

Church Observer.

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

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Poetry.

A BOY'S PRAYER.

"Hattie! Sister, I want a drum—
Large and pretty, and round, and red;
So, if I pray, do you think 'twill come?
"Ask and receive," the Lord has said,
But the sister, musing, shook her head.
"How should I know dear brother? Try;
You can but fail," was the soft reply;
And so to his darkened room he went.
Still on his simple thought intent,
To ask the Lord for the precious boon:
"And please, dear Father, send it soon:
Large, and pretty, and round, and red;
Send me a drum, dear Lord!" he said.
No answer still, and he came one day
And laid his head on his sister's breast;
"Hattie, I think I will not pray,
Give me a drum, dear Father," lest
My prayers should wrong Him; He knows
best."
So back to his silly toil and play,
Calm and content, he went that day;
But God, who garners the smallest seed
Of faith and patience, to do over with meed
Of bad and blossom in His good time,
Owned and answered the faith sublime.
For other ears than the sister's heard,
Unknown to child, his simple word;
And when the glad New Year was come,
With its festive mirth and its merry hum
Of household greetings, a brand new drum
Gladdened the sight of the wondering boy;
He could not speak for the sudden joy!
At length he lifted his lashes, dim
With happy tears; "t is just like Him,
Just like the Lord!" he murmured low,
"And just the drum that I wanted so,
Though for a smaller one I prayed,—
For, sister Hattie, I felt afraid
(Lest the dear Lord I might ask amiss)
To pray for a drum so big as this!"
—Salem Register.

CHURCH ASSOCIATION CONFERENCE IN MANCHESTER.

(From the *Losdow Record*, Oct. 7.)
In accordance with the Resolution passed at the Conference held on the 13th of May last, a Conference of the Church Association was opened in the Town-hall, King-street, yesterday morning. Mr. Robert Gladstone in the chair.
The proceedings having been opened with prayer, the Chairman proceeded to address the meeting as follows:—In accordance with the Resolution passed at the Church Association Conference held on the 13th of May last, the time has now arrived for opening our session. I feel that this is a time when laymen should not shrink their duty, but come forward boldly as members of the United Church of England and Ireland, not only to counteract all efforts to assimilate her doctrines and services to those of the church of Rome, but to assist in taking such steps as may serve to bring into greater distinctness the doctrines and legally authorized practices of the established church. In no time in the history of our church has there been greater need for all the friends and members of our Reformed Protestant Church to come forward and express their determination to resist the introduction of doctrines and practices long ago condemned by our church, to defend the integrity of her teaching, and to hand her down in all her apostolic simplicity of worship and purity of doctrine to our children, and our children's children. (Applause.)
I trust that no uncertain sound, or even a doubt, will proceed from this Conference as to the course which, as loyal churchmen, we are bound to pursue. I know that some have thought that if the practices and teaching which have been and are permitted in the ritualist churches are allowed to be continued, there was nothing left for them but to withdraw from her communion; but I trust and hope that such a course will never be long or seriously entertained. If we have rats in a house, we drive them out; if thieves, we do not desert the house, but catch them if possible, and punish them according to law. This is the course we must pursue with the ritualists; greatly to be regretted, indeed, is it that there is not some legal court, easily accessible, whereby such doctrines and practices as I allude to could be at once put to the test. I believe that things have come to such a climax in the last few weeks, that the righteous indignation of the laity is aroused, and that steps must be taken in the ensuing Parliament to prevent such scenes as have lately disgraced our church. Well may churchmen blush at reading the account of the Haydock and Brighton harvest festivities, particularly when they fear that they pass unrebuked by their bishops. I trust that time will bring about the reforms we so earnestly desire; and, in the meantime, the expression of opinion going forth from this meeting will be that so long as the prayer-book, the articles, formularies, and homilies of our church remain intact, so long we will not desert but abide in her. (Applause.) All honour to the press for the leading articles which have been written exposing these things; and all honour to our respected diocesan that he last week put an end to the career of Mr. Sedgwick at St. Alban's, and for expressing his determination that whenever sufficient evidence was brought before him he would immediately put an end to such practices. (Applause.) The topics for discussion are all interesting and important, and are intimately connected with the ritualistic movement. Those which will occupy our attention particularly to-day—namely, "Middle-class Education," and that of "Nursing Institutions: Sisterhoods and Kindred Associations," which will probably be taken to-morrow morning—are amongst the most successful agencies set on foot by the ritualists for inculcating Romish doctrine and introducing Romish practices, and bringing us under the dominion of the

