

# Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

Vol. III.—No. 17.

MONTREAL, WEDNESDAY, MAY 4, 1870.

\$2 per an.—Single copies, 5c.

## Poetry.

### SPRING.

In the circle of the seasons,  
Each in turn comes after other:  
Now the Spring-time, then the Summer,  
Then again the Fall and Winter,  
And the sun, in all its splendour,  
Is fast losing streams and rivers  
From the cold embrace of winter,  
Which with chains of ice had bound them.  
And the slope of hills and mountains,  
Covered with the shroud of winter,  
With its white and dazzling texture,  
Soon will put on robes of summer,  
Green and lovely in their colour;  
Flowers, too, of hues and tint,  
Lovely in their combinations,  
Will spring forth into the sunlight,  
And will shed a charm around them,  
Far and wide o'er hill and moorland;  
In the forest, dark and lonely,  
Where the sun's-rays scarce can find them.  
Something like the rich, sweet odour,  
Wafted by the breezes blowing,  
Spring-time with the cool, fresh air;  
And the birds on airy pinions,  
Will prove southern climes be coming,  
Along that trackless path in mid-air,  
Where they leave no trace behind them.  
When they come into our forests,  
There to build their lofty perches,  
We shall hear their songs of gladness  
Ring, echoing, through the stillness  
Of the woods so dark and lonely.  
Now the sun mounts higher, higher,  
Up into the skies above us;  
And his rays, becoming stronger,  
Melts the white snows into water,  
Which, in merry little rivers,  
Rushing, hopping, sparkling, skipping,  
Over rocks and over pebbles,  
Dancing with the noise of waters,—  
Making channels great and varied,  
In all directions tend, and branching,  
And these rivulets uniting,  
As with one consent combining,  
All their waters in one grand stream,  
Which with force is ever rushing  
Onward, onward to some river,  
Where it's lost for ever—  
And the river, rolling smoothly,  
Moving with majestic mien,  
Creeps along into the ocean,  
There to die with wilderness,  
Now more to flow so smoothly,  
Thus do all things,—the river,  
Take their source in small beginnings,—  
Growing taller, spreading farther,  
Slowly, surely, still advancing  
Till they seem to grow no larger;  
Then, in turn, into the ocean  
Of the vast, and gone for ever,  
Sink and die, just like the river  
Now awakening from that deep sleep,  
Which has lasted through the winter,  
Vegetation springs up round us,  
Offering richly and profusely  
That which we so much depend on:  
Fruit and all things in the gardens,  
For the food of human beings,  
Is thus made to grow up round us.  
Thus do all things work together,  
In all seasons of the year,  
For the good of living creatures.

J. E. M. W.

### "WATCH, MOTHER!"

Mother, watch the little feet,  
Climbing o'er the garden wall,  
Bounding through the busy street,  
Ranging cellar, shed, and hall.  
Never count the moments lost,  
Never count the time it cost;  
Guide them, mother, while you may,  
In the safe and narrow way.

Mother, watch the little hand  
Picking berries by the way,  
Making houses in the sand,  
Tossing up the fragrant hay.  
Never dare the question ask—  
"Why to me the weary task?"  
The same little hands may prove  
Messengers of Light and Love.

Mother, watch the little tongue,  
Prattling eloquent and mild;  
What is said and what is sung  
By the joyous, happy child.  
Catch the word while yet unspoken,  
Stop the vow before 'tis broken;  
This same tongue may yet proclaim  
Blessings in a Saviour's name.

Mother, watch the little heart,  
Beating soft and warm for you;  
Wholesome lessons now impart;  
Keep, oh, keep that young heart true!  
Extricating every weed,  
Sowing good and precious seed;  
Harvest rich you then may see  
Ripen for eternity.

O. J.

## Family Circle

DR. WILLOUGHBY AND HIS WINE.

(Continued from No. 16.)

### CHAP. XVI.

#### GOD BLESS OUR MINISTER.

"He was enthusiastic too. Whether this were false or true, or good or bad, must be referred to the fixed meaning of the word. To be warm and wisely zealous, what is meant, then plainly tell us, not the state of things require ardor of his heavenly fire?"

A few days after Mr. Thayer's return from Saratoga, he was transacting some business in one of the city banks, when he heard the word "Grantley" uttered by a stranger standing near, and, stepping round to the cashier's desk, he inquired the gentleman's name.

"That is Mr. James Otis," he replied, "of the firm of Otis, Brown, & Co., Grantley Iron Works. We do business for him, and he is in the city every week or two. One of the heavy men of the county, sir."

"Will you introduce me, Mr. Pierce?"

"With the greatest pleasure. Mr. Otis, the Rev. Mr. Thayer of the Wilmot Street Church."

When the gentlemen had shaken hands and exchanged a few commonplace civilities, the minister said:—

"Mr. Otis, I have solicited the pleasure of your acquaintance that I might make some inquiries concerning a friend of mine, now a resident of your village. I refer to the Rev. Mr. Richmond."

"God bless him!" said Mr. Otis, warmly.

The answer was unexpected, and Mr. Thayer's face expressed surprise.

"I owe a very great change in my feelings, under God, to Mr. Richmond. I united with the church last Sabbath, Mr. Thayer."

"Indeed, I am most happy to hear it. Are there much religious interest in my congregation?"

"Oh, sir, the whole town is moved. There was never such a work of grace in any place before."

He spoke with the enthusiasm of a young convert in the warmth of his first love.

"Sit down and tell me about it," said the minister. "You are welcome as one that bringeth good tidings from a far country."

They went back to a retired part of the room, where they could converse with more freedom.

"I saw my friend," said Mr. Thayer, "in last December. He was then in difficulty; his church shaken to its foundation, in consequence of strong ground he took on the temperance question. I have felt curious to know how the struggle would end. I thought I should see him in the city, or that I would run out on the train some day, or write to him. But multiplied duties and a tedious confinement by sickness have prevented me. How did the church come out of the conflict?"

"You know Mr. Richmond gave us a very practical temperance lecture?"

"Yes."

"Well, it opened the eyes of some of us to the true state of things in our midst. I, for one had been careless and indifferent on the subject. I knew we had a good many dram-shops and drinking saloons in Grantley village; that our hands in the foundry were a hard set. I used to be annoyed at their drunken quarrels, and 'laying off' so frequently for a spree; but it never occurred to me that any of the responsibility of the thing rested with me."

"I was opposed to the prohibitory law. It seemed to me it was nonsense to attempt to make liquor-selling a crime, and punishable accordingly, when spirits are a commodity, recognized as such by the laws of every nation; and, besides being used for drinking purposes, valuable as a medicine and for many scientific and mechanical

purposes. You see I took the ground that so long as liquor is used, it must be sold, and what the law had to do was to take cognizance of its abuse. I advocated a stringent license law, instead of a prohibitory statute. And, I must confess, I felt a little wicked triumph after the ultra-temperance men carried the day, and their Maine law had been on the statute-book a year or so, to find that there was more drunkenness and unrestrained liquor-selling in our place under the new law than the old. For it was just a dead letter. Nobody was afraid of it. Nobody enforced it."

"Well, as I said, Mr. Richmond set us thinking; the week after, something occurred in my own family that made me terribly in earnest. There was a church festival held in our town hall, and under that hall was a drinking saloon. Mr. Thayer, the man's son who kept the place, enticed my two boys,—mere children,—Sunday-school scholars, the oldest not more than fifteen years old,—into that vile place, and made them both drunk. "I went to the minister the next morning. "Mr. Richmond, said I, 'if there's any efficient way of putting down this evil in our midst, I'll do it, and was president of the largest Maine liquor-law meeting held in the county. I am ready for one to enforce it, and I must be broken up somehow. I do. I'll stand by you, Mr. Richmond, with my money and my influence, if you go ahead!"

"You should have seen him," said Mr. Thayer, "I thought he would shake his head off."

"I know, as in strength of will, I worked like Trojans. We looked up every temperance man in the community, and organized for action, and we were so still about it, that the blow fell on the rum-sellers like a bolt from heaven. We cleaned them out handsomely, sir. We shut up nine grog-shops, and drove some of their proprietors out of town."

"And what has this to do with the revival?"

"I am coming to it," he replied. "The two are so connected, that I could not well tell the last part of the story without the first. Well, you know how much personal feeling against Mr. Richmond that lecture excited. Some of his strongest church-members fell away; in fact, those that stood by him were of the poorer class. He hadn't a single man of wealth and influence on his side. I must say, before I espoused his cause I respected him for his independence and boldness of speech. They were bound to get rid of him. Deacons, rum-sellers, and, worse than all the rest, a pack of chattering women, who talked themselves hoarse with pious cant, about sowing dissension among brethren, etc. They sent two or three committees to wait on him, and he heard all they had to say, and bowed them politely out, and paid not the slightest attention to their request."

"Do you mean to say," inquired Mr. Thayer, "that his people requested him to resign his charge, and he refused?"

"Certainly. They told him so many had withdrawn their subscriptions that they could not give him a support. 'Give me what you please,' said he. 'I can live on as little as any man in Grantley. I have a work to do here. When it is done I will go; not before.'—'We'll call a council,' said they, 'and make you go.'—'Try it,' said Mr. Richmond. 'See if you can get a council of ministers in this county to dismiss a man for preaching temperance.' For you see they could not bring a single charge against him. He preached splendid sermons. He was the most faithful pastor they ever had. His band of Hope made his Sabbath school so attractive, that the lecture-room was too small to hold it. And the trouble in the church made so much talk, that people not in the habit of going

to meeting, came to hear, 'teetotal parson,' as they called him, out of curiosity, and some

"Who came to scoff, remained to pray."

"The rum-sellers formed a league against him, and threatened to take his life. 'I have but one life to give,' said our minister, 'and I could not give it in a better cause.' He was perfectly good-natured, never lost his temper; but was as immovable as the granite hills. He always had a keen answer to give them. One day, when he went to the polls to deposit his vote, one of his church-members said to him, 'I am very sorry to see you here, Mr. Richmond.'—'Why?' he inquired. 'Because,' said the other, with a long face, 'Christ said his kingdom was not of this world.'—'Ah,' said our minister, 'have only those a right to vote, then, who belong to the kingdom of Satan?'"

