

Church Observer

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"ONE FAITH.—ONE LORD.—ONE BAPTISM."

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Poetry.

ADVENT HYMN.

Christ is coming! let creation
Bid her groans and travail cease:
Let the glorious proclamation
Hope restore, and faith increase:—
Maranatha!
Come Thou blessed Prince of Peace!

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory,
When Thou comest back to reign:—
Maranatha!
Let each heart repeat the strain!

Though once cradled in a manger,
Oft no pillow but the sod,
Here an alien and a stranger,
Mocked of men, disowned of God,—
All creation
Yet shall own Thy kingly rod.

Long Thy exiles have been pining,
Far from rest, and home, and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see:—
Maranatha!

Haste the joyous jubilee!
With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent-chorus
Onward roll from tongue to tongue.—
Maranatha!

Come, Lord Jesus, quickly come!
—J. R. Macduff.

Family Circle.

"NEARER MY GOD TO THEE."

This is one of the most beautiful hymns in our language. It is founded on the celebrated dream of Jacob (Gen. xxviii. 12-22), and most sweetly and touchingly expresses the aspiration of a bruised and chastened spirit for the consolations of a brighter and a better world. In imagery, in diction, in sentiment, the hymn is exquisite. Every word is fitly chosen, fitly introduced, as an apple of gold in a picture of silver. The rhyme and rhythm are perfect; the melody, clearness, precision, and compactness of the language are inimitable. It is the hallowed outpouring of a soul in its most profound devotion after God. In the earnest simplicity of this lyric, art is not for an instant thought of, yet it is constructed on its highest principles.

It first appeared in a collection of "Hymns and Anthems," published by Mr. Charles Fox, in England, in 1841, and was contributed to that work by Mrs. Sarah F. (Flower) Adams, the accomplished wife of Mr. William Bridges Adams, a distinguished civil engineer, born in London, 1797, who has made improvements in railroad mechanism, and written several works upon subjects connected with his profession. The maiden name of Mrs. Adams was Sarah Fuller Flower, and she was the younger of the two daughters of Mr. Benjamin Flower, editor of the *Cambridge Intelligencer*, and a noted politician of the liberal school of his day. He married a lady of superior culture, whose name was Gould, and had first Eliza, who wrote the work which Dr. Belcher ascribes to her sister, and then Sarah Fuller, who was born on the 22nd day of February, 1805. The two sisters were endowed with fine poetic sensibility, and early evinced a taste for literary pursuits, in which they had the counsel and encouragement of intelligent and loving parents. On becoming orphans, they went to reside at Upper Clapton, where they devoted themselves entirely to intellectual culture and to composition.

In 1834, Miss Sarah Fuller Flower was married, and found in her distinguished husband a person of congenial tastes and sympathies. Her sister Eliza died in 1847, and Mrs. Adams, who was naturally of a delicate constitution, followed her to

the grave on the 29th of August, 1849, at the age of 44 years. She was buried in the Foster Street cemetery, near Harlow, Essex, and there, as to the grave of her who wrote:—

"I love to steal awhile away
From every cumbering care,"

will pilgrims come from many ways to wreath the votive chaplet, and to shed the tributary tear.

Mrs. Adams was a successful contributor to the periodical press, and wrote also the "Flock at the Fountain," for children, which contains several of her beautiful hymns. Her drama in five acts, founded on the martyrdom of Vivia Perpetua, was published in 1841, and is very touchingly dedicated to her sister Eliza. It is a work of merit; exhibiting, as it does, the liveliest sympathy between the author and the lofty spirit of her subject, together with an elegance of language which is truly charming.—*Rev. E. Mason.*

THE LEONINE CITY.

Why should this corner of Rome which lies between the Tiber, the city wall, and the Barberini Villa, have been designated the Leonine city? The answer is to be found in Gibbon's "Decline and Fall of the Roman Empire." Leo III, the hundredth Pope, and the same who, on Christmas Day, A. D., 800, had crowned Charlemagne as Emperor of the West in St. Peter's church (not the present structure), conceived the idea of enclosing Rome with the fortified walls, but unable to carry out that project from want of means. Thirty-six years after the death of this Pope, one of his successors, the fourth who assumed the name of Leo, was a Roman by birth and feeling, resolved to do what the other had desired. Gibbon says: "The courage of the first ages of the republic glowed in his breast; and amidst the ruins of his country he stood erect, like one of the firm and lofty columns that rear their heads above the fragments of the Roman forum." Anxious to secure Rome against invasion, by his command the ancient walls were repaired; fifteen towers in the most accessible stations were built or renewed and creating a new Rome beyond the Tiber, including the Vatican, St. Angelo, and St. Peter's, he surrounded it with strong walls, to this hour remaining, and completed and consecrated this new town, with religious ceremonies, on the 27th of June 852. Gibbon says: "The love of fame, a generous but worldly passion, may be detected in the name of the Leonine City, which he bestowed on the Vatican; yet the pride of the dedication was tempered with Christian penance and humility. The boundary was trod by the bishop and his clergy, barefoot, in sackcloth and ashes; the songs of triumph were modulated to psalms anditanies; the walls besprinkled with holy water; and the ceremony was concluded with prayer that, under the guardian care of the Apostles and the angelic host, both the old and the new Rome be ever preserved pure, prosperous and impregnable."

In fact, therefore, the Leonine city is over a thousand years old; is the particular place in which, preferentially to the palace of the Quirinal, the Popes have resided since the year 1377; contains the greatest and grandest cathedral in the world and is fortified by the Castle of Angelo.—*Philadelphia Press.*

—On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God, and then form our resolutions, without being in any pain about the success they may have.

—How quick is the succession of human events! The cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to most of our troubles, 'Ye have done your worst, and we shall meet no more.'—*Cooper.*

Ecclesiastical News.

CANADIAN.

DIocese of Montreal.

—We learn from the *Church Herald* that on the 11th inst., the Ven. Archdeacon Bond preached an elegant sermon on the Final Judgment, in St. Stephen's Church. Dr. Bond will probably feel flattered.

DEANERY OF ST. ANDREWS.—A Deputation consisting of the Rev. Canon Lonsdell, Rural Dean, and the Ven. Archdeacon Bond, have been appointed to visit the undermentioned missions on behalf of the Mission Board of the Synod of the Diocese of Montreal:—St. Andrews, Jan. 10th, 6 p.m.; Lakefield, 11th, 6 p.m.; Mille Isles, 12th, 6 p.m.; Morin, 13th, at noon; Westgore, 14th, at noon; Grenville 16th, 6 p.m.; Buckingham, 17th, 6 p.m.; Hull, 18th, 7 p.m.; Aylmer, 19th, 7 p.m.; Eardley, 20th, 7 p.m.; Onslow, 20th, 2 p.m.; Clarendon Centre, 21st, 6 p.m.; North Bristol, 22nd, 6 p.m.; Starke's, School House, 23rd, 2 p.m.; Portage du Fort, 23rd, 6.30 p.m.; Hencelock, 24th, 3 p.m.; Litchfield, 25th, 2 p.m.; Thorne, 26th, 4 p.m.; Leslie, 27th, 2 p.m.; Allyn, Danford Lake, 28th, 6 p.m.; Aylwin, 29th 6 p.m.; Victoria, 30th, 6 p.m.; Masham, 31st, 6 p.m.; The Peche, Feb. 1st, 6 p.m.

DIocese of Ontario.

The Bishop of Ontario acknowledges, with thanks, the receipt of \$20.90, from the Rev. Charles L. Ingles, being the amount of an offertory collection made in the Parish of Stamford, for the Missions on the Ottawa, which have suffered from the late fire.

ROMAN CATHOLIC TEACHERS IN PROTESTANT SCHOOLS.—We take the following from the *Intelligencer's* report of a recent meeting of the Board of School Trustees at Belleville:—

Mr. Falkiner moved that Miss Scarlett be re-appointed as teacher.

Mr. Shepard said that as there were Separate Schools, no Roman Catholic teacher should be allowed to teach and exert her influence with Protestant children. He took strong grounds against her re-appointment, as it was well-known that Roman Catholics were bound to propagate their principles at every opportunity. What aggravated the present case was that Miss Scarlett entered upon her duties as a Protestant, and had since been perverted to the Romish belief, thus being no longer in conformity with her certificate as a Protestant. It was a well-known fact that the Romish hierarchy employed female influence wherever it could be obtained to propagate its faith, and it was the most powerful and insidious influence they could use. In England, Roman Catholics as teachers and governesses were continually sowing the seeds of Romanism, and Romish bishops and priests boasted of their conquests through this agency. There were some features in this case which made the appointment of Miss Scarlett still more objectionable. It had been said by Mr. Glass when discussing the question in Committee the other evening that Miss Scarlett not only read the Scriptures to the children, but expounded them, and when asked what she expounded said it was only one of the parables.

Mr. Glass.—She was only explaining a parable to some small children of five years old.