priesthood, which is ally the key-stone of the whole movement. They are allowed to state, for the information of this meeting, that there are three middle-class education schools in the diocese of Sussex, and Woodard Schools, all fraught with danger to the future welfare and integrity of the Protestant church, consisting of—1. The College St. Nicholas, Lancing. 2. St. John's, Hurstpoint; containing a grammar school with 60 boys; a special school for youths, with ancient means to pay 43 guineas per annum; training school for commercial school-masters; and a servants' college. 3. St. Saviour School at New Shoreham, and a society called the Society of St. Nicholas, has the exclusive management of these establishments, and in its provost and fellows, with property already in possession of the value of more than £150,000, and its resources are rapidly increasing. I am sure I need not add that such a state of things throws a great responsibility on Evangelical Churchmen, and convinces us of the necessity of taking steps to supply education to the middle classes, the principles of our Protestant Reformation. A new institution at Ardingly will be soon opened, capable of accommodating 1,000 boys. The Bishop of London, in the discussion on ritualism in the Convocation of Clergy on the 18th of February last, very accurately describes our present position. He says—"But no one, looking at the whole state of the case, could fail to arrive at the conclusion that the efforts hitherto had proved a failure, and that the evil, be it what it might, remained unchecked, and was as formidable as the solution stated; that, in point of fact, the evil was increasing. . . . He confessed he thought there was scarcely anything further that could be done by them, except to say that their well-intentioned endeavours had failed, and that some authority must remove the case of the evil, so that thereby the evil itself might disappear. . . . They had to maintain pure doctrine, and he ventured to say that many of the practices that had been introduced into our churches were symbolical of doctrines which had never been allowed in the Church of England. . . . But what he meant was this, that borrowing a ceremonial from the church of Rome, which held doctrines that the Church of England did not admit, would gradually habitate the minds of young and inexperienced persons to the feeling that the whole system of which the outward rites were symbolical was true, as opposed to the doctrines of the Reformation." Let the heads of families mark well these wise words relating to the influence of ritualism over the minds of the young. Before I sit down I desire to give a hearty welcome to those friends who have come from a distance to attend our Conference, and to offer them that cordial hospitality which Manchester has always been celebrated for. (Applause.)
MIDDLE-CLASS EDUCATION.
Rev. J. Barsley, who opened, he thought, most auspiciously, after the admirable sermon preached on the previous evening, the reading of such appropriate words of God, and the solemn prayer in which they had engaged. With respect to the question of middle-class education, he reminded them that England had been distinguished for institutions like Eton, Winchester, and other foundations, and our merchants were availing themselves of these institutions for their sons, just as well as the members of the aristocracy. Large provisions had been made for the education of the lower classes; and it must be very gratifying to them as churchmen to know that 76 out of every 100 found in our day-schools were educated in connexion with the Church of England. And, though more might be done for what is called the working classes, he did not doubt that the education which had been already imparted would be most beneficial in its operations. But middle-class education had been neglected. These scholastic institutions which he had referred to were too high on the one hand for the middle class to reach, while on the other hand the national schools were too low. They all knew that it was a few resolute individuals who did the work both in the church and in the world, and who stamped their impress on the age. It was not necessary for him to say that all who were in these schools were conscious Romanists. (Hear, hear.) It was not necessary for him to say that Dr. Newman when he wrote his "Apologia," had no more intention to go over to Rome than he had; but ultimately his opinions led him over as a conscientious man. They contended that the Sussex schools were not purely Church of England schools; nor that the education given in them was purely middle-class education. (Applause.) He based this statement just upon this single fact. Dr. Wigram, the late Bishop of Rochester, and Dr. Jeune, the late Bishop of Peterborough, took part in a meeting at Oxford in favour of these very schools, and the objections which were then raised were denounced by the Bishop of Oxford as myths. The two former prelates entered into the matter, and afterwards addressed about a dozen questions upon the subject, and upon the answers being given, they both withdrew from the schools, as they believed there were Popish practices and tendencies in them. (Applause.) Dr. Wigram found out that confession was pursued in the schools; and the Archbishop of Salop said it was true that confession was there, but only to the extent of 2 per cent. of the boys confessing. That meant, he (Mr. Barsley) believed, that the edge of the wedge had been got in, and he contended that 2 per cent. of the boys confessing was a betrayal and an invasion of the Church of England. The Church of England had no confession but the throne of grace, and no priest but the Lord Jesus Christ. (Applause.) The confessional was cast out of the Church of England in the sixteenth century; it was not a divine ordinance, it was a diabolical invention, and of all the instruments ever invented by Satan for polluting the human mind and undermining the stability of the commonwealth, confession was the greatest. (Applause.) What was to be done? that was the question. Were they simply to act the part of obstructives, or to take this great work into their own hands? What was wanted in a school for the middle-class education, say with a hall, chapel, dormitories, and accommodation for 600 or 700 boys. It would cost perhaps £70,000 or £80,000. All experience showed