"Well, all this time he was working among the operatives in the foundry,—the 'iron men,' as we call them. I told you what a hard set they were,—drinking and godless. I don't know how he got hold of them. They hated him at first. They used to curse and swear when they saw him coming. But one and another of them he picked out of the gutter,—literally, Mr. Thayer,—and made men of them. He's gained a marvellous power over them. They twit each other about it, and declare it's no use to fight against the parson. If he singles a man out, he may just as well give in first as last, for he'll get no peace of his life till he signs the pledge. With these reformed drunkards, he formed the nucleus of a total abstinence society, and called it the 'Iron Club.' I wish I had time to tell you the good that 'Iron Club' has accomplished and is accomplishing, but I must stop here for this time."

"Much of what you have told me happened before we struck the blow that broke up so many of our dram-shops. For months before this the preaching on the Sabbath had been listened to with marked attention, and the evening meetings were largely attended and very solemn. Mr. Richmond was encouraged to hope for a revival, but there were no conversions, and the work did not progress till the Sabbath evening after we struck that blow, and then the blessing came down upon us like a flood. It seemed as if the Spirit of God was waiting till those evil spirits were cast out, and the house 'swept and garnished.' There have been over a hundred hopeful conversions, sir, in Grantley village,—three of our leading business men are among the converts, heads of families, gray-headed men and women, and my two boys, Mr. Thayer." Grateful tears filled the father's eyes as he spoke.

"Tell me about yourself, Mr. Otis."

"Well, sir, up to this time I had no personal interest in religious matters. I hired a seat and attended church generally half a day; but that was all. I kept away from the meetings at first. I was shy of Mr. Richmond too; but we had so much temperance business on hand that I could not avoid him altogether. But he said not a word to me on the subject of religion, till one morning he came into my office, his face all aglow, and shook my hand till it ached. 'What is it?' said I, for I knew he had good news to tell. 'Has Bart Tyler signed the pledge? or Deacon Risley promised to give up his cider?' He shook his head. 'Your two boys, Mr. Otis.'—'What of them?' said I, quick enough. 'They were at the inquiry meeting last night,' said he. 'They are both indulging hope. Mr. Otis, will you let them begin a Christian life alone?' He touched me just where I live, sir. If I desire anything in this world, it is to see those boys grow up good Christian men. I had Christian parents; I had lived under the sound of the gospel all my life, but I neglected to seek the Saviour when I was young; was gospel-hardened, you may say; but those boys,—well, you can imagine what he said to me. He persuaded me to seek religion for my children's sake. I prayed in my family

that very night, but I could not pray again for a week, only to cry to God for mercy. Well, he was merciful, sir, and last Sabbath I took my two boys by the hand, and we promised, in the presence of angels and men, to devote the rest of our lives to God's service. And, sir, it was the happiest day of my life."

The "iron man" broke down here, and Mr. Thayer pressed his hand in silence.

"You don't wonder that I said God bless him," said Mr. Otis. "Why, I thank God every day of my life that he sent us such a minister."

"And what of his opposers?" said Mr. Thayer.

"They haven't a word to say, sir; they don't dare to peep. This ingathering makes the church so strong, that their opposition would not be worth minding. Why, sir, we are a church by ourselves, and if they make us any trouble, and annoy our minister, we'll go off in a body, and build him a church, where he can preach temperance to his heart's content. God bless him!" said the "iron man" again. "We are going to stand by our minister."

(To be continued.)

For the Young.

TOM'S CAPITAL JOKE.

Tom Devon had just thought of such a capital joke. The treasurer was passing round the contribution box in Sunday-school when the good joke came into Tom's mind, and the joke was to drop a counterfeit bill into the box. Tom's father, the night before, had taken a bad fifty-cent bill from his pocket, saying, "There, I must throw that away. If I am not careful I shall pass it on some one who cannot afford to lose fifty cents as well as I can."

But Tom had picked up the money and kept it. He had shown it to the boys in his class, not letting them have a very good look at it, lest some of them should detect the cheat. As Tom's father sometimes gave his son considerable money to put into the box, the boys did not take much notice when Tom put it in, except when he said "that was my money." The boy next to him made a face, and said, "O!" as if he

did not believe a word. Just then the bell rang to close school, and nothing more was said about it.

Mr. Barnes, the treasurer, as he was going home late after school, took the contribution money and put it in his pocket. Happening to want some small change, he took some from the envelope of Sunday school money and put a bill in its place, used the change he wanted, and put the rest in his vest pocket. One of the small bills that he took out was Tom's counterfeit fifty cents. It remained undisturbed for a couple of days. One afternoon, about dusk, as he was visiting a poor woman in a rickety tenement-house, she told him of a poor family in great want down stairs. The oldest child was a boy about eleven years old, just about Tom's age, but he was not so large. Mr. Barnes gave him Tom's fifty-cent piece, and told him to get some wood for a fire, and some supper. Little Will picked up his ragged cap, buttoned his ragged jacket closer round him, and ran out into the cold night. His bare feet were chilled by the cold stones, and the night-wind whistled through his jacket; but he held the money tightly in his hand, and ran to the baker's. There was a new man there, and poor Will, shivering with the cold, held out the money and asked for some bread. The baker shoved two loaves toward him, and took the money. He handed it right back, saying,

"That's bad; give me something else."

"That's all I have," said Will.

"Give me back that bread, then," said the man, roughly. "I believe that you knew the bill was counterfeit money."

"Indeed I did not," began Will, but the man stopped him, saying, "Come, be off," and as Will opened the door to go he added, "take care of your counterfeit money."

A policeman standing near heard the last remark, and followed Will down the street as the boy walked off. Will did not notice the policeman; he was saying to himself, "That gentleman couldn't have given me bad money; I'll try at another place. Here he was refused, and went, almost in despair, into a grocery store. The policeman, who had followed him, entered, and in spite of the child's crying, took him off to the station-house for trying to pass bad money."

"A gentleman gave it to me," said Will. "I've no doubt of it," answered the policeman; "I guess you know more about it than you pretend to."

Meanwhile Willie's sick mother and little brothers and sisters waited for him. He did not come. An hour passed, then two, and so Will. By and by they heard a man's step on the stairs, and when they opened the door there stood Mr. Barnes, with some food and clothes for them. Instead of the happy faces that he hoped to see around a little fire, they sat in the dark, and the little ones had cried themselves to sleep on the floor.

But new travels fast. It did not take Mr. Barnes long to find what had become of poor Will. While the children warmed themselves by a bright fire, and ate the supper that Mr. Barnes had brought them, he went to the station house to find Will. He tried to think, as he went, how Will could have got counterfeit money, and finally concluded that it must have been some of the Sunday school money.

Poor Will had to stay all night in the station-house. In the cell next to the one that he was locked up in was a drunken man, who swore and shouted and sang drunken songs until towards morning. There were others, thieves and drunken men, that Will was taken into court with, but Mr. Barnes was there and got him liberated immediately. It was not very pleasant for Will to hear a great ugly boy that lived in the same house with him call out in the street: "Why, Will, how long have you been out of jail?"

Next Sunday Mr. Barnes told the Superintendent of the Sunday school that he wanted to speak to the boys.

"Boys," said he, "there was a large piece of money put into that box last Sunday; can you tell me who put it in?" Tom did not feel inclined to tell, but one of the boys near him, who thought it very nice that one of their class should have given so much, answered, "TOM DEVON."

"Stand up, Tom," said Mr. Barnes.

"Did you put fifty cents into the box last Sunday?"

"Yes, sir."

"It a good bill?"

"Yes, sir, I put it in for fun," said Tom.

SUNDAY-SCHOOL LESSONS.

THE THRICE-REPEATED QUESTION.

JOHN XXI. 15-17. CANT. viii. 6, 7.

The subject of this lesson is the next in order to that of the last studied. The scene is still the lake-shore of Tiberias. Galilee was the home of Christ and His disciples; the scene of His ministry, and the appointed meeting-place. In this neighbourhood, therefore, He probably met the five hundred brethren mentioned by St. Paul (1 Cor. xv. 6).

On the present occasion the Saviour addressed himself directly to Peter, and, by putting the same question three times in succession, reminded him of his cowardice in the high priest's palace.

The word "lovest" is not, in all three cases, translated from the same word in the original Greek. The first two are "lovest," signifying the ordinary love which men have for one another; the last "lovest" signifies the closer, warmer love which a man has for his friend or dearest relatives. The use of this last expression drew from the repentant disciple a very warm response (v. 17).

The Canticles, or Song of Songs, from which the second text is taken, though placed the last of the writings of Solomon, is the earliest in date. It was written at a time when his character was full of truth and energy, and his devotion to God's service without parallel. (2 Sam. xii. 25. 1 Kings iii. 1, 3, 5-15; iv. 29, 32; ix. 1-4. 1 Chron. xxix. 1.) Solomon was distinguished as a zoologist, botanist and florist. (1 Kings iv. 33. Cant. i. 13, 14; ii. 1, 2, 7, 9, 14, 17; iii. 5; viii. 14.) "This Song of Songs, more excellent than any of the thousand songs which Solomon himself composed, is a divine allegory, delivered in the form of an Epithalamium or Nuptial Song. No portion of the Bible needs so essentially all the quickened powers of spiritual discernment. The prudent and judicious Jews forbade their children the reading of the Book until their judgment was matured, and advised them not to read it until they were thirty years old, lest an uneducated youthful fancy, wandering unrestrained, should cause the carnal passions to be invigorated. A refined, God-fearing, Christ-loving education can alone qualify for entering that Bridal Chamber, where Christ is the Bridegroom and the Church His Bride." (2 Cor. xi. 2.)

The "Seal" (Cant. viii. 6) is an allusion to the breast-plate of the high priest. (Ex. xxviii. 17-29.) The rest of the passage may conveniently be compared with Rom. viii. 35; 2 Cor. xi. 2; Matt. vii. 24, 25; Rom. xiii. 8-10.

To whom did Jesus speak?  
When did He speak to him?  
Were Jesus and Peter alone?  
Find texts to show that the word "feed" is

often used in Scripture for "teach"? (2 Sam. v. 2. Ps. xxviii. 9. Prov. x. 21. Jer. iii. 15; xxiii. 2. Acts xx. 28.)