Mr. Shepard.—The fact that she was expounding it at all, showed that she was only acting consistently with her profession as a Roman Catholic, and he considered the influence which she might exert in this respect exceedingly dangerous. She could not be a true Romanist unless she used every means to instil into the minds of the young the peculiar principles and dogmas of that Church. The Separate School system was not the act of Protestants—it

was forced upon the country by Romanists, and if their followers are debarred from occupying positions in the Common Schools, it is the fault of their Church, and not ours. Certainly no Protestant would be allowed to teach in the Separate Schools. He might say that the matter was fully discussed in Committee the other evening, and the Superintendent, Mr. Bell, and Mr. Sawyer, members of the Committee, fully concurred with the sentiments he advanced, while Mr. Glass, the other member, dissented from the report. He believed Miss Scarlett to be a very efficient teacher; but, as a matter of principle, he was opposed to the employment of Romanists as teachers in our Common Schools.

Mr. Falkiner said that when so influential a petition had been presented in favor of Miss Scarlett, it was the electors' business who should teach their children. He did not believe it was fair to bring up religious questions here. Miss Scarlett was a very efficient teacher, and he was opposed to dismissing her on the ground that she was a Roman Catholic.

Mr. Falkiner's amendment was carried.

DIocese of Toronto.

A clergyman in the Diocese of Toronto writes to a contemporary that during his seven years' incumbency of his present parish his stipend has never reached \$400 including the \$200 paid him by the Synod.

The dedication service of the Christ Church Yorkville will be held on the 21st inst. His lordship the Bishop will preach in the morning and the Rev. Mr. Boddy of St. Stephen's Toronto, in the evening. The incumbent of the new Church is the Rev. A. G. L. Trew.

The Lord Bishop of Toronto has addressed the following appeal to the congregations of the diocese:—

To the Lay members of the United Church of England and Ireland, in the Diocese of Toronto:—

My dear Brethren,—Permit me to remind you of what is now an established usage in this diocese,—the appropriation of your offerings on Christmas Day for the benefit of your respective clergymen.

I need not urge upon you what I believe to be the grateful duty of making such an offering, nor dwell upon the appropriateness of the time at which you are requested to make it.

At this season the Christian's heart is always full,—full of thankfulness to God for the great boon of redemption; and glad to testify his thankfulness by acts of love to those who are appointed to proclaim it.

May many a ministering servant of the Lord on Christmas Day be gladdened by the appreciation which, by such an offering, you express for his works of love on your behalf; and may you feel yourselves the comfort and the joy that flows from a consciousness that in thus honoring the ministering servants of the Lord, you honor Him.

RURAL DEANERY OF TORONTO.—St. George's, Etobicoke, Dec. 28th; Christ Church Dec. 29th; Vaughan, Jan. 2nd; Nobleton, Jan. 3rd; Bolton, Jan. 4th; Lloydtown, Jan. 5th; Woodbridge, Jan. 6th; Sydenham, Jan. 7th; Springfield, Jan. 10th; Port Credit, Jan. 11th; Streetsville, Jan. 12th; Brampton, Jan. 13th; Thornhill, Jan. 16th; Richmond, Jan. 17th; Onk Ridges, Jan. 18th; King Station, Jan. 19th; Aurora, Jan. 20th; Grahamville, Jan. 23th; Castlemore, Jan. 24th; Tullamore, Jan. 25th; Holand Landing, Jan. 26th; Sharon, Jan. 27th; Newmarket, Jan. 30th.

RURAL DEANERY OF DURHAM AND VICTORIA.—Missionary Services:—Port Hope, Jan. 8th, Rev. J. Vicars, B. A.; Lindsay, Jan. 15th, Rev. Rural Dean Allen, B. A.; Omemece Jan. 22nd, Rev. C. J. S. Bethune, M. A.; Fenelon Falls, Jan. 22nd, Rev. C. W. Paterson, B. C. L.

Missionary Meetings:—Newcastle, Jan. 9th; Bowmanville, Jan. 10th; Enniskillen, Jan. 11th; Cartwright, Jan. 12th; Manvers (St. Marys), Jan. 13th. Deputation.—Rev. J. Vicars, B. A.;

Rev. C. J. S. Bethune, M. A.; Rev. B. S. Hosken.

St. John's, Cavan, Jan. 16th; Millbrook, Jan. 17th; Christ's, Bloomfield, Jan. 18th; Perrytown, Jan. 19th; Elizabethville, Jan. 20th.

Deputation.—Rev. W. H. Jones, M. A.; Rev. W. Logan, M. A.; Rev. C. W. Paterson, B. C. L.

Boyce's, Jan. 23rd; Lamb's Jan. 24th; Bobcaygeon, Jan. 25th; Demsford, Jan. 26th; Emily, St. James', Jan. 27th.

Deputation.—Rev. F. O'Meara, LL. D.; Rev. G. J. Taylor, B. A.; Rev. F. Bars.

Each meeting will commence at 7 p.m. **RURAL DEANERY OF EAST SIMCOE.**—Shanty Bay, Tues. Jan. 3rd, at 7 p.m.; Wyebidge, Wed. 4th, at 3 p.m.; Penetanguishene, Wed. 4th, at 7 p.m.; Victoria Hill, Thurs. 5th, at 2 p.m.; St. John's, Craighurst, Thurs. 5th, at 7 p.m.; St. Luke's, Medonte, Fri. 6th, at 2 p.m.; St. James', Orillia, Fri. 6th, at 7 p.m.; Bracebridge, Sun. 8th, at 10 a.m.; Gravenhurst, Sun. 8th, at 3 p.m.; Severn Bridge, Mon. 9th, at 2 p.m.; St. Mark's, Oro, Tues. 10th, at 11 a.m.; Barrie, Tues. 10th, at 8 p.m.

Deputation.—Ven. Archdeacon of Niagara and Rev. W. T. Smithett.

RURAL DEANERY OF WEST SIMCOE.—Churchill, Wed. Jan. 4th, at 7 p.m.; Innisfel, Thurs. 5th, at 7 p.m.; Cremore, Fri. 6th, at 7 p.m.; Stayner, Sat. 7th, at 6.30 p.m.; Bradford, Mon. 9th, at 7 p.m.; Middleton, Mon. 9th, at 2 p.m.; Coulson's Corners, Tues. 10th, at 7 p.m.

Deputation.—Revs. W. H. Jones, J. Carry, B. A., E. J. Fessenden, B. A., and D'Arcy Boulton, Esq.

Cookstown, Mon. Jan. 9th, at 7 p.m.; Mulmur, Tues. 10th, at 7 p.m.; Mono, Wed. 11th, at 7 p.m.; Whitefield, Thurs. 12th, at 7 p.m.; West Essa, Fri. 13th, at 7 p.m.

Deputation.—Revs. A. Henderson, B. A., E. W. Murphy, B. A. and W. T. Smithett.

Batteaux, Mon. Jan. 16th, at 7 p.m.; Ivy, Tues. 17th, at 7 p.m.; Thornton, Wed. 18th, at 7 p.m.; Tecumseh, Thurs. 19th, at 7 p.m.; Christ Church, Fri. 20th, at 7 p.m.

Deputation.—Ven. Archdeacon Fuller, Revs. C. Thompson, M. A. and T. Walker.

Christ Church, Mon. Jan. 23rd, at 7 p.m.; Mono Mills, Tues. 24th, at 7 p.m.; Adjala, Wed. 25th, at 7 p.m.

Deputation.—Lett, LL. D., J. Davidson, M. A.

RURAL DEANERY OF EAST YORK AND ONTARIO.

MISSIONARY MEETINGS.

Christ's Church, Scarboro', Jan. Wed. 4th; St. Paul's Church Scarboro', Thurs. 5th; St. Jude's Church, Scarboro', Fri. 6th; St. John's, York Mills, Sat. 7th; St. Phillip's, Markham, Mon. 9th; Grace Church Markham, Tues. 10th; St. Paul's, Uxbridge, Wed. 11th; St. Agnes', Greenbank, Thurs. 12th; St. James', West Brock Fri. 13th; St. James', Cannington, Sat. 14th; St. James', Beaverton, Sun. 15th; Church of Ascension, Port Perry, Mon. 16th; Church of Ascension, Prince Albert, Tues. 17th; Church of Ascension, Columbus, Wed. 18th; St. George's Oshawa, Thurs. 19th; St. George's Pickering, Fri. 20th; St. George's Brooklin, Sat. 21st; All-Saint's, Whitby, Sun. 22nd; St. John's, Whitby Bay, Sun. 22nd; St. John's, Greenwood, Mon. 23rd; St. John's, Claremont, Tues. 24th.

Deputation up to the 22nd January inclusive—The Rev. T. T. Roberts, M. A., Rector of Thorold, and the Rev. D. J. F. EcLeod, M. A., Rector of Chippewa. For the two last appointments. The Rev. Wm. Belt, M. A., Oshawa, and the Rev. J. D. Cayley, M. A., Incumbent of Whitby.

DIOCESE OF FREDERICTON, N.B.

MANUSCRIPTS OF THE OLD AND NEW TESTAMENTS.

The following is a report of a Lecture delivered at the St. John Mechanics' Institute, on the evening of Monday the 5th inst., and published in the *St. John Telegraph and Journal*.