that such a school would be self-supporting. There could be no doubt about it; but he reminded them that the time was past when they should act as obstructives. They must take this great work into their own hands. The Evangelical party had initiated everything that was good, and he trusted that they would take this great question in hand. (Applause.)
Dr. Jardine presumed that all present had read the pamphlet published by the Church Association, called the "Woodard School." The scheme in some points was worthy of their greatest imitation, whilst to other points he had a strong objection. Some of the points revealed a deep scheme for undermining the Protestantism of this country. (Hear.) They were well acquainted with the part that the young mind was the grand principle on which they should work. It was the saying of a Jesuit, "If you give me a child seven years you may have him all your life afterwards." This was the principle on which Mr. Woodard had founded his scheme. There were certain things in the scheme which they should imitate. First among these was "that an exceedingly good education should be provided at an extremely moderate cost." He maintained that if they opened schools at a moderate cost, the enemy would fall at once. But there were points in the scheme which must be avoided.
Dr. Taylor said there could be but one opinion as to the importance of establishing middle-class schools as recommended by Mr. Barsley, and of the importance of warning people against the dangerous schools which already existed. They all knew from personal experience the great difficulty there was in enlisting the sympathy of the laity in real heart-felt co-operation. They all knew the great difficulty in establishing the Church Association, or in establishing any other organization, because of the amount of time the projectors were obliged to sacrifice in enlisting men into one grand co-operation. To a large extent the clergy of the Church of England had the matter before them in their own hands. Wholly apart from the establishment of middle-class schools, they had the education of the middle classes in their own hands in their parishes. What he suggested was that they should be especially attentive to the education of the middle class population of their parishes, by the establishment of classes for Bible instruction, and to indoctrinate them into the sound principles of the Church of England, and for giving sound Protestant instruction in the great matters which were now occupying attention. The clergymen of the Church of England, wholly apart from middle-class education had the determination of this middle-class education in their own hands. He recommended them to devote attention to the education of young men and women in the fundamental principles of our Reformed Church. (Applause.)
The Rev. J. C. Ryle entirely agreed with the importance of this subject. There was great mischief in the Woodard system; these were the very schools that fed the ritualistic congregations. Something was needed to be done; and in his own county of Suffolk, at Framlingham, they had founded one of the classes of schools needed, as a memorial to the late Prince Consort. It had been built at an expense of £29,000, would educate 300 boys, and was once filled. There they gave education in everything except languages, to fit the pupils for whatever they might require in after life. The cost of this school was two guineas for the lowest, and four guineas for the highest age. He wished them to at once set work to establish such self-supporting Church of England Protestant Evangelical middle-class colleges and schools. He hoped that at once a subscription list would be started, and that Lancashire and Cheshire would set an example to the whole Church of England. (Applause.)
Mr. Andrews, Vice Chairman of the London Association, said the evils of the educational system, originated and carried on by Mr. Woodard, had been patent to all members of the Church Association for some time. There was no question as to the evil, and no question as to the propriety of applying a speedy remedy, but that could not be done without money, and he knew of no place where the money question could be so successfully opened as in Manchester. This was pre-eminently a Manchester question. Manchester had risen to what she was by supplying a good article at a moderate price. It was, moreover, the question of the day, and was not to be met by finding fault with Mr. Woodard. In a very few years his system, if carried out would wield the power of the rising generation; and if they confessed the evil of introducing insidiously the superstitions of Rome into the opening minds of their young people, they would as evangelical Protestant Churchmen, not shrink from the performance of their duty, and that was to present the middle classes, who had been well called the backbone of England, not only with Bible classes, but with a good education. This was the day of extensive views; and they must meet Mr. Woodard on his own ground. They must aim to present to parents among the middle-classes an opportunity of giving to their children a sound, scriptural, and healthy education.
The Rev. J. P. Pitcair, Vicar of Eccles, said he regarded the present meeting as one of the greatest importance he attended in his 20 years' experience of the city of Manchester. The subject they had met to discuss was happily one which every man who was anxious for the temporal and spiritual welfare of the community must have strong feelings upon, and must have formed some definite and clear opinions. He honestly thought that so determined were the efforts to undermine the Protestant principles of the Church of England for which their forefathers bled, and for which, he believed, in the main the laity were prepared to stand up—so many, determined, subtle, and insidious efforts were made by sap, countermeasures, openly and secretly, to destroy those principles, that the time was come when every man attached to the principles of the Reformation, however in some minor respects they might differ, should come forward and join in a mighty phalanx which they could form to resist every constitutional means the attempt made to obtain possession, especially of the minds of the young. He most cordially agreed with the sentiments used with reference to the efforts being made to counteract the