From what figure is the expression taken? Find the passages in which our Lord spoke of Himself under the figure of a Shepherd? (John x. 11, 14, 16.)

What prophets spoke of Him under that figure? (Cant. i. 7; Isa. xl. 11; Ezek. xxiv. 23; Jer. xxxi. 10; Zech. xiii. 7.)

How many times did Jesus question Peter? Can you account for this?

Whose duty is it to feed the sheep now? Are people always willing to learn?

If sheep refused to feed, what would happen? Is it likely that the animals would be so silly?

When man refuse to learn, are they wise or foolish?

Which do they usually think themselves? Why?

A DISCOURSE.

[PUBLISHED BY REQUEST.]

"Then said Jesus unto him, Go, and do thou likewise."

The Great Teacher first defines, then applies; shows what love to one's neighbor is, and bids the enquirer practise it. Love to our neighbor should be, in nature, what we feel and practise for ourselves. This love would injure a neighbor, soon as self, and will do him all the good in one's power, readily as one's self.

"Neighbor" is one partaking of the same nature; a creature of like wants and weaknesses, and, therefore, entitled to the same good offices from us, as we would claim from him.

In this parable, a man is seen in the greatest distress; and, therefore, making a demand of the loudest kind:—

"A certain man fell among thieves." It was no act of his that brought him there. Had he gone among thieves, and suffered as he did, the blame would have been his own.

"He fell among thieves"—men who prey on their fellow-men; men too lazy to labor, and will not starve, and, therefore, live on society, robbing and rioting, "sons of Belial," "children of the night."

"The thief cometh not but for to steal and to kill, and to destroy;" and, therefore, when this traveller fell among thieves, they "stript him of his raiment;" and not satisfied with plunder, wounded him so as to leave him half-dead. Here then he lies, exposed and helpless; and die he would, if left to himself.

Footsteps in the...

and, and... A priest... hope revives; is strengthened... A priest... fresh from the service of the temple... thropist by profession, with his... duty to God and man still alive, from... waiting and teaching of that law which... "thou shalt love thy neighbor as thyself." He passes by. He does not see that this... Besides, there is danger, and delay would be dangerous; self-preservation teaches; hastens on.

Strange deception! Probably had been teaching what the law said as to a man's care for his neighbor's property, and yet does not see, or care to see, that the lesser suggests the greater duty of caring for a neighbor's self, "by how much more a man is better than a beast."

What cruel disappointment in the breast of the dying man does this neglect raise! What a parody of religion does this passing by express! What a mockery of God's law; what denial of the obligation—"Thou shalt love thy neighbor as thyself!"

But, again this helpless sufferer begins to hope; a Levite draws near. A man—a minister too—of the same country, of the same religion. He comes, draws near, looks on him, sees the case; eyes meet eyes; that speaking look, voiceless yet expressive, help! it cries; but it pleads in vain. Selfishness, though in the robes of self-denial and self-devotion, "passes by on the other side."

"A certain Samaritan"—on a journey of business, probably.—To show more clearly what true love is, the Great Teacher describes it as leaping over every difficulty in order to serve its object. In deed, a loving conviction of duty laughs at difficulties, counting them opportunities for the trial of its strength.—Here lay a wounded and dying Jew: there stood a Samaritan; the Jew had no friendly dealings with the Samaritans. He might have pleaded this in excuse of duty, but he did not. "Were I in 'that man's place, and he in mine, would he 'help me? Perhaps not. I have often seen 'how these Jews despise us Samaritans.' Love silences every such question. Pity pleads.—'This is a man, and a brother.' The Samaritan admits the plea; and at once proves himself to be both man, and brother;—and neighbor, too, tho' of another country to him—ministers to his pressing wants; carries him to the nearest inn; that night took care of him, both surgeon and nurse; and the next day, when business urged him on the road, pays a first instalment of expenses, giving him in charge to the host,

promising on his return to pay whatever more was due.

Look at this picture of love, drawn as it is by Him who himself is love! See it forgets self; silences excuses; risks danger; denies ease, and self-gratification; spends its own means; and this, in order to to help the helpless, without regard to nation, party, or any other distinction. A beautiful illustration of loving our neighbor as ourselves.

Having taught, Jesus applies, "Go, and do thou likewise."

Go at once, no delay. The world is full of distress, of one kind or another. Having gone, and found a case of want, and helplessness,—do,—not look on, and pass by, but do what is to be done; what the demand is; minister personally, do it yourself if need be; and do it even at the risk of life; do not be hindered by expense of money or time. Do what the Samaritan did, and do it as he did. Bind up wounded hearts,—pouring in heavenly consolation. That poor brother, that widow's sister, that sick and dying stranger, each pleads: help or I perish!

That widow is bleeding at the heart for her lost one. His manly arm sustained her: she leant on it. God has taken him, and in taking him says to every one—take care of her. Yes—God in allowing the demand, looks to you for a supply.

As you journey through life never pass by distress. Be what Job was,—eyes to the blind, and feet to the lame, a father to the poor.—Don't be afraid, "Break the jaws of the wicked, and pluck the spoil out of his teeth!"

The proud, self-righteous moralist, like the Priest and Levite, sees the outcasts of society, the waifs and strays among men, and passes by on the other side. The man, in whose heart Christ lives, pities, and relieves!

The poor inebriate—few care for him, though he, as well as this "certain man," has fallen among "thieves," and is far more sinned against than sinning.

He is forlorn because they have stripped him of all that adorned the man,—self-respect. He is forsaken now that he has no more to spend, or give. The word drunkard he has heard so often that it has lost its meaning as applied to him. He has so often looked on it, that he can look on the wreck, which his self indulgence has made, unmoved!—perhaps his wife, a brooding woman; if not, the guilty partner of his sin, and of his ruin. Those to whom he has given life deserted, and left for bringing up to chance, perhaps to be pests, successors in all evil, after that the parents have been called to their account.

And society says, "I have nothing to do with this! This is their concern, not ours. Very likely, this was what the priest, and the Levite said, 'if men will fall among thieves, why they must be stript, and die: it is not for 'us to interfere!'"

Permit me to ask, is not the good of society every one's business? Does not the drunkard harm society by his idleness, his example, his influence? Is it no injury to society, that he disables himself; and casts the support of his family on others?

Would that I could convey to each of you my conviction: that each of you are deeply responsible for the well-being of the other.

Are you not all children of one father, and heirs together of the same eternal inheritance? Has not one God made you, cares for you, gives all that is needful both for soul and body? "Be ye followers of God"—the God—man; and walk in love, as he walked; He went about doing good. Did He ever pass by distress?

"I beseech you brethren by the mercies of God," which you are daily receiving, by the hope of heaven, which Jesus left his throne to purchase for you, and which he freely offers to you,— "Love as brethren, be pitiful." Study to advance each other's best interests; for be assured that in so doing, you call down the smiles of your Father in heaven, and so best secure your own! You ask—am I my brother's keeper? Yes. God has made you so; and if that brother perish, that brother's blood He will require of you! Then—Do you enquire—Who is my neighbor and what is it to act neighborly? It is to pity the man that needs your pity. Have you one near you, who is injuring himself, bodily or spiritually? Say kindly to him, "do thyself no harm;" help him to help himself! Don't be afraid of offending him:—"Open rebuke is better than secret love." You are bid to please your neighbor, only for his good, and when to please him, is not for his edification, risk his displeasure!

In this narrative, the master teaches that neighbor is not limited by country, nor blood relationship, but by kindred.

Yourselves men, you are to regard and treat all other men as near to you, as neighbors,—dear to you as brethren and sisters,—loving them as you love yourselves! Here is the golden rule, the royal law. A rule guiding to riches more precious than gold; a law worthy of God himself who is love!

If such a rule were the guide of life, did men

live under this law, there would be no frauds, no self-gratification at the expense of another, no one seeking his own at the expense of another's welfare!

Remember! When you have done all that, you have no claim on eternal life! Eternal life will still be what it now is, and ever must be: "the gift of God—through Jesus Christ our Lord." "Unprofitable servants" can merit nothing at the hand of their master. Transgressors of God's law cannot hope for acceptance on the ground of obedience. Men who are daily breaking the law in thought, word and deed, must for ever despair, if they expect to be justified by the law.

A traitor can expect none of the rewards of loyalty—it is pardon he must seek. Remember, loyalty is legality. To be loyal to the sovereign is to obey the law of which he is the impersonation in this case, that royal law,—"thou shalt love thy neighbour as thyself;" and, therefore, he is a rebel against God who does not love his neighbour as himself, and hereafter will receive a rebel's reward. "Inasmuch as ye did it not to one of these my brethren, ye did it not to me."

How, then, shall man be just with God. This is the question of questions. There is One that can "justify the ungodly." It is He who died for the ungodly, as their sacrifice, atoning for their sins, after having kept the law for them, as their righteousness—his obedience to the law reckoned to them when they believe on him.

"Justified by faith," "at peace with God;" now, Christ's love to you constraineth you to "love God with all thy heart, and mind, and strength, and thy neighbour as thyself;" and your neighbour will be man—every where,—mankind.

R. V. R.

Ecclesiastical News.

CANADIAN.

DIOCESE OF MONTREAL.

SOREL.—At the annual Easter meeting, held in Christ Church, Sorrel, on Easter Monday morning, the following gentlemen were unanimously re-elected to their respective offices:—E. Carber, Esq., Q.C., and Frank Bond, Esq., lay delegates to the Synod; W. Woolley and W. Jacobon, church wardens; W. Lunan, jun., and Jno. Forgraves, vestrymen.

DIOCESE OF ONTARIO.

CHRIST CHURCH, BELLEVILLE.—This vestry met, according to adjournment, to receive the financial statement of the wardens, and to dispose of their unfinished business.

The Incumbent having taken the chair and opened the meeting with prayer, the Wardens submitted their accounts, which having been audited by Hon. L. Wallbridge and Mr. Geo. Adams, were approved and passed.

It appears that there was a deficit of between \$60 and \$70 upon the current expenses of the year, which was provided for by the meeting.