The Bishop of Fredericton was the lecturer, and his theme the Manuscripts of the Old and New Testaments. It was a pretty bold venture to propose to discuss such a subject before a popular audience. It might very readily be set down by the frequenters of the Institute as "dry," yet the Bishop handled it in such a manner as

to convey to his hearers a great deal of really valuable information, entirely new to the vast bulk of them. He was assisted by diagrams prepared under his direction by Mr. Wilkinson, C. E., with much labour. They represented three portions of three ancient manuscripts, one of them the oldest, the most complete and the most precious in the world, that recently discovered by the learned and indefatigable Tischendorf, in one of the Greek Convents in Mount Sinai, the discovery of which treasure, in its marvellous character and in its great value, seemed more of the nature of romance than of a veritable fact of history. The letters in the diagrams shown, being on a scale of sixteen times the size of the original, were pretty well seen by the audience, and helped to impart to them some idea of the uncial manuscripts (those written in capital letters) of the fourth and later centuries. One of them was a palimpsest, that is, a parchment manuscript or codex, in which the first writer being partially effaced, a second had followed, making it pretty difficult work to decipher the latter, a process which, in this case, the Bishop compared to reading letters that were written across, some of which were doubtless as entertaining—if they could only be read—as they were hard to decipher. The ladies showed an entire appreciation of this illustration, and the gentlemen heard it with a kind of mischievous satisfaction.

In his introductory remarks the Bishop explained why great interest should be felt in the title deeds, so to speak, of the Christian inheritance. He then, adapting himself to the degree of information which the audience might be supposed to possess, proceeded to trace the history of the original Hebrew text, the subsequent corruption of the language, as spoken by the people, the necessity of interpretation as graphically described by Ezra, the change in the letters, the nature and comparatively modern character of the vowel points, the making of the Greek version in the middle of the third century B. C., to meet the wants of the Jewish colonies who spoke Greek, the merits and demerits of that version commonly known as the Septuagint, the multiplication of copies of the lost autographs of the original books, the care of the Jews in copying, numbering every letter in every book; and the like care of the Christians in subsequent times, Jews and Christians first, and various sects subsequently, keeping a watch on each other. The external evidence for the sacred text, including its quotation by New Testament writers, was very comprehensively presented. A similar process was adopted in regard to the manuscripts of the New Testament, several of the most ancient and venerable manuscripts being described, including the Alexandrian (known as A.) which is in the British Museum; the Vatican (B.) which is in the Vatican Library in Rome; that in the Imperial Library at Paris (C.); that found by Beza at Clermont, in France, and called the *Codex Claromontanus* (D.); and above all the Sinaitic Manuscript, discovered by Tischendorf, already referred to (called Codex Aleph.) The Bishop imparted to his audience something of the enthusiasm which he felt in regard to the wonderful discovery of this precious manuscript of Tischendorf, a discovery which caused that eminent labourer in the field of textual criticism so much joy that he could not sleep the night after it was made—he felt it would be a sin to sleep over such a treasure—so he set himself to copy it. Being a manuscript of the fourth century, and the only one of the ancient and great manuscripts having the books of the New Testament complete, its value may be imagined. It contains the books of the New Testament in the following order:—The Gospels, in the order in which we have them. The Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles (James, Peter, John, Jude), the Apocalypse, and to these it adds the Epistle of Barnabas (written in the second century) and a fragment of the Shepherd of Hermas. Part of this manuscript was discovered by Tischendorf at the Monastery of St. Katharine, on Mount Sinai, in 1844, in a basket of fragments for the fire! In 1846, he procured the other portions of it. In 1853, he renewed the pursuit of it in vain. In 1859, he succeeded, and was even able to induce the monks to permit the keeping of it to be committed to the care of the Emperor Alexander of Russia, who had a facsimile of it made, and 200 copies struck off for distribution in various libraries and otherwise.

Our space will not permit us to follow the Bishop in his account of the nature of "various readings," the character of which he made plain by a popular illustration, one which showed how little they affected the authority of the facts set forth in the sacred text; nor can we give the history of the Greek Text of the New Testament from the time that, from few and imperfect manuscripts, Erasmus first published it. The Bishop showed very clearly the solid grounds we have for believing that our "received text," as now settled by scholars, contains the very words of Divine Revelation, the wonderful Providence of God having marvellously watched over it; and here he made a striking comparison between the original giving of the Law on Mount Sinai, and the peaceful but sublime discovery of Tischendorf in our own times. In concluding a most excellent lecture, he spoke in strong and just terms of the neglect to acquire and to study the Hebrew and Greek languages, in which the Scriptures were written, a neglect with which even ministers, who preached "Search the Scriptures," were chargeable, and which in their case was the more to be regretted.

—The new Episcopal Church at Petitcodiac was consecrated on the 7th inst., by the Bishop of Fredericton. The congregation was large, considering the travelling, there being about three hundred persons present. Collection taken up \$28.10.

Seven candidates were presented to the Bishop and received from him the rite of Confirmation, after the Consecration Service, and about forty-five recipients partook of the Holy Sacrament.

'Tis pleasing to see this village so rapidly progressing, and doubly pleasing to see at least one place of worship in it, the public hall being heretofore used by all denominations.

—The Parish Church at Rothesay, situated at Hammond River, was consecrated on the 2nd inst., by the Bishop of Fredericton, with the usual ceremonies of the Church of England. The Bishop was accompanied by the following clergymen:—Rev. S. B. Kellogg, Rector of the Parish, Rev. W. E. Scovil, of Kingston, Revs. Wm. Armstrong, George M. Armstrong, of St. John, Rev. Harrison Tilley, of Portland, Rev. Mr. Warnford, Rector of Norton, and Rev. D. J. Wetmore, Curate at Kingston. The ceremony was commenced at a quarter to twelve o'clock by reading of the requisition by the Senior Church Warden, after which the Bishop and Clergy proceeded in procession to the chancel reading the service. A large congregation was present, and the consecration ceremony was impressively performed. At its conclusion the usual morning service was held, followed by an address, delivered by the Bishop whose text was the 7th and 8th verses of the 132nd Psalm. Holy communion was then administered to over fifty persons, including the clergy. The collection at the offertory amounted to nearly \$20. After the ceremonies and service were over the Bishop and Clergy were entertained by the Messrs. Otty.—Mr. Kellogg's sphere of labor is one of considerable extent, including the Churches at Rothesay, Hammond River, and Gondola Point.

NOVA SCOTIA.

The *Church Chronicle*, N. S., has the following remarks on systematic giving, and the good which might be done were Churchmen uniformly to contribute to the cause of God as He has prospered them:—"There are many whom the idea of a definite rule about Alms, or a fixed percentage being God's due, is if not in hearing, at least in practice, a novelty. It should be the object of every Churchman in these days to excite his brother Churchmen to a more vivid perception of their duties as well as their privileges. Here is a paltry deficiency in the amount required for our Diocesan Church Society in both these Provinces. And in Nova Scotia for the want of \$10,000 we are debarred from obtaining any benefit from our Endowment Fund. Surely there is something wrong here, especially in our Cities! country districts subscribe fairly well: but what about our Capitals? If the lists of subscribers to the Diocesan Church Society in Halifax and St. John are at all tests, many of us fall very short of what is due from us. Can we not for the future, resolve to give two, or even one, per cent, of our incomes to the Diocesan Church Society? Such small assessment if made universally throughout the Provinces

would probably place our missionaries above want and would remove many of the present hindrances to the Church's work."

DIOCESE OF RUPERT'S LAND.

Archdeacon McLean, after employing two or three afternoons in raising subscriptions towards the enlargement of Holy Trinity Church, in Fort Garry, was so successful that between the townsmen, these who happened to be in the town at the time, and to troops, he collected \$720. Preparations for the enlargement are to be commenced forthwith, and prosecuted with all the speed possible. The old Middle Church was pulled down last week, and a good deal of the wood, which is sound, will be used in the enlargement. The building of the transept is to be proceeded with at once, and will be so managed as not to interfere with the services on Sunday.

GREAT BRITAIN.

—Pere Hyacinthe, the celebrated French preacher, has been staying with the Rev. Professor Jowett, Master of Balliol College, Oxford.

—Steps have been taken to provide a Synod House for the Irish Church—£6,000 towards this work has been contributed by Sir A. Guinness and his brother, Mr. Cecil Guinness.

—A great Protestant demonstration was to be held on December 9, in the Ulster Hall, Belfast. The meeting is intended as a reply to the recent Roman Catholic manifestation in favour of the temporal power of the Pope.

—The new Protestant Cathedral at Cork was lately consecrated with an imposing ceremony. The Lord Primate, the Archbishop of Dublin, and the Bishops of Peterborough, Derry, Tuam, Limerick, Down Meath, and Cork were present. The Archbishop of Dublin preached in the morning, and the Bishop of Peterborough in the evening.

—The Bishop of London in issuing the list of times and places of the general Confirmation for 1871, desires it to be understood that, although, as a general rule, he wishes no candidate to be present under the age of fifteen, he is willing to receive children of fourteen with whose maturity in the spiritual life, the clergyman who presents them is so well satisfied as to be ready to admit them at once to the Holy Communion.

RELIGIOUS THOUGHT IN ENGLAND.