Romanizing tendencies of the age. Manchester had taken a prominent stand on the question of education; and it only required those who had been the artifice of their own fortunes to aid them in providing a special and Christian education for the middle classes to ensure the prosperity of themselves and the country. (Applause.)
FREEDOM IN SPAIN—THE NEW FOUNDATIONS.
If the Spanish Junta be able, before choosing a sovereign, to establish a Constitution embodying the liberal principles already proclaimed by the Junta, Spain will not only be the freest country in Europe, but will have attained that position by a single step. It is hardly possible to credit the progress of events in Spain during the last few weeks. The extraordinary programme of reform which has been issued, not only overthrows the edifice of despotism which has existed for centuries, but lays foundations on the broadest and noblest order. It proclaims universal suffrage, religious freedom, liberty of the press, universal education, and all the other great franchises of popular Government; and, in every respect completely reverses the order of things. Only those who know that Spain has been under the rule of the Bourbons and the priests, can realize the profound and the radical changes that are involved in the programme of the Junta.
As to the power of the Junta to proclaim these reforms, it is a power derived from the Revolution, and has no limit but the popular will. In case of the overthrow of a Government, power devolves upon those who have been able to place themselves at the head of affairs, and it can only be disputed by a counter-revolution. Though the Junta are only provisional, yet while they exist, they may establish the terms of permanent reconstruction. They may, for example, order elections to the Cortes or Parliament on the basis of universal suffrage, and it is not likely that the Cortes would change the terms upon which they came into existence. They may form a Provisional Constitution on the principles of religious and political reform already promulgated, and under these changes may be effected that shall be durable by the necessity of their own nature. They may establish an Executive, royal or republican, which shall give assurances of the maintenance of the principles that have triumphed in the revolution.
The Junta have evidently, thus far, acted with great caution and sagacity. The preservation of order and peace throughout the whole revolution has indeed been a great victory. The deliberation about the choice of a Sovereign, and the determination to establish the organic principles of a Government before filling the throne shows that Spain is possessed of statesmen who are fully acquainted with the evils under which she has suffered, and are able to comprehend the measures which are essential to their cure.
Of course, there are many people in doubt as to the possibility of securing for Spain the liberal programme which the provisional authorities have announced. They doubt whether a country so long dominated by despotism and priestcraft, a country which has so many ambitious leaders and generals, can at a single step assume the advance of freedom, and maintain the position thus assumed.
We are certainly not inclined to carry our hopes further than the facts will justify; and while affairs are in the present uncertain and formative state, it would be folly to predict what may happen on the morrow.
But there is plenty of encouragement to hope for the best in the events that have taken place in other countries of Europe within the last few years. The Italians are another branch of the Latin family; and when liberal parliamentary government was established a few years ago in place of Bourbon and Papal despotism, we had on all hands doubts of its maintenance. But Italy—except the small part now held by the Pope—has remained united under liberal constitutional Government for eight years; and every year has added to its strength and magnified its prospects. Look at the old despotic Government of Austria three years ago. Of all the countries of Europe, Austria seemed most hopelessly bound by despotism; and it was the one country of Europe where, on account of the diversity and antagonism of races, despotism seemed more a necessity. Yet, in an hour, as it were, Austria became free and liberal. A constitutional Government, embracing the fundamental principles of liberty, replaced the ancient despotism; and the power of that constitutional system has been increased every day of its existence. In nearly every other country of despotic Government there have been great strides in the direction of freedom within the last few years; and everywhere those principles give sign of permanence and growth.
With the new Austria and the new Italy before us, we shall indulge in high hopes for the new Spain. Let us at least encourage in every way possible, the revolutionists who have, for the time being, overturned the Bourbons and Romish despotisms, and are engaged in laying the foundations of a noble structure of freedom for the Spanish people. —New York Times.