The debt upon the Church building was \$400, to meet which \$100 had been reduced in a few days, and \$500 been promised payable in two years.

The Treasurer of Sunday School reported an expenditure of \$200, with \$15 in hand after all debts are paid.

The hearty thanks of the congregation were tendered to Mr. and Mrs. Elliott especially, and likewise to other members of the Committee, for the great labor and pains expended by them in reorganizing the Sunday School Library. The Sunday School was reported to be in a most flourishing condition.

Unabated confidence was generally expressed in the free seat system, and it was resolved to make increased efforts to promote its efficiency. A most hearty and unanimous meeting was closed by pronouncing the benediction.

ST. THOMAS' CHURCH, BELLEVILLE.

—The adjourned vestry meeting of St. Thomas' was held last night in the body of the church. Rev. John Grier, M. A., rector, presided. The churchwardens' report for the past year was read, received and adopted. E. Harrison, Esq., was re-elected churchwarden, the rector re-appointing F. McAnany, Esq., churchwarden. E. Harrison, Esq., was elected Lay Delegate to the Synod for the term of three years. The sidesmen of last year were re-elected. The meeting then adjourned.

DIOCESE OF HURON.

—The new brick church on the 13th Concession of London, was opened for Divine worship on Saturday, the 22nd ult. Sermons were preached in the morning at 11 o'clock by the Very Rev. Dean Hellmuth, and in the evening at 7 o'clock, by his Lordship the Bishop of Huron. On the Sabbath following, in the morning, at 11 o'clock, by the Rev. Mr. Newman, of

Delaware, and in the evening, at 7 o'clock, by the Rev. Mr. Vicars, of Lindsay.

CHURCH OPENING.—St James Church was opened for Divine service at Stratford on Sunday last, March 21st., by the Lord Bishop of Huron, assisted by the Venerable Archdeacon of Niagara, Dr. Boomer, Rural Dean of Galt; Rev. Mr. Marsh, London; Rev. Mr. Carroll, St. Mary's; Rev. Mr. Logan, Millbank; and the Pastor, Rev. E. Patterson, M. A. Notwithstanding the unfavorable state of the road and the drizzling rain, about 1,200 were present at the opening. The sermon was preached by the Lord Bishop, in the afternoon by Dr. Boomer, and in the evening by the Archdeacon of Niagara. The collections for the day amounted to four hundred and ten dollars. The Church is of the pure gothic style of architecture; dimensions, 138 feet by 51 feet, and capable of seating 800 people, and will compare favorably with any Church in Ontario. The windows are all of stained glass, arranged by J. C. Spence, of Montreal.

CONSECRATION.—On Wednesday the 20th apr., an interesting service was held in "The Church of St. John the Evangelist," Berlin, when the rite of confirmation was administered, and the church itself consecrated. There were present the Right Rev. The Lord Bishop of Huron, the Rev. Mr. Stinson, under whose incumbency the church was erected, Rev. Rural Dean Boomer, the Rev. A. S. Falls, present Incumbent, and the Rev. F. Mellish. The petition for consecration was read by H. J. F. Jackson, Esq., one of the churchwardens, the instrument of conveyance was presented by the incumbent, when subsequently the sentence of consecration was pronounced by the Rev. Rural Dean Boomer, who was the preacher upon the occasion.—An engaging class of candidates for confirmation presented themselves; after which the usual affecting address was received by them from the Bishop. The church is a very pretty one, of modern gothic style in architecture, and quite complete in all of its appointments.

ST. PAUL'S CATHEDRAL.—The annual vestry meeting was held on Easter Monday, Dean Hellmuth, Rector, presiding. The Dean formally opened the meeting with prayer, after which the Secretary read the minutes of last meeting, which were approved.

The Rector then proceeded with his address, in which he briefly addressed the vestry on the general advancement of the affairs of the church throughout the year. The introduction of a select vestry at the special meeting held in November last, was found to work admirably. It would materially strengthen the hands of the congregation at large, and the affairs under such enlarged auspices would, no doubt, continue to go on smoothly than if all the work devolved on three persons only. It would be the best guarantee also that all operations would be carried on to the best advantage. It was a source of much gratification to him to have the counsel of the congregation in carrying out the work. He was thankful, therefore, that his suggestion for the appointment of a select vestry had been acted upon; and congratulated the congregation of St. Paul's upon the perfect unanimity and good feeling that had characterized all their dealings throughout the past year, and he felt deeply grateful that all the business had been conducted so harmoniously. As their Rector, he returned his most grateful thanks for the good feeling and unanimity that had distinguished all their proceedings. The vestry then elected three representatives to the Diocesan Synod:—Messrs. F. W. Thomas J. B. Strathy and Mr. J. Hamilton.

Mr. F. W. Thomas was then elected churchwarden in behalf of the people, the Dean re-appointing Mr. J. B. Strathy as his Warden.

On motion, the select vestry appointed at the meeting in November last was re-elected for the ensuing year, with the substitution of the name of Mr. Bayly for that of Mr. Thomas, who, as churchwarden, is *ex officio* a member.

Messrs. J. Hamilton and E. B. Reed were appointed Auditors for the current year.

AMERICAN.

The Rector, Wardens, and Vestry of St. Andrew's Church, Hanover, Massachusetts, having for some time had under consideration the use of clerical garments in the performance of Divine Service, unanimously adopted, at a meeting held February

24th, 1870, the following preamble and resolution:—

Whereas, The use of the surplice is not in unison with the simplicity of the Gospel dispensation, being a continuation of the priestly ephod of the Jewish Church; and is at best of doubtful expediency;

And whereas, There is a settled purpose among some of the clergy and laity of the Protestant Episcopal Church to multiply the use of priestly robes, and a pompous ceremonial in Divine worship, and it is also the purpose of these persons to "oust" the gown (which was formerly the only clerical garment worn in some of our parishes) and to use the surplice, and other priestly vestments in preaching, as well as in worship;

And whereas, We have in the Protestant Episcopal Church no Canon law which requires the use of any clerical vestments, and would protest against the changes and innovations tending to an excessive use of ceremonials in our Church, as detrimental to its growth, and as opposed to the genius of our republican institutions;

And whereas, There is, in our opinion, an appropriateness in a distinctive garment for an officiating clergyman, while there are serious objections to a change of garment during the service; and the gown has, since the Reformation, been used as a ministerial garment for Protestant clergymen, and to a certain extent distinguishes the minister from the man, and imparts a gravity and decorum to the service, while it does not sanction the idea of a priesthood in the Christian ministry;

Therefore Resolved, by the Rector, Wardens, and Vestry of St. Andrew's Church, Hanover, Massachusetts, that the use of all other clerical vestments, save the gown, or the robes of the Bishop at his visitations, shall be discontinued in this church from and after Easter Monday, April 18, 1870; provided such change shall be sanctioned by the worshippers, and pew-holders, at the annual parish meeting to be held on that day.

- SAMUEL CUTLER, Rector.
LEMUEL C. WATERMAN, Wardens.
GEORGE CURTIS,
JOHN CUSHING,
JOSIAH M. SMITH,
WARREN WRIGHT, Vestrymen.
M. R. SYLVESTER,
RALPH HOBILL.

At the Annual Parish Meeting of the

corporation of St. Andrew's Church, Hanover, Massachusetts, held on Easter Monday, April 18, 1870.—

Voted, That the Preamble and Resolution adopted by the Rector, Wardens, and Vestry, February 24, 1870, relating to the use of clerical garments in St. Andrew's Church, Hanover, Massachusetts, is hereby assented to and sanctioned.

Voted, That the clerk of the Parish is hereby directed to record said preamble and resolution in connection with this action.

GREAT BRITAIN.

—The Bishop of London invited a certain number of London Clergymen to meet him at his house, on the 2nd of April last, for a friendly conversation on matters of ritual which have lately become subjects of judicial decision; but unfortunately a sudden attack of illness prevented his Lordship from seeing them on that day, so that no personal interview took place. London newspapers, however, give the following particulars of the Bishop's intention.

"The Bishop intimates that he intends to enforce the following regulations, amongst others, in all the churches of the dioceses. The prohibition of notices of 'high celebration of the Holy Eucharist,' the ceremonial of mixing water with the wine at the Holy Communion, the elevation of the paten and the cup, the ringing of a bell at the time of consecration and elevation, making the sign of a cross when about to mix water with the wine, wearing stoles and dalmatics at the Communion service, using lighted candles on the communion-table during celebration, the ceremonial use of lighted candles at other times, using incense for censuring persons and things, processions round the church with thurifers, incense vessels, crucifixes, and candles; leaving the holy table uncovered on Good Friday, blessing of candles, &c. The points which the Bishop proposes to leave untouched for the present are those on which Sir Robert Phillimore decided against the promoters of the suit. They are as follows: The vases of flowers on the holy table, regarding which the Dean of Arches said, that there was no evidence to prove

that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the holy table with back to the people during the prayer of consecration; the use of wafer bread; wearing the chasuble at the Communion service; wearing a biretta."

The Bishop was recovering; it will now have to be learnt whether the intimation of his desire will put a stop to the practices which he prohibits.

The proceedings which were designed to bring those points under review by the Judicial Committee which the Dean of Arches did not pronounce against in the suit against Mr. Purchas, are brought to an end by the death of Colonel Elphinstone, of Brighton, who was the nominal prosecutor in the cause. He being dead, the appeal falls to the ground. It is expected, that the Church Association will find another person to appear as prosecutor, who will, however, have to commence proceedings again in the lower Court, before an appeal can be founded upon an adverse judgment.—St. John Witness.

—In consequence of his indisposition, the Bishop of London is recommended to abstain from business, and to leave London for at least a fortnight.

THE ARCHBISHOP OF CANTERBURY.—The Lancet contradicts on authority the rumour that the Archbishop of Canterbury has sustained a relapse. His Grace is absolutely free from adverse symptoms; while the project of going abroad formed no part of the Archbishop's intentions, or of his physician's advice.