—Mr. Spurgeon cannot be accused of prophesying "smooth things." This is his estimate of the religious thought of England:—"The Church of England seems to be eaten through and through with Sacramentarianism, but Nonconformity appears to me to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. At first it was the doctrine of the eternity of future punishment that had to be given up; now it must be the very doctrine of the Fall—first one thing, then another, the whole must go. They treat our doctrines as though they were all to be knocked down at their good pleasure when they choose to amend our theology. Through and through I believe the very heart of England is honeycombed with a damnable infidelity which dares still to go into the pulpit and call itself Christian."

FRAUDULENT QUOTATION.—The discreditable devices to which the Ritualists are driven in their desperate attempts to make the worse appear the better reason, have just received their latest illustration in the course of Dr. Stephen's elaborate argument in the Purchas case. It appears that Mr. Purchas in his *Directorium Anglicanum*, Dr. Lee in his edition of the same work, Archdeacon Freeman in his *Rites and Ritual*, and others, have referred to a work published by the Ecclesiological Society called *Hierurgia Anglicana* as authoritative. In that work it is declared that in 7 Edward VI., the authorities of St. Paul's Cathedral were permitted to retain "thirty albes," and that vestment is accordingly deemed legal. The list is said to be taken from the Appendix to Dugdale's *History of St. Paul's*, but on reference it will be found that the entry stands thus:—"Thirty albes, to make surplices for the ministers

and choristers." These words in italics, which occur in the original inventory, and in every edition of Dugdale's work, are omitted in the *Hirurgia*; and by this omission it is made to appear that albes were permitted to remain; whereas they were only allowed to be kept for the purpose of being converted into the legal vestment, the surplice. So that an order that the albes should be cut up is actually made to appear as an order that they should be worn.—*Rock*.

REV. MR. MACKONCHIE.—A correspondent of the London *Rock* is of opinion that Mr. Mackonchie has been treated with undue leniency. He says: "Counsel treated Mr. Mackonchie too tenderly. When they had him in the box they might have made him confess that after the judgment in December, 1869, he was in the habit of sitting outside the Communion rails, while his curates in his presence transgressed the law, and he, during the Prayer of Consecration, prostrated himself flat on the ground. Mr. Mackonchie proceeds thus in his address: 'In the meantime, Satan has been very steadily doing God's work, by means of these persecutions. For this, we may thank not him, nor his ministers, but God. One thing we certainly have learnt, and I hope two; we have learnt, I hope, to love with the love of pity, those men—good, earnest, and prayerful—whom Protestantism has drawn to be the unconscious fighters against God.' This is remarkable. Satan's ministers are described as 'good, earnest, and prayerful' men! It is more than I should venture to say of St. Alban's ministers. Again, 'I am sure you have learnt to hate with a growing and ever deepening intensity, that cold, miserable, unloving, un-Christlike, godless figment called Protestantism, which has been able thus to pervert the minds of such of the faithful as have lent themselves to this abominable tyranny. Thank God we have long known that the Church of England is not Protestant, and, by His mercy, never shall be.' This is the man who holds office in, and eats the bread of, the Church of England; who calls those who seek to enforce the law persecutors, and has no better name for them than ministers of Satan."

FATHER IGNATIUS.—Another writer thinks that the Church of England has been pestered sufficiently long by Father Ignatius and his "brood of hornets."—"Cannot something be done to mitigate or to stop the evil effects which must of necessity be produced by the excited harangues of this misguided young man? At present, in the hands of men who well know how to take the greatest advantage of his eccentricities, he is forcing a share of notice which indicates anything but a healthy state of society. At Brighton, orations are delivered on Sundays at times so carefully arranged as not to prevent a loss to the exchequer by collision with services in the usual churches. High prices are charged and eagerly paid for admission, and many go away unable to get in. They are disappointed, perhaps, but it will be a blessing to many that their curiosity was not gratified. Children are urged to leave their parents to become 'nuns' and 'monks,' and even the 'only child' is incited to 'run away if necessary' from the wise parental control which would shield him or her from inconsiderate folly. As an inducement, the most extravagant and unauthorized descriptions of heaven are given, calculated to mislead and perplex the well intentioned. The choicest truths of Christianity are unmercifully distorted to meet the support of the disastrous teachings of the times. How long shall the name of such a man as Father Ignatius sully the pages of the *Clergy List* of the Church of England?"

UNITED STATES.

—The Rev. G. M. Hills was instituted into the rectorship of St. Mary's Burlington, on the 4th.

—A splendid Gothic building costing \$15,000 has replaced St. Luke's Church Whitewater, Wis., which was destroyed by fire early in last year.

—Bishop Littlejohn complains that the religious press as a general thing is neither "learned nor amiable"—that "it is boisterous, combative and importunate." Does the Bishop forget that newspapers are the representatives of those who support them.

—Of eleven persons confirmed at Georgetown, Ky., since June, seven were from Baptist families and one from the Methodists.

—Of the 300 Scandinavians resident at Hannibal, Mo., 60 have signed a request to be allowed the use of Trinity Church for afternoon services in their own language.

—On the 2nd inst., the Assistant Bishop of Indiana admitted to the diaconate, the Rev. F. P. Cummins, lately a Professor in a Presbyterian college, and the Rev. A. V. Gorrell, who has been for fifteen years an active and successful preacher among the Methodists.

—A writer in the *Church Journal* suggests that in the event of its being thought desirable no shorten the services, the Ten Commandments will be abridged by the omission of all but the simple mandates. There will thus be a clear saving of 150 words! which would take any ordinary reader at least one minute and a quarter.

—The *American Churchman* says:—"It is rumored that the Rev. Edward Sullivan of Trinity Church, has been invited to the vacant canonry at Christ Church Cathedral, Montreal. We trust that it may be long before Mr. Sullivan will leave Chicago, where he so sensibly felt in real work and manly out-spoken words."

—Bishop Randall of Colorado, makes an earnest appeal on behalf of his diocese. He says he has neither a dollar of debt nor a dollar of funds. "There are new settlements in every direction while old ones are enlarging," and calls for the services of the church are pressing him on every side. He wants to build five churches this season and promises to build them all free of debt if \$2,500 be subscribed.

—Bishop Tuttle announces that, after three years and a half of wise, devoted and successful work as Missionary in Salt Lake City, the Rev. G. W. Foot has resigned his post. He was the organizer of our Mission among the Mormons, and under the peculiar and perplexing circumstances in which he has been placed he has displayed rare tact and unswerving fidelity in carrying forward the church's work.

—The Missionary at Ashville, North Carolina, Rev. F. J. Murdock, reports that a vast tract of country west of the Blue Ridge, comprising about one-seventh of the whole State in surface, and some 100,000 people within 14 counties, is in almost destitute condition, so far as the ministrations of the Protestant Episcopal Church are concerned, numbering but two or three ministers, and hardly 100 communicants through the length and breadth of it. Of three ministers who reside permanently in this district two are settled in parishes, and also have charge of three or four missions, and the rest of this large district is under his own charge, and in addition to it a whole county on the eastern side of the Blue Ridge.

—The following interesting incident is from the Rev. Mr. Ebdon's seventh annual report of his work in connection with the Seaman's Mission in Philadelphia:—"A keen-eyed, weather-beaten Scotch sailor, who had, after a long and perilous voyage, arrived from Ivigut, Greenland, on one of the vessels which carries kryolite for the Pennsylvania Salt Company, came and spoke to me in the church, and I gave him a Prayer Book, and while writing his name in it, I commended it to him as an excellent religious manual, containing many selections from the Scriptures, daily prayers, prayers for those at sea, and for the sick, &c. He said, with a smile, 'I know pretty well what is in the book, sir; you gave one to the steward of our vessel last year, and while we lay in harbor at Greenland, I used to borrow it, and read a great deal of it.' Think of it. This sailor, far north in the Arctic seas, sitting down in the galley or fore-castle to read the Prayer Book for the first time in his life, and making up his mind to come and ask for one for himself when he should reach this port." While facts like these occasionally come to the missionary's knowledge, doubtless there are many, many similar instances of the good done by our Seamen's Mission of which we never hear."

—The sympathies formed by grace, far surpass those that are formed by nature.

—Those who know the greatness and holiness of the church, count nothing therein little.

—Dr. Hall tells a story of a Scotchman piously singing the hymn:—

"Were the whole realm of Nature mine,
That were a present far too small,"
and all through the singing was fumbling in his pocket to make sure of the smallest piece of silver for the contribution box.—*Zion's Herald*.

Missions.

THE CAPITAL OF MADAGASCAR.

