. B. BOWIE & CO.,

IMPORTERS OF

British and Foreign Staple and Fancy DRY GOODS,

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

April 2, 1868. 10

E. PERRY & CO.,

MANUFACTURERS OF

All kinds of Trunks,

FOR EXPORTATION,

And Ladies' & Gents' Saratoga, Imperial and Eugenie Trunks, SOLID LEATHER TRUNKS, &c. 371 NOTRE DAME STREET, MONTREAL. N. B.—E. P. & Co., obtained a Medal at the Paris Exhibition of 1867, for the excellency of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America. April 2, 1868. 10

Image of a trunk

PAIN KILLER!

IT IS A BALM FOR EVERY WOUND.

OUR FIRST PHYSICIANS USE

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

MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT

Family Medicine

OF THE AGE.

TAKEN INTERNALLY, IT CURES

Dysentery, Cholera, Diarrhea and Cramp and Pain in Stomach, Bowel Complaint, Painters' Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDDEN COLDS, COUGHS, &c.

TAKEN EXTERNALLY, IT CURES

BOILS, FLEAS, CUTS, BRUISES, BURNS AND SCALDS, OLD SORES, SPRAINS, SWELLING OF THE JOINTS, TOOTHACHE, PAIN IN THE FACE, NEURALGIA AND RHEUMATISM, FROSTED FEET, &c., &c.

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

Such a remedial agent exists in PERRY DAVIS' PAIN-KILLER, the fame of which has extended over all the earth. Amid the eternal ices of the polar regions, beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. And by it, suffering humanity has found relief from many of its ills. The effect of the Pain-Killer upon the patient, when taken internally in cases of Cold, Cough, Bowel Complaints, Cholera, Dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of Burns, Bruises, Sores, Sprains, Cuts, Sting of Insects, and other causes of suffering, has secured for it the most prominent position among the Medicines of the day.

Read the following Testimonials:

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

Rev. I. D. COLBURN, Missionary at Tavoy, Burmah, writes: "I shall be happy to assist in extending the knowledge of a remedy so speedy and effectual."

Rev. M. H. BIXBY, Missionary to the Shans, writes:—"Your Pain Killer cures more of the ailments of the natives here than any other medicine. There is a great call for it." &c.

Rev. H. L. VAN METER, writing from Burmah, says: "The Pain Killer has become an almost indispensable article in my family." Hundreds of missionaries give similar testimony to its virtues.

Rev. J. G. STEARNS writes: "I consider it the best remedy for Dyspepsia I ever knew."

Rev. Jabez SWAN says: "I have used it for years in my family, and consider it an invaluable remedy."

PERRY DAVIS' PAIN KILLER.—This medicine has become an article of commerce,—which no medicine ever became before. Pain Killer is as much an item in every bill of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes for its favour.—Glen's Falls Messenger.

A speedy cure for pain—no family should be without it.—Montreal Transcript.

Our own opinion is, that no family should be without a bottle of it to a single hour. In flesh wounds, aches, pains, sores, &c., it is the most effectual remedy we know of.—News, St. Johns, Canada.

After many years' trial of Davis' Pain Killer, we advise that every family should provide themselves with so effectual and speedy a Pain-Killer.—Amherst (N.S.) Gazette.

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It has been tested in every variety of climate and by almost every nation known to America. It is the almost constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should travel on our lakes or rivers without it.

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

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THOMAS MUSSEN,