and enforcing upon them the duties and responsibilities of the ministers of Christ. At the close of the sermon, the candidates were presented to the Bishop by the Rev. Henry Roe, the examining Chaplain, and were commended to the prayers of the congregation who all knelt down and joined devoutly in the Litany. The Deacons were first ordained, having declared in answer to the Bishop's questions, that they trusted they were inwardly moved by the Holy Ghost to take upon them this ministry; that they unfeignedly believed all the Holy Scriptures, and that they would diligently and faithfully do the duty of their sacred office, they were admitted to the order of Deacons with the laying on of hands. Next the Priest was ordained, and nothing could have been more impressive than the weighty charge delivered to him—nothing more solemn and touching than the silence of about five minutes, while all the congregation knelt in secret prayer for him. Then the Bishop's hands were laid upon him, together with those of the clergy present, the Rev. Messrs. Roe, Reid of Sherbrooke, and Wurtle of Acton. Next followed the Holy Communion, the whole congregation being requested for that time, contrary to the usual rule, to remain and witness its administration—a privilege of which all availed themselves. A large number partook of the sacred feast. The singing was particularly good and hearty, and more than usually congregational; and we may simply add, that all went away edified and delighted. After the service was over, the Bishop and clergy, and a number of other friends, were entertained at dinner by Messrs. Wm. and Gardner Stevens. In the evening, the Bishop preached a beautiful and impressive sermon in St. Ann's, Richmond.
On Monday evening, the people of Durham gave an entertainment to the Bishop at Woodlands, the residence of the late Rev. S. S. Wood, which was kindly lent for the occasion. About 150 persons were present from Durham, Trenholville, and Kingsley, without distinction of class or creed, and all had an opportunity of making the personal acquaintance of the Bishop, as well as of the new missionary, the Rev. Mr. Carr. The evening was spent in conversation, and was enlivened by the singing of a number of beautiful hymns and other pieces of sacred music, Miss Mary Stevens, of Trenholville, presiding at the melodeon.
The supper room was thrown open at nine o'clock, when a really elegant and sumptuous repast was found to be prepared, to which all present did ample justice. The ladies who superintended the arrangements for this important part of the evening's entertainment deserve very great credit, and the entire arrangements, including the waiting on the guests, were admirable. Supper over, the guests and their kind entertainers re-assembled in the drawing-room, when the Bishop addressed them in a manner which those who had the pleasure of hearing will never forget. His Lordship said, in the course of his address, that nothing since the commencement of his episcopate had given him so much gratification as the beautiful service of Sunday morning, and his meeting of the people of Durham that evening. A hymn was then sung, the Bishop prayed and dismissed us with his blessing, and we all went home, having thoroughly enjoyed ourselves.
So ended a two days' religious festival, which no one who had the good fortune to share in will ever forget.—Richmond Guardian.
THE PROTESTANT CHURCH.—At any rate, never let us be ashamed of that word which is so often bandied against us as a very watchword of distinction; never let us shrink from speaking of our church as Protestant. Catholicity is in its faith and principles—Protestant in its attitude to false teaching and doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole church of Christ a militant church; militant against sin, the world, and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to draw the attitude which jealousy for the honour of our dear Lord compels us to assume. God forbid that our church should ever manage her honourable and distinctive title in the dangerous and disloyal acquiescence of doctrinal compromise!—The Bishop of Gloucester and Bristol.
IMPORTANT TO RAILROAD TRAVELLERS.—The following "rules of the road" are based upon American legal decisions, and ought to be universally made known:—The Courts have decided that applicants for tickets on railroads can be ejected if they do not offer the exact amount of their fare. Conductors are not bound to make change. All railroad tickets are good until used—"good for this day only," or otherwise limiting time of gentleness as of no account. Passengers who lose their tickets can be ejected from the cars, unless they purchase a second one. Passengers are bound to observe decorum in the cars, and are obliged to comply with all reasonable demands to show their tickets. Standing on the platform, or otherwise violating the rules of the company, renders a person liable to be put off the train. No one has a right to monopolize more room than he paid for; any article left in a seat while the owner is temporarily absent, entitles him to his seat on his return.
"Let me hear when I am on my death-bed, that Christ died in the stead of sinners, of whom I am chief; that He was forsaken by God during those fearful agonies, because He had taken my place; that on His cross I paid the penalty of my guilt. Let me hear too, that I'm blood cleanseth from all sin, and that I may now appear before the bar of God not as pardoned only, but as innocent. Let me realize the great mystery of the reciprocal substitution of Christ and the believer or rather, their perfect unity. He in them, they in Him, which He has expressly taught; and let me believe that as I was in effect crucified on Calvary, He will in effect stand before the throne in my person; His the penalty, mine the sin; His the shame, mine the glory; His the thorns, mine the crown; His the merits, mine the reward. Verily, Thou shalt answer for me, O Lord my Redeemer. In Thee have I trusted, let me never be confounded."—Dr. Jeune, the late Bishop of Peterborough.)