Whatever the religious future of the Malagasy race, certain it is, that, for some time past, there has been a growing desire on the part of many of the Hovas, the conquering tribe of Madagascar, to become more acquainted with the doctrines and practices of the Church, more especially Tamatave, the chief Society for the Propagation of the Gospel Mission Station in Madagascar. Yet, so great is their respect for authority, that a half word from one of their chiefs becomes to them a binding command; the practice of their magnates constitutes the example they are to follow, conversation to their superiors, in which inferiors (even slaves) are permitted freely to take part, guides and colours that of many over whom they have influence.—There seems to be a strong bond of fear, strangely blended with a kind of love, holding Madagascar in thralldom. It follows, that nearly all the country under Hova rule does much as the heads of the Government do. When the present Queen, Ranavalona II., came to the throne some years ago, she professed herself in favour of Christianity, and has since embraced a form of it. Her example was immediately followed by thousands. "for," said the people, hundreds of miles away from the capital, "Ranavalona-Manjaka prays, and shall not her people pray?" A perfect rush to Christianity was the result of this and of a wish (interpreted as a command) expressed by the highest in authority, that all should pray to "God, who made heaven and earth and all things in them." Antananarivo, the capital, is the stronghold of the London Missionary Society's Mission: so, the chapels there, and at distant towns garrisoned from the capital and commanded by Hova governors, were crowded, new ones built, and old ones enlarged. The demand for preachers, it seems, could not be satisfied. Hence, many ignorant or very imperfectly-instructed men were sent out to preach, many appointed themselves as preachers, preaching-stands in the chapels were often handed over to boys of fifteen and sixteen years, who could hardly spell out a line in the New Testament, and altogether, such a strange mixture of the most foul heathenism with Christianity resulted, as this age certainly has not elsewhere seen, and, perhaps, could not elsewhere produce, and which, unfortunately, has with many passed for purity and truth.

All this naturally brought a great deal of work on the few Missionaries of the Church on the coast. It was to them the opening of an immense door, they were anxious to go in at. Numberless new opportunities for good came to hand. Many availed themselves of the Bible-classes held for them; but, they invariably expressed a fear, which no reasoning or persuasion has been able to overcome, that, if they joined our Church, their chiefs would be angry with them, and that following another form of religion than that followed by the Queen might bring them into discredit with the Government: such mere children are they yet in the faith.

At length, as we had instances, by no means few, of the hindrances we experience from not being at the capital, and especially from our not possessing a Mission there; and as this fear seemed to be keeping many away from the Church who wished to come to her, I determined, in company with the Rev. H. Maundrell, Church Missionary Society's Missionary at Andovoranto, about eighty miles south of Tamatave, to pay a visit to the capital, hoping this would enable us to do something towards securing perfect religious freedom to all, who, in the districts of our several Missions, might wish to come to us.

Our plan of travelling here is in chairs, fastened between poles, running along the sides and under the arms. Four men carry the traveller along at the rate of about five miles an hour in long journeys. I took eight men, simply a reky, with four men to carry clothes and cooking pots.—*Mission Life*.

—THE frequent use of artifices and cunning is ever the effect of incapacity, and the mark of a narrow mind.

—THE hindrances of our thankfulness, when we conquer them, increase instead of diminishing it.

THE ITALIAN OCCUPATION OF ROME.

The following protest was read in all the Roman Catholic churches in London, Eng., on the 4th inst.:—

HENRY EDWARD, by the grace of our God and favor of the Apostolic See. Archbishop of Westminster, to the clergy, secular and regular and faithful of the diocese, health and benediction of the Lord.

Reverend dear brethren and dear children in Jesus Christ: We hold it our duty towards the Head of the Church, against whom the Government at Florence lately perpetrated an act of sacrilegious violence, and towards the Church at large, while the same act assailed the providential safeguards of its liberty, and the great principles of natural justice and international law, which, at the same time, were profoundly violated, in my own name and in yours to make this public protest against the siege and occupation of Rome by the army of King Victor Emanuel, who violates all rights on which the sovereigntys of states are based and all laws by which the sacred possessions of the Church are guarded. Dangerous as this example is to order and the stability of all civil powers, more dangerous still are the principles on which this act of violence is being justified not only in Italy but in this country. It is alleged that the national aspirations of Italy justify the seizure of Rome; that the temporal power of the sovereign pontiff has been lawfully dissolved by the plebiscite; that the popular will transferred the sovereignty of Rome to King Victor Emanuel. We protest that these principles are subversive of public morality, order and law. To aspire for that which is not our own is a motive of all injustice, and in itself wrong. The doctrine which teaches the people that they may at any time cast off rulers or change the government by plebiscites, or simple act of will, is not found either in the laws of nature or the precepts of revelation. Nations like individuals are bound by moral laws to be subject to moral obligations. They have the power to do wrong, but cannot have the right to do wrong. It is the duty of the people, as of every moral agent, to protest *quod jure potest*. Nations have not the right to do many things for which they have the power. They have no right to do that which they cannot do justly. To rise against lawful sovereigns without a just cause is rebellion, and to depose him is treason. We hear it daily said that the people have at any time the power to revoke into their own hands the sovereignty of those who rule, and to transfer that sovereignty to another part of the people. If they have such a right at any time, at no time have they such a right without a just and sufficient cause. It is not necessary here to discuss what are the causes to be considered just and sufficient for such an act of extreme necessity. It is enough to affirm that, in the violent deposition of their lawful sovereign, no such case exists. He holds a right of sovereignty which is not derived from kings or people. His sovereignty is not at their disposal; it is not their possession. He holds it in behalf of all nations of the whole Christian world. But even if this right of sovereignty is liable to forfeiture by reason of abuse or wrong, it is absolutely certain that no cause exists or has ever been alleged to exist, for throwing off the government of Pius the IX. The only cause alleged is one of Providential ordination. His sovereignty is that of a priest, but if God so ordained, who, without sin, can overthrow it? This act, therefore, is both treason and rebellion, which both natural and revealed morality condemn as capital crimes. The rebellion act, however, has a deeper character of guilt in two ways—of sin and of sacrilege. It is sacrilegious, first, because violence is offered to a sacred person—the most sacred person on earth; the head of the Christian Church of Jesus Christ. It is sacrilegious also, because it is the breaking up of the Christian order of the world, and the destruction of the Providential dispensation by which the Christian world has been formed and sustained.

A TRUE BOY.—At twelve, at fourteen certainly, a boy is capable of taking care of himself out of doors. He ought to be able to drive a horse, to climb the highest tree, to swim skilfully, to carry a gun safely and to use it aright; to be of such a manly disposition as not to provoke attack, or, if wantonly assailed, to have

(Letter No. 5.)

THE RECTORY, Dec. 16th, 1870.

SIR,—In your letter just received, you enquire whether I wish my note of 30th ult. to appear with the correspondence which you say is now in the printer's hands. Most decidedly do I wish this, for without it the publication would be very incomplete. Moreover, I am of opinion that the letter I wrote to you when I returned the "Review," should also appear. I wish nothing kept back; and I must also request that your note of 5th inst. be not omitted. Again, I must ask you to furnish me with the names of the gentlemen who deputed you to call upon me. You must be aware that you were only the mouth-piece of others, and were selected to express their sentiments, while my letters have been addressed to you as representing those "prominent and influential members of the congregation," and through you I conveyed my views to them. I think the case is without a precedent, for the representative of a body of men to withhold the names of those in whose behalf and at whose request he acts, where the present negotiation is carried on professedly for the public good. It seems unaccountable that you can have any hesitation in complying with my request. I cannot think that you will still refuse to accede to what appears an act of courtesy and simple justice; but if so, I shall feel obliged by your stating in your printed correspondence that you decline to comply with my demand.—I am, Sir, &c.

GEORGE V. HOUSMAN.

JOHN JONES, Esq.

(Letter No. 6.)

QUEBEC, Dec. 17th, 1870.

REV. AND DEAR SIR,—I have received your note of yesterday, and before replying to it desire to say, that when I received your note accompanying the Quarterly Review, on "Rubric versus usage" I was suffering under a painful illness, and feeling annoyed at receiving instead of the expected reply to mine of 23rd ult., only a criticism upon the Review. I in a hasty note characterized yours as "ridiculous," for which I beg to tender an apology. Before the receipt of your reply of 30th ult., which from an error already explained, only reached me on the 12th inst., your first letter and my reply had been sent for publication. With reference to the names which you again request, on asking me to send you a copy of an address to the Bishop which you suggested, and his reply. If such an address had been sent, a copy with all the names attached would of course have been furnished to you, but no such address was prepared. I showed my letter to a number of gentlemen who approved of it, but while I think it probable that they and those who approved of my waiting on you, might be willing to give their names, I do not think you have any special right to demand them. I may, however, state that amongst those who concur with me, and with whom I have consulted, the greater portion of your select vestry are included. As respects your criticism or review of the Review, it is quite extraneous to the correspondence, and if entered upon and published, would lead to a much longer controversy than would probably be desired by either of us; still the conclusion at which you arrive could be easily and successfully controverted. If you desire its publication I have no doubt the Editor of the Church Observer would insert it. Your letter of 30th Nov. will, of course, appear. I beg to state that if you entertain a doubt of the opinions which I have expressed to you being held by a large number of your congregation, an easy and satisfactory mode of solving the question would be to call a special meeting of pew-holders, to take the whole matter into consideration, and see if they will reverse the decision of the Easter meeting. I may add as the Church Observer is not seen by all the members of the congregation, it is probable that the correspondence will be put into pamphlet form for their information, in which case a P.S. in your letter of 15th ult., asking for a copy of the Bishop's reply, (accidentally omitted by the printer) will appear.—I am, Rev. and Dear Sir, Yours faithfully,

JOHN JONES.

Rev. G. V. HOUSMAN, M.A.
Rector St. Paul's Cathedral, Quebec.

To the Editor of the Church Observer.

QUEBEC, December 20th, 1870.