THE BISHOP OF LONDON AND RITUALISM.—The Bishop of London has determined to enforce regulations, in all churches in his diocese, against the following, amongst other practices:—The ceremonial of mixing water with the wine at the holy communion, elevating the paten and cup, ringing a bell at the time of consecration and elevation, making the sign of the cross when about to mix water with the wine, using lighted candles on the communion table during the celebration, ceremonial of using lighted candles at other times, using incense for incensing persons and things, processions round the church with thurifers, incense vessels, crucifixes and candles, leaving the holy table uncovered on Good Friday, blessing of candles, &c. It is understood that the clergy more immediately affected

will resist the attempt to suppress the practices in which they are interested.—Liverpool Mercury.

THE PRAYER-BOOK VERSION OF THE PSALMS.—The English Version in our Book of Common Prayer was made in A. D. 1535, and revised A. D. 1539. It was not formed from the original Hebrew, but for most part from that Latin version which is called Gallican Psalter, and which was derived mainly from the Septuagint, and was due to S. Jerome (circa A. D. 390) and is in substance the Vulgate, or commonly received version of the Psalms in the Latin Church. S. Jerome afterwards executed a translation of the Psalter from the Hebrew text; but on account of the previous general reception of the Gallican Psalter in the musical services of the Church, this more correct translation has never obtained that popularity to which, on account of its greater accuracy, it was justly entitled. The same may be said of our own English version of the Psalter in our Authorised Translation of the Bible, which was made by command of King James I., in A. D. 1610 from the original Hebrew.—Bishop Wordsworth's Commentary; Introduction to the Psalms.

RITUALISM IN ENGLAND.—The Bishop of London has had a special interview with Rev. Mr. Mackonochie, of St. Albans, and a number of other clergy of ritualistic tendencies. He told them he considered that he has a right to enforce the following regulations, amongst others, in all the churches of his diocese, and it is understood that he will take means to enforce them: The prohibition of the notices of high celebration of the Holy Eucharist; the ceremonial mixing water with the wine at the holy communion; the elevation of the paten and the cup; the ringing of a bell at the time of the consecration and elevation; making the sign of a cross when about to mix water with the wine; wearing stoles and dalmatics at the communion service; using lighted candles on the communion table during celebration; the ceremonial use of lighted candles at other times; using incense for incensing persons and things; processions round the church with thurifers,

incense vessels, crucifixes, and candles; leaving the Holy Table uncovered on Good Friday; blessing of candles, &c. The points which the bishop proposes to leave untouched for the present are as follows: The vases of flowers on the Holy Table, regarding which the Dean of the Arches said there was no evidence to prove that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the Holy Table, with back to the people during the prayer of Consecration; the use of wafer bread; wearing a chusuble at the Consecration Service; wearing tunics and albs at the Communion Service; wearing the biretta. It is understood that the clergy more immediately affected will resist the bishop's attempt to suppress the practices in which they are interested, and that a fierce ecclesiastical battle may be expected.

**Church Observer.**

"One Faith.—One Lord.—One Baptism."

MONTREAL, WEDNESDAY, MAY 4, 1870.

**NEWS OF THE WEEK.**

**DIocese of MAURITIUS.**—The painful announcement has been received of the death of the bishop of this diocese, the Right Rev. T. G. Hatchard, D.D., who was consecrated on the 24th of February of last year, and was cut off, too early for his bereaved diocese and family, on the 28th of last February. He leaves a widow and six children.

**LONDON, April 23.**—The *Times* this morning urges the instant passage of the land bill as in its present shape, and says the opposition to it has become a serious obstacle to beneficial legislation.

Bullion in the Bank of England has increased £5,000 since last Thursday.

In the House of Lords to-day the oaths were administered to Lord Wolverton, who took his seat for the first time.

The Earl of Clarendon submitted correspondence in regard to the recent tragedy in Greece. He said the Greek and Turkish Governments were both making active and united efforts to secure the capture of the entire band of assassins and troops were in hot pursuit. Over half

of these seven were already beheaded, five were undergoing examination, and would undoubtedly be executed.

Earl of Carnarvon thought the Greek Government responsible for the atrocities of these brigands, but he advocated suspension of judgment until a thorough investigation had been made.

In the Commons Mr. Gladstone promised to bring in a bill to repeal the Ecclesiastical Titles Act.

The House went into committee on the Irish Land bill.

Mr. Headlam offered an amendment obliging the tenant to vacate peaceably at the termination of his lease.

The Attorney-General regarded the amendment as questionable. It appeared designed to neutralize the benefits contained in the bill. The amendment negatived the other amendments proposed and discussed.

Mr. Otway in laying before the House the Government correspondence, said official information had been received from Athens confirming the worst details of the massacre. He added that at the last accounts the brigands were yet uncaptured, and were making for the Turkish frontier. The Turkish authorities, however, were on guard, and would arrest the fugitives if they attempted to cross the border. Mr. Otway then said, in conclusion, that the remains of the victims had been embarked on board the frigate *Antelope*, and taken to Malta.

The *Churchman* announces the illness of the Archbishop of Canterbury. It is so serious that he will offer his resignation, which is hourly expected. The *Churchman* adds that the Bishop of Winchester will be appointed his successor.

**ALTERATIONS IN THE BOOK OF COMMON PRAYER.**

The proposed change in the Lectionary is leading to the inquiry whether other changes are necessary or desirable in the book of common prayer.

Hitherto there has been a sensitiveness almost amounting to disease in reference to any projected alterations. And we confess that, for many reasons, we ourselves

would shrink from the responsibility of making changes in that book which has been the companion of our forefathers, and which is regarded by us as second only to the inspired Word. Still, we cannot close our eyes to the fact that changes are inevitable. The appointment of a commission in these days means work. They must have something to do. The proposed change in the lessons for the year will be a radical one, excluding, as we trust it ultimately will, the entire Apocrypha, which ought never to have a place, side by side with the Word of God; the preparation of a third service; the avoidance of unnecessary repetitions; the removal of obsolete words, and, perhaps, the substitution of the standard translation of the Psalter, amended or as it now stands, for the less correct translation of the Prayer-book made from the Latin version or Gallican psalter; the changes in the rubrics; the making optional the reading of the Athanasian creed; the use of one creed instead of two in the morning service; the adoption of a uniform hymnal, and then the bringing into harmony with the Articles and holy Scripture, expressions which are regarded by some as doubtful or unsound,—all of which points are openly discussed in Great Britain and Ireland, and in the United States, shewing that the time is rapidly approaching when it will be found necessary to issue a new and standard book of common prayer.

We do not think that the Irish church, organized as it now is, will hesitate for a moment to take up these questions as they arise, and manfully meet them. The Protestant Episcopal Church in the United States long ago adopted many of the proposed changes, and is even now considering others. The Canadian branch will find itself compelled, at the next Provincial Synod, to enter more or less upon these discussions. It is notorious that there is

an edition of the book of common prayer in circulation. The society for promoting Christian knowledge has issued copies more or less complete, with or without the psalms in metre, and with versions of hymns for which there is no proper authority.

Mutilated prayer-books are abundant, and the time has arrived when it behoves the Canadian branch of the church, though organized as it is, and competent for the work, to issue editions of the book of common prayer for use throughout the Dominion. We hope that at the next meeting of the Provincial Synod a committee will be appointed for this purpose, selected from the various dioceses. We know of no measure more important than this.

—The degree of Master of Arts, *ad eundem*, was conferred by Queen's University, Kingston, on the Rev. Wm. B. Curran and Rev. J. P. Dumoulin, both of this city. They were laureated at the meeting of Convocation held last Friday.

**THE GUIBORD CASE.**—On Friday last His Honor Judge Mondelet gave judgment in this celebrated case to the following effect:—"That the Fabrique and parish priest are not superior to the law, which requires them to bury the deceased with the ordinary rites and usages."

**CHRIST CHURCH CATHEDRAL.**—At a meeting of the congregation held on Monday, 2nd of May, the following gentlemen were unanimously elected a Select Vestry: Messrs. M. H. Gault, W. B. Lamb, F. McKenzie, S. E. Dawson, Robt. Evans, Thos. Howard, John Swanton, J. J. Gibb, D. R. McCord, John Blakeney, T. S. Brown, D. R. Wood, J. J. Brown, George Barnston, M. Sanborn.

**ST. LUKE'S CHURCH.**

**INDUCTION.**

On Sunday morning last the Rev. Jas. Thorneloe, of Georgeville, was inducted into the charge of St. Luke's church by His Lordship the Metropolitan. The Rev. W. Early read the opening prayers, after which Rev. James Thorneloe read the lessons, when Rev. Thos. Watson read the succeeding prayers and the litany. The Rev. Mr. Thorneloe was then inducted into the charge, being addressed as follows:

We, by Divine Providence, Bishop of this diocese of Montreal, do, by these presents, give and grant unto you the Rev. James Thorneloe, in whose learning and sound doctrine we do fully confide, our licence and authority to discharge the office of Priest in the church of St. Luke, possessed of full power to perform every act of ministerial function among the people committed unto you,—you continuing in communion with us, and complying with the rubrics and canons of your church, and with such lawful directions as you shall at any time receive from us.

And as a minister in this church, you are faithfully to feed that portion of the flock of Christ which is now entrusted to you—not as a man-pleaser, but as continually bearing in mind that, in the great and important work of winning souls to Christ, you are accountable to, and above all to the chief Shepherd and Bishop of the church.

The senior-churchwarden, then presented Mr. Thorneloe with the keys of the church, saying:—

"In the name and behalf of this church of St. Luke, I do receive and acknowledge you, the Rev. James Thorneloe, as Minister and Pastor of the church; and in token thereof I give into your hands the keys of this church."

To which Mr. Thorneloe replied:—

"I received the keys of the church of God at your hands, as pledges of my institution, and of your reception of me as your appointed Minister. And I, on my part, do promise, by God's help, to be a faithful shepherd over you, in the name of the Father, of the Son, and of the Holy Ghost."

The Bishop then handed the church books to Mr. Thorneloe, saying:—

"Receive these books, and let them be the rule of thy conduct in dispensing God's holy Word, in leading the devotion of the people, in administering the Sacraments of Christ, and in exercising the discipline of the church. And be thou in all things a pattern to the flock committed to thy care."