BISHOP WILLIAMS IN THE TOWNSHIPS.

His Lordship the Bishop of Quebec has been amongst us during the past week. The visit to Durham, while being of special interest to only one section of the community, will be deemed acceptable to our readers in general.
On Sunday morning last the Bishop held an ordination in Trinity Church, Upper Durham, when Messrs. F. Carr and Mr. S. Biopel were ordained Deacons, and the Rev. R. Boydale was admitted to the order of Priests. The immediate object of the Bishop's visit was the ordination of Mr. Carr to succeed the late Rev. S. S. Wood in the mission of Durham. The day being fine, and the sacred ceremony one of peculiar solemnity, and moreover one rarely witnessed in these parts, the church was densely crowded, many being unable to find sitting room. The service began with a hymn, after which the Bishop delivered a most eloquent and deeply impressive sermon, addressed mainly to the gentlemen about to be or-

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts.

Back numbers will be sent only on application. *Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

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

Church Observer.

"THIS PROTESTANT KINGDOM."—Bill of Rights, 1868.

MONTREAL, 29TH OCTOBER, 1868.

NOMINATION AND ELECTION.

The importance of the Diocese of Montreal of having a suitable man chosen for its Bishop cannot well be over-rated. Compared with this, the question of the Metropolitanship is very secondary. It is generally admitted that the present arrangement is a mistake, and must be changed. Had the death of the late Metropolitan been foreseen, the proper steps would have been taken to have secured for the Diocese the election of its Bishop, leaving to the Upper House the choice of the Metropolitan. We must, however, for the present, accept the position. The Bishops of Quebec, Toronto, Huron and Ontario, are to meet on the 9th of November, and to agree upon certain names to be presented to this Diocese, that a choice may be made of one of them. We have not the remotest idea what names will be submitted, but we feel deeply concerned that one should be selected who will be worthy of the position, a man of good abilities, sound education, apostolic spirit, and who is familiar with the necessities of the Diocese. The external machinery is now tolerably complete; and what is wanted is an earnest spirit to keep every wheel in motion—one who will be a friend to the clergy, whose house will be open, and his heart ready to sympathize with them in their joys and sorrows; and who, from his own experience, may be able to give some sound advice. We do not want a great scholar who will devote his strength to study or literature, nor a courtier to entertain the rich and great, nor one who is carrying out great schemes for the advantage of the church at large; but a man of deep and fervent piety, a primitive Bishop who will give himself wholly to his Diocese, and work it up in all its parts. The late lamented Metropolitan was a man of singular gifts, and performed well the work allotted to him in the providence of God, and in some respects his place may never be made good. But we do not despair of seeing one raised up who will be equally fitted for his specific work, which we take to be the development of the spiritual life of the church.

The present Bishops were chosen out of their respective Dioceses, the determination being adhered to of not choosing a clergyman of another Diocese to fill the post of Bishop. Three of the four were from the country parts. Whether the Bishops will nominate any Presbyters from the Diocese of Montreal we cannot say. Certain it is, that both in town and country there are clergymen as fit for the position as can be found in the Dominion—who are acquainted with the wants of the Diocese, who have for years laboured, and with success, to build up its interests, not shrinking from any self-sacrifice, and who have earned a good report within and without the church.

It is possible that the Bishops will nominate one of their own number. Should this be the case, and the Bishop so nominated be elected, the Diocese from which he is removed will have to go through the pains and throes of another election.

Into the question of the nomination of a Bishop from England we shall not enter, as we are persuaded that such a nomination would not for an instant be entertained by the Diocese. We doubt not that the Bishops will earnestly desire to be considerate of the feelings and true interests of the Diocese; and we sincerely hope that the Synod will meet their Lordships in a liberal spirit; and may the result tend to the glory of God and the true welfare of this important branch of His church.

We close by commending to our readers the use in secret and in family devotion, of the following appropriate prayer read in our churches on Sunday last, and prepared by the senior Bishop at the request of the Dean and Chapter of the Cathedral:—

"Almighty God our Heavenly Father, who hast purchased to Thyself an Universal Church by the precious blood of Thy dear Son, we earnestly beseech Thee mercifully to look upon this portion of Thy vineyard, and so to guide and govern the minds of Thy servants, the Bishops of this Diocese now assembled (or about to assemble) in Thy name, that they may faithfully and wisely use the power com-

mitted to them, and nominate and elect to the office of Bishop of this Diocese, and Metropolitan of Canada, a fit and proper person to serve in this high and holy ministry. And to him who shall be elected to this Sacred function, give Thy grace and heavenly benediction, that he may faithfully serve before Thee to the glory of Thy great name, and to the edification of Thy Holy Church, through Jesus Christ our Lord.—Amen.