SIR,—In your last issue appeared two letters sent to you by Mr. John Jones, respecting "Quebec Cathedral difficulty."
Mr. Jones has promised to forward for publication, another letter which I addressed to him on the 30th ult., and which I hope will appear this week. I shall feel obliged by your inserting the following reply, made after perusing an article in the London Quarterly

Review, on "Rubric versus Usage." Mr. Jones answer to my letter I suppress, because he has made an ample apology for the manner in which he saw fit to write to me. Allow me to express my conviction that it seems most unwise and undesirable to bring these matters before the public; but since it has been done by others, I wish nothing to be held back. It should be known that I have three times asked Mr. Jones to furnish me with the names of the gentlemen who deputed him to call upon me, and that he still persists in withholding them.—I am, Sir, your obedient servant,

GEORGE V. HOUSMAN.

THE RECTORY, Nov. 30, 1870.

DEAR SIR,—I return the Review with many thanks. The reference in it to the positions persons should assume when the offertory sentences are being read is very brief. The following quotation, however, from Bishop Mant, is given, but not acquiesced in by the Reviewer; for he says it is obvious that the duty of presenting the plate to every one cannot be satisfactorily, nor indeed safely performed, unless the people are regularly seated. Surely a very weak and insufficient argument.

Quotation from Bishop Mant:

"Standing, not sitting, is the proper posture for the congregation while the sentences are in reading."

The general principle laid down in the Review is very reasonable, viz., "As postures are sometimes prescribed, it is only fair to suppose that a certain posture being directed, it is meant—without specially repeating the Rubric—that such posture shall continue till another is substituted. This is the common way of interpreting such matters, and we shall therefore adopt it as our guide."

Let us take this rule in reference to the question raised at the Cathedral. The people are to stand at the Nicene Creed. If there were no sermon, they should continue to do so, until the prayer for the Church Militant is read. But convenience has caused people (very properly) to sit during the delivery of the sermon; but when the Ascription is given at the conclusion, the people again stand, so that we find them now in the position they were at the end of the Nicene Creed. If the Rubric were strictly followed, the exhortation to the Holy Communion would here be read, at which the congregation invariably stand, and immediately after should follow the reading of the offertory sentences. If then the rule laid down by the Reviewer (and which I suppose you admit is reasonable) be followed, the position of standing when the offertory sentences are being read is, according to Bishop Mant, the correct one, and therefore my own view of the case is substantiated.

Lastly, I would quote a portion of the address issued by the twenty-four English Bishops to the clergy of their dioceses:—"There are many cases where the lay may be variously interpreted, and we believe that we are best carrying out our own principles, in urging you to have recourse in all such cases, to the advice of her chief pastors," nor do they omit to draw attention to that rule laid down in the Book of Common Prayer, where anything is doubted or diversely taken."

The Review then, so far as it bears upon the point in question, bears out the opinion which I entertain, and which I have ventured to state to my congregation.—Believe me, yours faithfully,

GEORGE V. HOUSMAN.

JOHN JONES, Esq.

THE ARCHDEACONRY.

To the Editor of the Church Observer.

DEAR SIR,—The recent appointment to the office of Archdeacon will, I have no doubt, give very general satisfaction to the members of the church in this diocese.

The important office has been too long a mere honorary appointment—a name and nothing else. We trust that now new life and activity will be brought into it.

The parishes have long required such supervision as legitimately falls within the province of the Archdeacon. I refer particularly to the proper support of the clergy, none of whom, I dare affirm, are receiving a sufficient income.

In the 8th article of the Constitution of our late Church Society, it is affirmed that it shall be the duty of the Lay Committee to secure to

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same: to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do and execute, the things contained in this Book: the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who, by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to anything contained in this Book."—Book of Common Prayer—Preface—Concerning the Service of the Church.

the existing clergy "a sufficient and permanent income," but nothing, that I am aware of, has yet been done towards this object.

And though some may be inclined to look upon this as a matter of secondary importance, yet it is not so as regards the future efficiency of the Church in this diocese, which demands that the present standard of ministerial ability be raised higher instead of being lowered.

There are few, if any, of our parishes where the people contribute as they should do, and as they might do, towards the support of their clergyman. They would have to make sacrifices in some instances, but should they not? Or must the clergyman be the sufferer? I do not believe the people are unwilling, but there has never been a proper system adopted under which they might be induced to give to this object. Everything has been left to the parochial clergy, or to the people themselves, to originate their own plan. The former will do nothing where their own personal interests are concerned—the latter must be led under some proper official authority.

I would like, also, to call the attention of our new Archdeacon to another grievance which is becoming more and more frequent owing to the countenance given to it by the city clergy. I mean the common occurrence of parties going to the city from their own parish to be married. They find our city clergy too ready to comply with their wishes. This is plainly wrong, for the very fact of their leaving their own parish carries with it a suspicion of something not right. And apart from this, surely it is a want of courtesy towards their brother clergyman who is thus deprived of one of his small fees. The remedy is with the city clergy, who are not required to marry out of their own parish, and I hope the attention of the Archdeacon will be directed to it. I would suggest, if no other remedy offers, that the fees received for such marriages be remitted to the clergyman of the parish to which the parties belong as legitimately his. Yours, &c.,

Dec. 16, 1870.

J. U.

CHURCH CONVERSAZIONI.

To the Editor of the Church Observer.

SIR,—This new expedient for raising the wind seems to be in full favour amongst us. As a source of amusement to the audience, and of profit to the promoters, these *conversazioni* may perhaps be entitled to be called a success. Judging from the crowded house on Monday evening at the Synod Hall, the promoters have good reason to be elated with the manner in which their efforts are received. But they ought to be satisfied with that, and not allow such crowding over others as is found in the notice which appeared in a contemporary of Tuesday morning.

I started out on that evening with two places in my mind's eye—the St. John's readings, with music, and the monthly meeting of the Natural History Society. It ought to be a humiliating confession to make, but I directed my steps to the Synod Hall, as I had curiosity to see and judge for myself, for once, with respect to the kind of entertainment there furnished. 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. Sairy Gamp, a monthly nurse, whose arduous 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 remainder of the passage was given in the style of any ordinary good reader. We next had a song from a gallant amateur, whose efforts showed he had had continuation in the divine art of songs but was rather out of practice, his voice not being well sustained throughout. Then came a flute solo, an operatic selection, of course, but performed in the style of the school-boy who recites a passage from some famous oration, or—"My name is Norval on the Grampian hills." A few lessons from a master would improve the distorted and *gouche* manner, and imperfect intonation of such performers, and should be sought before an appearance on a public platform is ventured. Another gentleman then announced that he would read a selection from "The Lady of the Lake." But I had suffered sufficient "auricular penance" already, as I thought, so I made a hasty exit, and wended my way to the Lecture Room of the Natural History Society. What I heard there soon dispelled all recollections of Mrs. Sairy Gamp, and song and flute solo; and I hope yet to see the meetings of the Social Science Association, whose formation was there urged by Dr. Carpenter, taking the

place of such vapid nonsense as I had listened to in the first part of the evening.

There might have been some grains of wheat after I left, but to judge of what followed from what I heard, I should suppose that an audience that would listen for two hours to such a performance, might be expected to avoid what the writer of the next morning's notice is pleased to term "spouting." Any thing of a solid, substantial character would have no attractions for palates spoiled by such frothy, Italian-creamy entertainments as those. Those who furnish the wares, no doubt take advantage of the tendency of the markets, and in that shew themselves "wise as serpents;" whether, in the results that follow, they will also prove to have been "harmless as doves" in their attempts to cater for the public, I have reason to doubt. A little nonsense now and then may be relished without harm but a constant repetition is to be deprecated.

MONTREAL, Dec. 22.

LAYMAN.

CONDUCTING CHURCH PAPERS.

Our own experience testifies that there is little if any exaggeration in the following, which we clip from the *Church Weekly*:—

In our place as editors we know very many who are in thorough sympathy with ourselves and the cause we advocate, others who are waiting—standing by to watch our efforts and progress, and yet others who, if they dared, would assure us of their sympathy and good wishes. At the same time we have many friends who write to us their notions of how we shall do our work. Some here are who want what they call a "family paper"—a paper "combining useful information with select tales." Others want no novelettes about impossible children, and thank us for our abstinence. Some again, would see our weekly less controversial, others more so. Not a few are urgent that we shall enlarge the size of our paper and so give room for articles of a different sort than can now be used, or for extracts from our English files. Others wonder why we reprint a line of English news, or a word from any English paper. Some ask why we give so little American Church news, in happy ignorance that there is seldom any going, and what there is would only interest one, perhaps, in every hundred of our readers. Others there are who want a paper combining the last and most reliable secular intelligence, with a greater attention to the literary department, in forgetfulness that our latest secular news would be an old story by the time it reached them, and the fact that there are no American theological books written by our men to review. In a word we are overwhelmed with letters containing very good advice, no doubt, but for which we can have but one answer viz: come and take our place for one week. If our many friends who see a wiser way to create and carry on a paper, will give themselves to the work in money and in head-work, we can only say they shall have all they wish, if we think it best—"Qui suadet sua det." We give ourselves to the work with little thanks and poor pay, but without grudging. We can only ask our well-wishers to do as much—but we must ask them to do it just where they are.

REV. E. SULLIVAN ON CHURCH MUSIC.