The congregation then sang a hymn; after which appropriate prayers were read by the Bishop, followed by the ordinary communion service. His Lordship then preached a very appropriate sermon from Malachi ii. 7:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

**MCGILL UNIVERSITY.**—The annual convocation of the faculties of law and arts took place at the McGill University on Monday last—Peter Redpath, Esq., presiding. The proceedings were opened with prayer by Archdeacon Leach, after which the list of prize-takers and graduates in honors, together with the standing of the students in the various classes, were read. The prizes having been given to the winners, Mr. Baynes administered the usual formula to the graduates, after which the Vice-Principal "capped" them, and presented each with his diploma. The following received the degree of M.A. in course: Messrs. J. C. Bancroft (absent), F. Hicks, J. Morrison, Colin Campbell Stewart, and John Wilson. The Vice-Principal then delivered an address, in which he contrasted the past with the present history of the University. The honorary degree of B.C.L. was then conferred upon Mr. Wurtele, one of the acting lecturers in law; and the degree of LL.D. upon the Rev. C. Bancroft, M.A., D.D.; Rev. W. Bond, M.A.; Rev. John Corder, Mr. Henry A. pinwall Howe, Rev. Geo. Douglas, Rev. D. H. McVicar, and Rev. H. Wilkes, M.A., D.D.

**Correspondence.**

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

**THE MISSION FUND.**

To the Editor of the Church Observer.

SIR,—Taking up the subject of the mission fund of this diocese, on which you invite discussion, by an article in your last number, let me first clear the way by a few preliminary remarks. Our church is duly organized upon the voluntary principle. Apart from such extraneous aid as it has been receiving, and which is being gradually withdrawn, its support and extension depend altogether upon the goodwill of its members. It has no authority to make compulsory on any member the payment of any sum whatever, except with his own consent. It is evident, therefore, that any efforts towards the increase of the support furnished, or the extension of its work in destitute parts of the diocese must, if they are to have any success, be such as will promote the goodwill of the people in that direction.

It must also be borne in mind that it is a church newly planted in a comparatively new country; that a large portion of its stations are still unfurnished with churches, or parsonages, or glebes, or schools, and that the efforts of the people in such localities will naturally be directed towards the supplying of all these necessary local adjuncts, rather than to a general mission fund, for some time to come.

In this position of affairs, it is now, of necessity, a "day of small things" with us, so far as a mission fund is concerned. Recollecting this, we shall not expect too much, and if we have the wisdom not to attempt any unnatural forcing process, but to rest content with a natural growth, we shall have the satisfaction of its being sound and healthy, although slow. There will not be, in our day, any such fruits of its growth as fat livings or sinecures. Its clergy will be, as a body, hard worked and poorly paid, and therefore more likely to be composed of men who have left all that they may follow Christ.

In the practical working of our church organisation, every thing should be with a view to make the relation between pastor and people permanent rather than temporary. Frequent changes are to be deprecated, and in any plan adopted for providing a mission fund, this should be borne in mind. Nothing should be allowed which would tend to prevent or destroy the *entente cordiale* which should exist between pastor and people, but everything should be done, as far as possible, to promote it, and I might say to make it an object to cultivate a state of mutual good feeling.

If it has unfortunately happened in some instances that, for personal reasons, the people have neglected or refused to pay their clergymen, or if some clergymen, from a feeling of antipathy, cannot bring themselves to ask the people for the hire for which they have labored, it does not follow that a scheme which would relieve those clergymen from their embarrassment would be the best for the diocese generally. It would, in fact, be just the reverse, as it would be making what are rare exceptions serve as the general rule, without even in the exceptional cases doing away with the practical difficulty, the want of a good understanding between the pastor and his people.

The practical preliminary question to be decided is this: Are the relations between pastor and people, in those parishes which are partly self-supporting, to be, in so far as the amount contributed by the people for the support of their clergyman is concerned, the same as in those which are self-supporting? Or, to put it in another form: Are we to consider the mission fund as a means of supplementing the efforts of the people, or otherwise? If, as I contend we should, we accord to the efforts which the people make to support their own clergymen the place of honor in our estimation, whether the parish be self-supporting or otherwise, then the mission fund takes its true position as a subordinate means of supplementing such efforts where necessary. But if, for the sake of the few exceptional cases I have referred to, we take away from the people, in that large class of our parishes which are partly self-supporting, the satisfaction and pleasure it is to them to contribute according to their means in a direct manner to the support of him who is set over them in the Lord, and by them honored and beloved as his position and character entitle him to be, and instead, require them to hand over their contributions periodically to some stranger deputed by the mission board, who, perhaps, when receiving their money, will rate them severely for not giving more, I predict rapid decay instead of healthy, though slow, growth; and instead of those parishes soon be-

coming self-supporting, all interest in the church, as compared with, and preferred above, the denominations, will soon be gone. It must not be ignored that the population is a mixed one, and that in the newer parts of the diocese the church is making, as it were, her first appearance, and her system is put on trial, as compared with the organizations of the different denominations. If people see that by entering the church they place themselves in a sort of tutelage under a mission board, from which they hear only when a deputation comes round to receive their money, whereas, if they join a class or a congregation of Independents, they at once have a voice in their local affairs, it is easy to see to which they will turn. As I said, to begin with, everything depends upon the good-will of the people, which must be secured if we would go on and prosper. How shall this be done? How shall we secure cheerful givers? Shall it be by means of committees with power to make estimates of the amount which ought to be contributed, and which will attempt, by efforts either of a persuasive or a coercive and threatening nature, according to circumstances, to levy the rate so imposed? Or shall we trust to the efforts of our authorized pastors and teachers to so instruct the people in this, as in every other duty, that they will voluntarily offer of their substance for the church's need? To my mind, the principle invoked by our Lord, when sending forth the first laborers into the vineyard, that "the laborer is worthy of his hire," has lost none of its force; and I would also venture to add, that his injunction to those laborers to be satisfied with such things as should be given them, has still its significance. As it is a vital question, that of the mission fund, I trust there will be a discussion of it beforehand, and that the members will come to the synod with well-digested ideas, rather than with vague and indefinite notions respecting it.

LAYMAN.

MONTREAL, 3rd May, 1870.

CHURCH PATRONAGE.

To the Editor of the Church Observer:

DEAR SIR,—I hope you will permit me through your columns to reply to a letter which appeared in the *Canadian Churchman* over the signature of the Rev. C. P. Mulvaney, in answer to mine of the 13th inst., upon the above subject.

In the first place I object to the offensive expression which he has placed upon the expression used in my first letter, viz., "the advent of the Bishop," by which I meant nothing personal of his Lordship, but simply the organization of the Diocese in 1862. I highly respect the talent and administrative ability of the Bishop, and in common with the whole congregation of St. Paul's church feel deeply grateful to him for his kindness to us upon a recent occasion. While I do so, however, I claim the right of holding my own opinions upon the subject of Patronage, even supposing that they should not accord with those of his Lordship. Mr. Mulvaney's facts are, as unreliable as "A Churchman's." As an instance, he states that I have withdrawn part of the amount that the Church of England funds in the diocese of Ontario are not prosperous. Where did I ever make the assertion which he says I have withdrawn? Nowhere. Therefore I could not withdraw it; and, further, let me tell him I do not withdraw a single word of that letter. If Mr. Mulvaney or "A Churchman" chose to misinterpret or misrepresent my statements, I cannot help them; but I do not wish to be held responsible for their views or the views of any other person, except my own.

The inference which I draw from the amount subscribed on Easter Sunday to pay off the debt on St. George's cathedral is, that had the laity possessed a voice in the appointment of their own clergyman in 1862, there would have been no debt to pay off, and that the congregation would heretofore have subscribed more liberally to the diocesan fund than they have done. Mr. Mulvaney wishes the public to believe that they and the members of the church in the city have been contributing liberally to the diocesan funds all the time. If so, how is it that every missionary deputation that visited Kingston during that period have upbraided the members of the church with their want of liberality? In proof of which I refer him to the annual reports of the Mission Board, which he will find in the Journals of Synod, pp. 473, 585, 586 and 669. Why should there have been a debt upon St. George's at all? With one of the largest endowments of any church in the province, and having, besides, £50 per annum from the Baker bequest for the support of an assistant minister, with the seat of the bishop's chair, and a wealthy and fashionable congregation, if matters had been going to the satisfaction of the vestry, was it likely that there would have been a debt at all? Did Mr. Mul-

vaney ever hear of the pew rents having been reduced to 1s. per annum? Had that anything to do with the debt; and what was the cause of the reduction? How is it that many of the wealthy members of the church in the city to this very day contribute not a single cent to the mission fund? How is it that the Rev. Mr. Mulock, upon a recent occasion, could not get a single dollar from the members of his congregation to erect a parsonage? How is it that, with a large and moderately wealthy congregation, his church, although out of debt, remains unfinished externally and internally? Is it not because of the unsatisfactory state of this very question of patronage? Is Mr. Mulvaney not aware that for years there has been a large amount of dissatisfaction among churchmen in Kingston arising out of the exercise of the patronage? And this reference to Kingston applies equally to the suburban churches of Portsmouth and Barriefield.

When Mr. Mulvaney speaks of the Methodists in connection with this question, let him remember that although, in the first place, they are no better off than the members of the church, yet they can get rid of an obnoxious minister in two years, whereas we cannot get rid of him at all.

Mr. Mulvaney says "the facts are somewhat against Mr. Shannon's scheme of lay patronage." I was not aware until I read this that I had promulgated a scheme of lay or any other patronage. And how the facts could be against a scheme which I have not yet matured I fail to see.

Respecting St. James', Mr. Mulvaney is very misty; in fact, I think he knows little or nothing about it. The congregation paid their clergymen in 1869 \$1,000. Perhaps he would inform me how much they paid from 1869 to 1870, including the offertory he spoke of, and which he omitted to say was made in response to the bishop's appeal? How many pews have been rented during the year? and how many at Easter 1870, as compared with 1869? If he would try and answer these questions, he would probably obtain some information on the object of my writing on "church patronage." Is Mr. Mulvaney aware that fully one-half of the congregation left the church, many of them having gone to the Methodist and Presbyterian churches, and are thus lost to the church for ever? Surely it is worth while trying to find a remedy for a system which has had such deplorable results. I have shewn Mr. Mulvaney the case of the Rev. Mr. Henderson I spoke of, and he acknowledges that I was correct in saying that he was available, and that this is a fact which cannot be truthfully denied, either by "A Churchman" or any other person. I quite agree with Mr. Mulvaney that the promise of the bishop to consult a congregation implied no legal obligation on his part to follow their opinion, and it is because I do so, that I now seek to have the law altered; but every person understood the promise as a moral obligation on his part, that he would follow the advice of the congregation.