A COMPARISON.

Next month will probably witness, among others, the election of three additional Bishops for the present Dioceses of New York. These Bishops will be elected by the Diocesan Synod or Conventions, subject to the approval of a majority of the Dioceses of the Union. The Bishop of Montreal and Metropolitan, on the other hand, will be nominated by the four Bishops at present constituting our Upper House, and elected by our Diocesan Synod.

The powers of the Bishops, too, will be different. Those of New York will have each his standing committee of clergymen and laymen elected by the Diocese, and will preside over their Conventions or Synods with a double or casting vote; while our Bishop will have no standing committee, and a direct negative on all the proceedings of the Synod over which he will also preside as chairman.

In the matter of patronage too, there will be a difference. The Bishops of New York may appoint to missionary stations with the approval of their respective Conventions or Synods, but all dry constituted churches will elect their own clergymen. In our case it will be otherwise. Two or more names will have to be submitted, even in the case of the Rectories, one of which will be chosen by the Bishop. An no change can be made in our Constitution or By-laws without the approval of the Bishop.

Which of these systems is best adapted to promote the real welfare of the Church? May our prayers be redoubled as the time of the election approaches—that it may please God to give us a Bishop who, together with the requisite qualifications for governing the church, may be possessed of an humble and self-sacrificing spirit.

THE CANADIAN CHURCH.

An "occasional" Montreal correspondent of the *London Record*, writing (under date of 3rd September) a brief résumé of the proceedings at our late Provincial Synod, adds a few remarks on the "Church in Canada," from which we make the following extracts:—

"The present organization of the Church in Canada took place some ten years ago, and was formed very much on the model of the American Episcopal Church. There are five dioceses—Huron, Toronto, Ontario, Montreal, and Quebec; each of these hold a diocesan synod annually, while the provincial synod, representing the whole, meets every third year. In one respect, however, the administration of these two synods differs from the organization of the American conventions. They exercise the right of reversing an Episcopal vote by a majority of two-thirds; whereas in the Canadian Church the Bishop's vote is final. In fact, the power which the Bishop possesses is the greatest blemish and the most practical inconvenience of their organization."

How great this power is may easily be understood when I state that, after the diocesan synod had passed a vote (it may be almost unanimously), the Bishop has the power of vetoing it; and after the Lower House in the provincial synod has done so likewise, a majority of the House of Bishops can veto it. In the next place, the Bishop has the appointment of Committees in the diocesan convention, and with that power in his hands you may easily judge what measure of fair play his opponents are likely to enjoy, unless he should happen to be a man of almost unheard-of impartiality.

"It is a singular thing how imperfect all ecclesiastical legislation appears to be, especially in connection with our colonies. We all know what confusion has arisen from this cause in connection with the *Colenso* case; and the Bishop of Montreal's original patent for the Metropolitanship turned out to be no better than waste paper in the first instance, owing to the same cause. And now I am surprised to learn that two different opinions are held, both in England and Canada, as to the relation between the Canadian Church and the Church of England—whether on the one hand it is so completely severed from the Mother Church as to be able to act in all circumstances independently, or whether, seeing that the Metropolitan was appointed by the Crown, there lies not an appeal to the Archbishop of Canterbury. Into such niceties, however, I shall not further enter."

The writer then goes on to describe, with considerable sarcasm, the "attempts at ritualism in Canada," giving, in illustration, an account of the consecration of the little church at Brome Woods, "as supplied to a city cotemporary by the Rev. Incumbent himself." Our space, however, is too valuable to give the "account" in extenso.

MEMORIAL TO BISHOP FULFORD.

A correspondent to the *Gazette* in last Monday's issue, writing on the subject of a memorial to the late Metropolitan remarks:—

"When the public is solicited to aid in the erection of a monument, or any building, whether for charitable, social, or religious purposes, it is absolutely necessary that the object for which they are called upon to contribute their money should be definitely stated."

And after making a complimentary allusion to the loyalty of the citizens in their determination to erect a statue to Her Majesty the Queen, and a fitting allusion to the talented sculptor, Mr. Wood, he adds:— "The memorial to Bishop Fulford—though

many are anxious to subscribe to it—yet a difficulty presents itself at the outset as to the form it shall take. The questions to be determined are—How can the deceased Metropolitan be best identified with the memorial? What monument is more likely to be enduring? What will be most in accordance with usage?"