The Chicago Times has the following report of an address recently delivered at a choral festival to the Cathedral of that city by the Rev. E. Sullivan, M. A., formerly of St. George's Montreal:—Rev. Edward Sullivan, Rector of Trinity Church, delivered a brief and pithy address appropriate to the occasion. He appeared before them in compliance with the wishes of the Association, not because he thought himself not specially fit for the task. He would confine his remarks to special considerations on one theme. He felt that the choristers should be congratulated for the great skill to which they had attained in a musical sense. But there was something back of that. They could not have succeeded to such an extent without a great degree of religious fervour and very considerable self-sacrifice. Without committing himself to the judgment that the sublime beauties of the church service were best illustrated by this form of expression, he yet believed that there was an influence of the most material value to those engaged in it. The element of sacred song in the service of God was indispensable. It was a fundamental principle in the very life of the church. Among all of mankind, and in all ages of civilization, there had been an ear to

appreciate the melody in modulated language, and a voice to reproduce it. Inasmuch as this was one of God's precious gifts, it should be consecrated to His holy service. From the beginning to the present time, the voice of sacred melody had never been entirely hushed. In the old Jewish dispensation, the service of song held the next place after the service of sacrifice. All the various expressions of religious life found an expression in the glorious psalms of David. The New Testament was scattered through with fragments of song, full of suggestions. So, too, had it been in post-apostolic times. It was noticed by the heathen authors that singing was a prominent element of worship among the Nazarenes. The history of the church had been marked, in short, with the influence of music in a pre-eminent degree. The question was much mooted as to what form of musical expression best embodied the individual religious experience. The modes in common use were the choral service, the antiphonal response, congregational singing, and the costly quartette. In regard to the latter, the speaker spoke in terms of unqualified disapproval, saying that it tended to make the church a mere concert-room, and the congregation merely a body of musical critics. It served, indeed, to cultivate the æsthetic taste, but degraded the high and holy purposes of religion. The choral service could be traced back to the apostolic times. The objection that it savoured of Rome was baseless and foolish. The principal objection was that it seemed to monopolize the worship and exclude the congregation, though in a less degree than the quartette choir. The best results could only be attained by an education of the congregation to a more correct idea of the value and use of church music. He closed by exhorting all to bring to the sanctuary minds purified from every taint of worldliness, and then the singing would express the loftiest emotions of religious worship.

WESLEY'S SERMONS.

The following has been addressed to the Editor of the *American Churchman* :—
I wish to give you, for your paper, a few short extracts from Rev. Mr. Wesley's sermons as published by Methodists; in which religious body, for many years and until recently, I have been an accredited itinerant, now a presbyter of the Diocese of Pennsylvania, and a warm advocate and subscriber of your paper.

ISAAC MARTIN.

If our beloved Methodist will look carefully into Mr. Wesley's sermons they will see he was a Methodist in the church.

Sermon v., on *Justification by Faith*, pp. 44-50 :

"All truly good works (to use the words of our church) follow after justification. I cannot describe the nature of this faith better, than in the words of our own church."

Echo repeats to the Methodist—our own church.

Sermon x., *Witness of the Spirit*, p. 90 :

"Our church also continually places repentance before pardon, or the witness of it."

He here recites the absolution as sustaining him, and by such recommends its use so that he is not a true Methodist who is not a churchman.

Sermon xvi., *Means of Grace*, p. 137 :
"I use this expression means of grace, because, I know none better; and because it has been generally used in the Christian church for many ages, in particular by our own church, which directs us to bless God both for the means of grace and hope of glory, and teaches us that a sacrament is an outward sign of inward grace, and a means whereby we receive the same."

Sermon xviii., *Marks of the New Birth*, p. 154 :

"That these privileges, by the free mercy of God, are ordinarily annexed to baptism (which is thence termed by our Lord, the being born of water and of the spirit,) washeth."

Sermon xxv., *Sermon on Mount*, pp. 230-231 :

"Our church clearly and peremptorily enjoins all her members to fast, as well in the vigils and the forty days of Lent, as days of fasting and abstinence. Do you neglect no opportunity of attending and partaking of the Christian sacrifice? Do you join in prayer with the great congregation daily, if you have opportunity?

Neglect no occasion of eating that bread and drinking that cup, which is the communion of the body and blood of Christ.

Sermon xxxii., *Sermon on Mount*, p. 296. Speaking on unfaithful clergymen ministering in the congregation :

"The validity of the ordinance doth not depend on the goodness of him that administers, but on the faithfulness of him that ordained it; who will and doth meet us in his appointed ways. For the bread which they break, we have experimentally known to be the body of Christ; and the cup which God blessed, even by their unhallowed lips, was to us the communion of the blood of Christ."

Sermon xxxiv., *Discourse Sermon of Mount*, p. 351 :

"I believe the Episcopal form of church government to be scriptural and apostolical. It appears to me that forms of prayer are of excellent use, particularly in the great congregation."

Vol. ii., Sermon lxxx., *On Schism*, p. 165 :

I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire nor design to separate from it, till my soul separates from my body.

Sermon cix., *On Attending the Church Service*, p. 369 :

"Nineteen years ago we considered this question in our public conference at Leeds: 'Whether the Methodist ought to separate from the church.' And, after a long and candid inquiry, it was determined, *nemine contradicente*, that it was not expedient for them to separate. The reasons were set down at large; and they stand equally good at this day."

Selections.

MEN WANTED.

The world wants men—large-hearted, manly men; Men who shall join its chorus, and pro-ounce The psalm of labour and of love.
The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth; To catch the monster error by the throat; To bear opinion to a loftier seat; To blot the error of oppression out And lead a universal freedom in.
And Heaven wants souls—fresh and capacious souls, To taste its raptures, and expand like flowers, Beneath the glory of its central sun.
It wants fresh souls—not lean and shrivelled ones; It wants fresh souls, my brother—give it thine, If thou indeed wilt be what scholars should; If thou wilt be an hero, and wilt strive To help thy fellow and exhalt thyself.
Thy feet, at last, shall stand on jasper floors Thy heart, at last, shall seem a thousand hearts— Each single heart with myriad raptures filled— While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul.

TENDENCY OF RELIGIOUS BELIEF IN INDIA.

The *Times*' Calcutta correspondent, with a view of illustrating the tendency of religious thought among the educated classes in India, gives an account of visits he paid to the Established Presbyterian College under Dr. Ogilvie, and the Free Presbyterian College under Dr. Mitchell. He says :—

"Here is a gentleman who wishes to know your exact thoughts on certain social and religious topics. Are you willing to converse with him freely?—Yes.' Mind, we shall not, unless inadvertently, touch on any part of your college studies, or fall intentionally into any rut of thought. Tell us, now, what you think of the tendency of thought among the young men of Calcutta.' There was a pause. Then one said, 'Do you mean religiously?'—Yes; in that way or any way.' 'I think, then, that most of the educated young men are leaning to the Brahmo Somaj, or to philosophical inquiry, or unbelief.' 'Is that a general opinion?' Second student: 'It is mine as far as the Brahmo Somaj is concerned.' 'Very well; now why do you think so?' 'Because I see Brahmoism growing, and people preparing to make sacrifices for it.' 'You mean, then, that there is persecution?'—'Great persecution, socially—in families.' 'Now, can you say how many educated young men believe in the Shastres?'—Third student: 'Not one in a hundred.' Fourth: 'Not one in a thousand. The Shastres are not believed in where there has been an English education.' 'What is your difficulty as to Christianity?' A quiet young man who had not yet spoken (I shall call him fifth) said: 'The Trinity.' 'You do not understand it?'—'No.' 'You believe that the soul is immortal?'—'Yes.' 'Why do you believe that?'—'Because of the longing for immortality that seems in human nature. I believe that God never gave such a longing to leave it at last unsatisfied.' And what of Christ?'—Second student: 'We believe

him to be the best man that ever lived? 'But not divine?'—'No.'

The Principal was not quite satisfied. He said, 'You must come again; I shall have a larger class.' I gladly accepted the invitation, and we had the larger class. But the only difference was that, whereas the small class held that the bent of 'Young Bengal' was to Brahmoism, the larger one held it to be towards 'philosophical doubt,' which was clearly meant as what an Englishman would be apt to call 'practical infidelity'—a phrase about as definite to him as the other is to the young men of Bengal. I shall give some of the replies of this class and of Dr. Ogilvie's without distinguishing the one college from the other; but I should not like to omit saying that Dr. Ogilvie is an able and devoted Christian, and that the views of the students, which it is my duty to represent exactly as I found them, must not be taken as a proof that there is any want of effort on the part of the teachers of either college to bring every lesson home to the high teachings with which the colleges are identified. The following are some of the questions and answers :—

'What is your view of the Bible; do you think it a revelation?'—'Only in the sense in which all good books are revelations.' 'But we require some guide of life, do we not?'—'Yes, and we have conscience (this was over and over again insisted upon) and the lives and thoughts of good men.' 'Now, as to the Brahmo Somaj, do you think that its foundations are laid in Christianity?'—'I think that it has owed more to Christianity than to any other thing, but it has drawn from many sources.' 'Do you think that without Christianity there would have been any Brahmoism?'—'Yes, I believe that Brahmoism is truth, and, being truth, must have been known some day; but the day might have been far off but for Christianity.' 'Do you like the Bible as a reading book?' Several: 'Very much.' 'Do you like it as well as Shakespeare?'—'Better.' 'Or Milton?'—'Yes; better.' 'Or Bacon or Macaulay?'—'Yes; better than any of them.' 'Then why don't you come oftener to read it?'—'We haven't time, if we are to pass the examinations.'