I believe the evils of canvassing, spoken of by Mr. Mulvaney, are chimerical. I have been unable to discover any trace of them. Supposing them to exist, however, they are far from being equal to those flowing from the present system, as evinced in the local appointments I have so often referred to. Concerning the diocese of Montreal, I am not sufficiently acquainted with its internal organization as to say how far the laity do or do not contribute to church funds; but I do know that the laity of that city have, within the last few years, contributed most liberally to the erection of the finest and most costly cathedral in British America. And if the diocese is not as prosperous as it ought, to be I have no doubt that it arises from the want of systematic collections, or imperfect machinery, and not because the laity have a controlling voice in the appointment of their ministers, as Mr. Mulvaney wishes us to infer.

One of "A Churchman's" facts I omitted to notice in my last, where he stated that the congregation of which I was a member, had contributed more to the mission fund this year than it had ever done before—the journals of Synod shewing that in 1865 it contributed \$126.50; in 1866, \$155.42, while this year it contributed \$117.52. So much for "A Churchman's" facts. I am quite ready to discuss with Mr. Mulvaney or any other gentleman the subject of church patronage, but for obvious reasons I would prefer hearing from the laity. And I may add, in conclusion, that I have spoken to many laymen, and from every one, whether "High Church" or "Low Church," I have been cheered by hearing that the laity ought to have a voice in the appointment of their own ministers.

I am, your obedt. servt.,  
JAMES SHANNON,  
Lay delegate of St. Paul's.  
Kingston, 25th April, 1870.

PAN-ROMAN COUNCIL.

A Montreal contemporary writing on this Assemblage says:—

"Week after month, and month passes, and, though there is much making of speeches and many an eager, and, sometimes, angry discussion, yet no indication of the end appears. What that end will be, no one, perhaps, except Dr. CUMMINGS would be bold enough to predict. Whether His Holiness' opposition, wearied out by long delays, may give up the contest, or whether, tired of the strife and hopeless of unanimity, the dominant, and the numerous party may modify or even abandon their aims, and thus the doctrine of the *Schema de Fide*, and the dogma of Papal Infallibility may remain undefined and undecreed, is at present confined to the region of conjecture. But however these serious issues may be determined, there are not a few lesser and incidental events connected with the meeting of the Council, which are full of interest and instruction to every thoughtful observer. One of these is the recent publication of the Pope's letter to the eminent French Benedictine, Don PROSPER GUERANGER, one of the foremost and most zealous defenders of Papal infallibilism. With the implied or declared doctrines of the Pope's letter, controversially considered, we have here no concern; but as facts, as remarkable utterances of the supreme head of the Roman church, they claim our notice. It is, for instance, not a little significant that the Roman Pontiff should, at the present time, so emphatically declare that an unquestioning, or, at least, an acquiescent submission to his own decision is to be regarded as an evidence of faithfulness to the recognised principles of the Church. He considers it a matter of grave regret that there are found among those who glory in the name, men who no longer "know how to submit with docility to the judgment of the Holy See." To be a good Catholic, then, according to the assertion of the Pope, it is requisite that, at least, implicit submission should be accorded to his official utterances. This implies that he now, in fact and reality, possesses the gift and power of speaking with such authority, that failure in listening to and obeying his voice is an indubitable proof of infidelity to the principles of Catholicism. The Pope, indeed, recognises the opinion that the common sense of the re-commendation of the Episcopate, may confirm the judgment of the Holy See, and that this circumstance may intensify the "madness and folly" of those who reject it; but, nevertheless, that judgment is, in itself, to be accepted as infallible; the duty of the Bishops being, not to examine or canvass it, but to accept and endorse it. Whether this doctrine will be generally acknowledged by members of the Romish Church, we cannot pretend to say. But that hitherto it has been far from universally accepted amongst them, is a well-known fact. Roman Catholic divines of extensive learning and of illustrious name, have written and argued against it, and have not hesitated to maintain that the Pope, apart from a general council, is not merely not infallible, but is liable to err, and may even fall into such error, as to need to be corrected by the superior authority of a general council and universal church. In fact, the question as to how far, and under what circumstance, the supreme Pontiff is to be regarded as inerrant, has been treated as an open question—one upon which the faithful might lawfully differ, and upon which they did differ very widely. But now, according to this recent Papal letter, those Roman Catholics are unworthy of the name, are the slaves of corrupt principles and of an obstinate temper, who refuse to accept as infallible the judgments of the holy See. Far otherwise does Dr. NEWMAN, the most eminent of English Roman Catholics, look upon the matter. Writing to Bishop ULLATHORNE, he admits that while the doctrine in question is not difficult of proof to his own private judgment, yet it may be "most difficult to maintain logically in the face of historical facts;" and he deprecates the probable consequences of the doctrine being defined and decreed. "Even already," he assures his Bishops, "some of the truest minds are driven one way and another, and do not know where to rest their feet—one day determining to give up all theology as a bad job; and recklessly to believe henceforth almost that the Pope is impeccable, at another tempted to believe all the worst which a book like *Janus* says." And in the close of his letter he

adds:—"If it is God's will that the Papal infallibility is defined, then it is God's will to throw back the times and moments of that triumph which He has destined for His kingdom, and I shall feel I have but to bow my head to His adorable, inscrutable Providence." But there is one other point in the letter of the Pope which, we think, well deserving of attention; it is the claim which His Holiness makes on behalf of the council now assembled at Rome. He demands that it should be regarded by all Catholics as an Ecumenical Council, governed by the Holy Spirit, under whose inspiration, whatever it defines and appoints, will unquestionably be determined. To imagine, therefore, that the council may possibly "define things not revealed or harmful to the church," is to question the power of the Holy Ghost and audaciously to resist his authority. Here, again, we have no intention of examining or controverting this doctrine. We content ourselves with chronicling it as a notable illustration of the teaching of the Head of the Roman Church at the present day. The œcumenicity and, in the opinion of Catholics, the consequent inerrancy of any particular council, has hitherto been regarded as a question to be determined by certain criteria. What these are, has been frequently discussed learnedly and laboriously by able theologians; but all have agreed that not every council of the church, whatever it may claim for itself or whatever its supporters may claim on its behalf, is to be accepted as œcumenical, and speaking under the infallible guidance of the Divine Spirit. But the Pope decides this question on his own authority respecting the council now gathered at his bidding;—it is, if we accept his decision, a council of the church universal; its definitions and appointments will be framed under divine government, and guidance. But here again Dr. NEWMAN tells us a far different tale. He tells us that not a few of the most worthy of the sons of the church doubt "about the capacity possessed by Bishops drawn from all corners of the earth to judge what is fitting for European society, and are angry with the Holy See for listening to the flattery of a clique of Jesuits, Redemptionists and converts." And anticipating the accomplishment of the avowed designs of those who have had the chief hand in organizing this council, he asks with almost

pathetic earnestness.—"What have we done to be treated as the faithful never were treated before? When has a definition *de fide* been a luxury of devotion and not a painful necessity? Why should an aggressive, insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful? Why cannot we be let alone when we have pursued peace, and thought no evil?"

ROME AND THE COUNCIL.

We learn by Paris, telegram that in his reply to Count Daru's note, Cardinal Antonelli argues that the canons of the *Schema* do not bear the interpretation put upon them by the French Cabinet. The church does not contemplate interfering with politics, and the Cardinal thinks the canons need not cause France to change "her attitude of abstenion with regard to the Council." The Cardinal also observes significantly, that when discussed in Council, the canons may be materially modified.

The *Journal of Geneva* gives some fresh particulars with regard to Count Daru's message to Cardinal Antonelli, and the latter's reply. It would appear that the Minister explained in his letter that the Government would be satisfied if a French bishop were allowed to watch affairs for France in the Council. The Cardinal has now, it is stated, replied that a bishop could not act in the double capacity of ambassador and prelate. He however adds, that any suggestions of the French Government will be received before the discussion on any particular question, although he cannot undertake to say that the recommendations will be adopted.

The *Allgemeine Zeitung* publishes an account of a strange scene in the Roman Council. It reports that Dr. Strossmayer, one of the Fathers, expressed his belief that a new dogma of faith could not be established without a moral unanimity of the Fathers, and that he was at once ordered by the President to leave the room in consequence of this utterance.

The *Pall Mall Gazette* correspondent at Rome states that the Pope at first prohibited the celebration of a funeral service in memory of Count de Montalembert, and

that it was only when he found that his arbitrary interdiction was exasperating the bishops and all liberal and ultra Catholics alike that he at length permitted a ceremony to be held of which no notice had been given, and to which no one was invited.

It is stated that Cardinal Rauscher, the Archbishop of Vienna, has presented a memorandum to the Papal Government, declaring that, by a conciliatory attitude towards the Austrian Government, it might enable the Catholic Church in Austria to preserve important rights. It is at the same time pointed out that the re-establishment of the Concordat is not to be hoped for, inasmuch as no Austrian Ministry, even though composed of sincerely Catholic statesmen, would venture to propose such a measure.

THE "ATHANASIAN" CREED.

To the Editor of the Times.

SIR,—The Archbishop of Canterbury desires me to inform you that he has just received a petition, addressed to himself and the Archbishop of York, on the subject of the Creed commonly called the Athanasian Creed. It is signed by about 1,150 persons, laymen and clergy, some of whom occupy high and responsible positions. It is headed by the following names:—The Rev. Dr. Leighton, Vice-Chancellor of the University of Oxford, and Warden of All Souls College; the Provost of Queen's College, Oxford; the Provost of Worcester College, Oxford; the Warden of Wadham College, Oxford; the President of Magdalen College, Oxford; Archdeacon Clarke, Oxford; Dr. Ogilvie, Oxford; Dr. Heurtley, Oxford; Dr. Pusey, Oxford; Professor Bright, Oxford; Professor Stubbs, Oxford; Professor Gandall, Oxford; Canon Jelf, Oxford; the Rev. J. B. Mozley, Canon Liddon, Lord Devon, Lord Nelson, the Dean of St. Paul's, the Dean of Chichester, Lord Elliot, Sir W. Farquhar, Hon. Chas. L. Wood, and Sir Walter James.

The prayer of the petition is as follows: May it please your Graces,—We, the undersigned, beg to state that we understand your Graces, by the public acknowledgements you have respectively made in reply to a petition for "relief" (so called) to certain clergymen in the use of the Athanasian Creed, to invite a more general...

such vital importance. Of the proposals submitted to your Graces, we are of opinion that either to use the Creed less frequently in the Church Service than at present, or to render its use in any case optional, or to omit the mis-termed damnatory clauses would be fraught with danger to the best interests of the Church.

Any of these expedients would be a grave injury to the maintenance of the dogmatic principle in the Church of England in its relation to the most central truths of faith, and a new and severe shock would be given to the confidence of many of her most attached members in her claim to teach unflinchingly the faith once delivered to the Saints.

If we do not suggest the insertion of an explanation of the real force of the most solemn warnings of the creed, this is because we apprehend, that every well-instructed Christian must understand them to apply only to those whom God knows to have enjoyed full opportunities for attaining faith in the perfect truth, and to have deliberately rejected it.

In the interest of the future cohesion of the Church of England we earnestly beg your Graces not to sanction any tampering with an essential portion of the Book of Common Prayer, in which, under God, we still recognize our most powerful bond of unity.

The Archbishop has thought good to forward the petition to the Ritual Commissioners.

Believe me to be, your obedient servant, C. W. SANDFORD, Chaplain to the Archbishop of Canterbury. Addington-park, Croydon, March 29.

—Mr. and Mrs. Richard Condon, Catholics, were married in New Haven during Lent. Father Hart publicly announced the following Sabbath, in St. Patrick's Church, that unless they appeared and expressed their penitence before the audience he should excommunicate them and forbid others to have intercourse with them. When Condon was commanded to come forward, he walked out of the church.

Miscellaneous.

NEW FLAG.—A new Victorian flag, which, at the suggestion of the Admiralty, has been designed as the distinguishing mark of the Victorian mercantile navy, has been formally adopted by the Government. The ensign will have five white stars on the blue ground, and the "jack" five white stars in the cross of St. George, which forms the central line of the pattern.—Melbourne Argus.

THE TELEGRAPH AND THE SUN.—Telegraphic communication with India is now so perfect that electricity outstrips the course of the sun, as it frequently happens that messages transmitted from Calcutta at noon to London are delivered by the Indo-European Telegraph Company at 10.30 a.m. The communication between London and Teheran (the terminus of the Indian Government lines) is actually instantaneous.

—In reference to the pronunciation of Latin, a correspondent states that the old manner of pronouncing the vowels and some of the consonants of Latin words has been revived in the University of Cambridge, and, following the high authority of Mr. Munro, the Professor of Latin, the Latin grace on Sunday week was read in the Hall of Trinity College very much as it is heard in a Scotch school. The change has also, we hear, been adopted at King's College, and will probably soon become universal. Perhaps the new old method will be required from the competitors at the next weewa woky examination.

THE EXPULSION OF ENGLISH LADIES FROM ROME.—It is stated in the French Roman Catholic paper, the Univers, that the English ladies who were recently expelled from Rome by the Papal Government, under circumstances described in our impression of Monday, received an intimation just as they were crossing the frontier that they might return. According to a letter in the Globe, the names of the ladies—are Miss Emily Cunliffe, daughter of the late General Sir R. Cunliffe, and sister of the present Sir R. Cunliffe, Bart; Miss Emily Greenstreet, daughter of the late General J. Greenstreet; and Miss D. ... The only glimmer of light which they can see to account for such an unprecedented occurrence is in the fact that their names had become acquainted with an Italian or suspected Garibaldian proclivities.

The enormous size of the present sunspot—16,000,000,000 square miles—is (says the Globe) naturally reviving speculations as to the nature of such phenomena. Are we to say with Maupertius that they are masses of the floating scum of the incandescent fluid; or, with Lalande, that they stand out from the solar surface, having emanated from the interior, like our rock island from the sea; or, again, with Professor Alexander Wilson, of Glasgow, that they are cavities in the elastic solar atmosphere? We have a fourth theory to fall back upon, according to which sunspots are meteoric stones, as they appear during one or two revolutions before absorption into the "all-devouring orb," having become entangled in their perihelion passage in the solar atmosphere, and being "licked up" by the central attraction out of their elliptical paths. But according to this last hypothesis we ought to be, if anything warmer than usual, instead of shivering, on the 1st of April.

SWITZERLAND AND PAPAL ASSUMPTION.—There is some reason to think that the Roman Catholic laity of Switzerland will set an example of resistance to the pretensions of the Ultramontane clergy, which may probably be imitated in other countries. The position taken up by the Swiss relates at the Council, with only one exception, has been deeply resented by their countrymen. An address issued by the Catholics of Aargau represents the opinion of the public with considerable accuracy. Its authors denounce the views now in favor at Rome, as contradictory to the teachings of history and science, and describe the attribution of supernatural powers to the Pope as a return to the blindness of heathenism. They hold that the only true remedy must be sought in a searching reform of the Church, and the complete subordination of the clergy to the State, with the institution of diocesan synods, in which the laity must be largely represented. Their demand, in short, practically amounts to complete independence of Rome. The opposition of intelligent laymen is a disturbing element which as yet has not

been sufficiently taken into account. In Switzerland it is probable that Rome will provoke a secession. In Southern Germany, where Austria has lost a golden opportunity of placing herself at the head of liberal Catholicism, the Jesuits, it is now seen, have been playing into the hands of Bismark and forcing the ablest thinkers in the Southern States to look to Prussia as the ultimate safeguard of the independent Church of Germany.

ROME AND THE COUNCIL.—The French cabinet are said to be unanimous upon the line of policy to be adopted towards the Papal council. According to the Patrie the Pope has refused to admit a representative of France to the Ecumenical council. Another French journal, the Pays, makes the same announcement. It is stated, meanwhile, that the French Government has itself determined to take no action in the matter. The Council has as yet sent no reply to Count Daru's letter, and it is now believed in Rome that the Pope will object to admit the representative of any of the Catholic powers to the Council chamber. The Pall Mall Gazette correspondent at Rome states that the Vatican makes no secret of its joy at the death of Montalembert. Even the Pope suffered himself to exclaim, "Oh, what good fortune!" He has recently condemned severely the whole party of Liberal Catholics. M. Veuillot, in a letter from Rome to the Univers, admits that the celebration of a funeral service for M. de Montalembert was prohibited, but he does not know by whom. The Ultramontane journalist allows, however, that a report prevails that the interdiction emanated from the Pope himself, "who is willing to honour great services, but who was not willing that an act of piety should appear to degenerate into a manifestation expressing approbation of an erroneous doctrine." The Pope nominated nineteen bishops at a secret consistory held in Rome on Monday. A telegram states that among the prelates "preconised" in the consistory were the Archbishops of Armagh and Toronto, the Bishops of Savannah, Armidale, and St. Augustine. Addresses against the dogma of Infallibility are being circulated in all the Catholic cantons of Switzerland, and covered with signatures.

MONTREAL WHOLESALE PRODUCE MARKET

Table listing various commodities such as Flour, Grain, Pork, Butter, and Eggs with their respective prices per unit.

"Healing on its Wings," say all who have made use of Dr. Wistar's Balsam of Wild Cherry and by such use been cured of coughs, colds, bronchitis, sore throat, influenza or consumption. The prudent will always keep this standard remedy by them.

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Commercial

Church Observer Office, Wednesday, May 4, 1870. Greenbacks bought at 12 1/2 dis., and silver at 12 1/2. Silver 6 1/2 to 00 p.c. dis. change, 9 1/2. Gold, 114 1/2.

STOCK AND SHARE LIST.

Table listing various banks and their shares, including Bank of Montreal, Bank of B.N.A., and others.

RAILWAYS.

Table listing railway companies and their shares, including G.T. of Canada, A. & St. Lawrence, and others.

MINES, &c.

Table listing mining companies and their shares, including Montreal Consols, Canada Mining Co., and others.

BONDS.

Table listing various government and municipal bonds, including Government 5 per cents, Dominion 6 per cents, and others.

EXCHANGE.

Table listing exchange rates for various locations, including London, New York, and others.

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Table with 6 columns: Age, £ c, Age, \$ c, Age, \$ c. Rows for ages 20, 25, 30.

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Treatment and Cure. In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table-spoonful every two or three hours. Next—sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, ulcers, or redness of the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed. The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia. It is an anti-septic—it destroys at once the poison of Scarletina or other viruses, and prevents degeneration or ulceration of parts, and likewise prevents inflammation or dryness of the fauces or salivary juices. It is an anti-acid—neutralizing the morbid acid and poisonous gases and vapors generated in the system either from the poison fever, or malarial inspired or expired.

On some persons 2 pills will act more freely than 4 on others: and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient. Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary. Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours. In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce. Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 439 St. Paul Street, Montreal, or 87 Maiden Lane, New York. In purchasing Dr. Radway's remedies, see that the letters R.R.R. are blown in the glass, also see that the signature of Radway & Co., is on the label. Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1. Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5. Sold by druggists and general storekeepers. DR. RADWAY & CO., Dominion Office, 439 St. Paul St. Montreal.

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MANUFACTURERS OF MACHINE BELTING, HOSE, STRAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c. ALSO— INDIA RUBBER OVER-SHOES AND BOOTS FELT BOOTS in great variety. All orders executed with despatch. OFFICE AND WORKS: 272 St. Mary Street. P. SCHOLLES, Manager. May 14. 16

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MONTREAL: Printed and published for the Proprietor, by the Montreal Printing and Publishing Company at Printing House, 67 Great St. James Street.