My object has been to leave these young men to speak for themselves. I went to see them with the simple object of taking a photograph. For the satisfaction of the 'supporters of missions' in England one more fact may be stated. 'Are we then, they will ask, giving our money and care that these young men of Bengal may simply get on in life?' I would reply, 'You are, even from your point of view, doing the best you can.' In the government colleges the Bible is not mentioned; and I was told by one of these classes that the only compensation to the students for that great want was the influence of the Brahmo-Somaj. The Missionary Colleges never close the Bible, though it is not forced on any one; and at any rate the missionaries, especially the educational ones, are raising immensely the tone of thought among the young men of this strange race. Whither the thought is tending on the whole, who can say? Only, one can say, that a European coming here to teach, and breaking the shell of Asiatic conservatism to reach the thought within, finds that he has much to learn, not merely of world-old problems, but even in connection with the newest phrases of modern thought. It is remarkable how much the Bengalee picks up, and how quickly; but apart from mere 'gram,' he has a dreamy way of touching, and shaking religious subjects—a way that the good people of Exeter Hall would not like. Reverence he has scarcely any; of scepticism he has enough to have satisfied Tom Paine.

EXTEMPORE PREACHING.

A correspondent of the *Presbyterian Banner*, makes the following excellent suggestions :

"Do not aim simply to fill up the allotted time. The young preacher announces his text; his brief is before him; he has pondered it carefully. He feels that he must occupy the conventional half hour at least; but is oppressed with the thought that, in his embarrassing situation, all he can possibly say can not be spread over more than fifteen minutes. He, therefore, feels called upon to introduce trite or general remarks wherever the nature of the subject will admit, in order to complete the full time. This is a pernicious habit. The talent of spouting loosely in order to kill time, is easily acquired; but in after years

you may be compelled to correct it. To preach extempore, and to spout promiscuously, are two widely different things. Do not think of time. Do not try to preach the usual half hour. Begin your speech and stick to it. Do not indulge in superfluous talk. Clothe your thought in the best words you have at command; and after having exhausted your stock of ideas, stop, whether you have exhausted your time or not. The probabilities are that your congregation will not be seriously discomposed. The writer was once acquainted with an excellent brother, whose peroration was almost stereotyped. He tacked it on as the tail-piece to every sermon. Learn, then, to quit as soon as you are done, regardless of time."

—While upon this subject, when will preachers learn how to pronounce the word *ex-tem-po-re*? It has four syllables, and yet four out of five persons say—*po-re*!—*Observer Bowmanville*.

[And when will writers and others learn that it is incorrect to use *extempore* for "extemporaneous," as in the heading of the foregoing extract?—Ed. C.O.]

AN APT ANSWER.

The following extract from a letter in the last number of the *Church Chronicle* contains one of the most original and pithy replies we remember to have heard. The writer is giving an account of a visit which he paid to a Sunday school in the States :—

"The teachers were next invited to address the School. The first spoke of Prayer.—Asking the school why the Saviour taught us to address our Father as in Heaven, when God is everywhere, and receiving no answer, he said: 'Then I will give you one. During the late war I was once attending a Sunday school examination, when this same question was put to one of the classes. A little drummer-boy, dressed in his regimentals, looked in the teacher's face, and said, 'I think I can tell you, Sir; it is because Heaven is God's head-quarters.' The teacher replied, 'A Doctor of Divinity, my child, could not have given a better answer.'"

—It is nobler to be sincere than to wear the escutcheon of knighthood or to boast the blood of a line of kings.

Commercial.

Church Observer Office, MONTREAL, Thursday, Dec. 22, 1870.

STOCK AND SHARE LIST.

BANKS.	Am't of Shares.	Paid up.	Divid last 6 m's	Closing Prices.
Bank of Montreal.....	\$200	All.	6 p.c.	221 a 222
Bank of N. A.....	\$500 stg.	do.	3 p.c.	108 a —
City Bank.....	\$100	do.	3 p.c.	85 1/2 a 86
Banque du Peuple.....	50	do.	4 p.c.	103 1/2 a 106
Molson's Bank.....	50	do.	3 p.c.	109 a —
Ontario Bank.....	40	do.	4 p.c.	106 1/2 a 107 1/2
Bank of Toronto.....	100	do.	4 p.c.	134 a 134
Quebec Bank.....	100	do.	3 1/2 p.c.	112 1/2 a 114
Banque Nationale.....	50	do.	4 p.c.	106 a —
Banque J. Cartier.....	50	do.	4 p.c.	115 a —
E. Townships' Bank.....	50	do.	4 p.c.	bks closed
Merch. B'k of Canada.....	100	do.	4 p.c.	116 1/2 a 117
Union Bank.....	100	do.	4 p.c.	bks closed
Mechanics' Bank.....	50	do.	4 p.c.	105 1/2 a 107 1/2
Royal Canadian B'k.....	50	do.	None.	77 a —
Can. B'k of Commerce.....	50	do.	4 p.c.	bks closed
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A. & St. Lawrence.....	100	do.	None.	90 a —
G. W. of Canada.....	22	do.	1 1/2 p.c.	14 a 15
Montreal & Cham.....	200	do.	None.	16 a 21
Do., preferential.....	\$200	do.	5 p.c.	100 a 100
MINES, &c.				
Montreal Consols.....	0	\$15.10		\$3.75 a \$4.15
Canada Mining Co.....	4	90 p.c.		25 a 35
Huron Copper Bay.....	4	12 cts.	20 p.c.	—
Lake Huron S. & C.....	5	102		—
Quebec and Lake S.....	8	\$4.10		—
Montreal Tel. Co.....	40	All.	5 p.c.	222 1/2 a 230
Peoples do do.....	100	do.	5 p.c.	100 a 100
Montreal C. Gas Co.....	40	do.	4 p.c.	170 a —
Montreal City P. B.....	50	do.	6 p.c.	162 a 170
Richelleu Co.....	100	do.	5 p.c.	185 a —
Can. Navigation Co.....	100	do.	5-12 m.	105 a 108
Mont. Elevating Co.....	100	do.	5 p.c.	90 1/2 a 90
Montreal P. B. Socy.....	50	do.	4 p.c.	90 a 900
Canada P. B. Socy.....	50	do.	5 p.c.	90 a 900
Canada Roll'g Mill Co.....	100	do.		105 a 105
BONDS.				
Government 5 per cents, stg.....				90 a 90
Government 5 per cents, cy.....				90 a 90
Government 6 per cents, stg.....				90 a 90
Government 6 per cents, cy.....				90 a 90
Dominion 6 per cent stock.....				110 a —
Montreal Water Works 6 per cents, due 1885.....				101 1/2 a 101 1/2
Montreal Corporation Bonds, 6 per cents.....				101 1/2 a 101 1/2
Corporation 7 per cent stock.....				117 a 119
Montreal Harbor Bonds 6 1/2 per cents, due 1888.....				105 1/2 a —
Quebec City 6 per cents.....				85 a 90
Toronto City Bonds, 6 per cent, 1880.....				93 1/2 a 94
Kingston City Bonds, 6 per cents, 1872.....				92 1/2 a 95
Ottawa City Bonds, 6 per cents, 1880.....				95 a 97
Champlain B. R., 6 per cents.....				82 a —
County Debentures.....				90 a 90
EXCHANGE.				
Bank on London, 60 days sight, or 75 days date.....				9 1/2 a 9 1/2
Do. do. d mand.....				90 a 90
Private do.....				108 a 108 1/2
Private, with documents.....				107 a 108
Bank on New York.....				9 a 9 1/2
Private do.....				9 1/2 a 10
Gold Drafts do.....				par
Silver do.....				0 a 0
Gold in New York.....				110 1/2 a 110

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Superfine from Canada Wheat	5 50	5 50
Strong Super from Canada Wheat	5 65	5 75
City Brands of Superfine	5 50	5 50
Superfine No. 2	4 90	5 00
Western States No. 2	4 90	5 00
Fine	4 70	4 85
Middlings	4 00	4 20
Pollards	3 50	3 75
Choice U. C. Bag-flour, per 100 lbs.	2 50	2 60
City Bags, do.	2 65	2 75
Oatmeal, per 200 lbs.	0 70	0 70
GRAIN —Per bushel		
Oats, per 32 lbs.	0 41	0 43
Barley, per 48 lbs.	0 60	0 65
Peas, white, per 66 lbs.	0 85	0 87
CHEESE		
Canada Factory, per lb.	0 12	0 13
BUTTER		
Choice, per lb.	0 20	0 22
PORK —In barrels		
Mess, per 200 lbs.	20 00	20 00
Thin Mess, per 200 lbs.	17 50	18 50
Prime Mess, "	14 00	14 50
Prime "	14 00	14 00
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Pots, Firsts	5 95	6 10
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