The writer then goes into a comparative analysis between statues, monuments, and seminaries or colleges, concluding with an expression in favour of erecting a life-like marble statue in the chancel of our Cathedral. He is entirely opposed to the idea of a College being adopted as the memorial, giving for reason, that discord would almost certainly follow, owing to a diversity of opinion sure to arise on the character of the education to be given there—that it would have to be endowed; and, in all probability would share the fate of some other institutions, (the General Hospital to wit)—and ultimately would languish for want of support. Bishops' College, Lennoxville, is given as one instance of partial failure; and the High School of McGill University as another. Finally, the correspondent denies the necessity for a memorial-school, and concludes as follows:—

"Upon careful consideration I think the bust of the Bishop with a mural tablet setting forth his virtues, &c., will be the very best means of perpetuating his memory. It will be more fitting and appropriate. I should much like to see in addition thereto a *reared* or a stone pulpit, neither of which, however, could be considered by visitors other than the ordinary furniture of the church. At least they are but secondary, and could not in any way be identified as a memorial to the Bishop. I cannot but think that the majority of those who feel inclined to subscribe to the memorial, would not object to the decoration of the interior of the Cathedral, for it is to be remembered it is the Metropolitan Church, and in the evenings of Sunday it is free to all worshippers—it is essentially the church of the people, and any thing added to its beauty ought to be a joy to all churchmen. They ought naturally to be desirous to have the Cathedral the most magnificent of all the churches."

TRINITY CHURCH.—At a Vestry meeting of Trinity Church, held on Tuesday evening last, Chas. Garth and E. P. Hansford, Esquires, were unanimously elected Delegates to the Synod of the Diocese of Montreal, which meets on the 10th proximo for the election of a Bishop, in the room of C. J. Brydges, Esq., (who is absent in England) and R. A. Young, Esq., (who is ill and unable to attend.) The following resolution moved by Dr. Drake, seconded by W. Drake, Esq., was unanimously passed:—"That this meeting, while accepting the resignation of Messrs. Brydges and Young as Lay Delegates to the Synod, desire to express its great regret that unforeseen circumstances should have deprived this congregation of the services of two such valued representatives, in whose hands this congregation has always felt that its interests were perfectly safe."

DEBATE ON RITUALISM.

By reference to our advertising columns, it will be seen that the debate on Ritualism which took place in the late Provincial Synod, together with Canon Balch's sermon preached in the Cathedral on the occasion of the death of Bishop Fulford, and a report of the funeral obsequies, &c., are now published in a neat pamphlet form, a copy of which we thankfully acknowledge to have received from the publisher. As a specimen of typography, it reflects great credit upon the printer, Mr. John Lovell; while the price of the pamphlet, considering the amount of valuable matter it contains, is so low as to place it within the reach of every one; and we doubt not it will find its way (as indeed it should) into every Episcopal domicile in Canada. A careful perusal of the debate will illustrate, in a great measure, the independence of the Church of England in Canada, and the importance of the final vote taken upon this vexed question. The pamphlet is for sale at the various book stores in the city.

"The funeral of the Rev. Canon Hawkins will take place in Westminster Abbey, on Friday next, at noon precisely."

We copy the above from an English exchange. Mr. Hawkins was the Secretary of the venerable Society for the Propagation of the Gospel, who succeeded our late Metropolitan as minister of Curzon Chapel. It is a remarkable coincidence that these two warm friends should have died within a few days of each other in different quarters of the globe.

THE COMING ELECTION.—A writer in the *Gazette* of this morning's issue, signing himself a "Member of the Diocesan Synod," says:—

"Among the names I have heard mentioned as likely to be set down for election to this important office, I think few have been more favourably regarded than that of the present Bishop of Rupert's Land; but I have heard with surprise that a letter said to be written by him has been privately shown to members of the Synod, with the object of injuring his character for consistency, and influencing their votes."

Will you allow me to ask through the columns of your paper if any of your readers can give me information about this mysterious letter; and if so, how did the present exhibitor get possession of it to the injury of the Bishop? If it is not private, I at once ask for its publication, in order that its worth may be fairly tested, and, if necessary, afford the Bishop an opportunity of explanation."

We consider the foregoing interrogation quite reasonable; and we fully concur in the

opinion that the Bishop should, in all fairness, have an opportunity of explaining himself in this matter.

DONATION.—The Secretary of the Protestant House of Industry and Refuge acknowledges with thanks a donation of five dollars from Mrs. Walton, Gros St. James Street.

ELECTION OF BISHOPS.

We print the following article from our cotemporary the *Union Gospel Messenger*, in view of our own approaching election of a Bishop, believing that it will be useful, though we do not pledge ourselves to every sentiment it contains:—

"Our object at present is to drop a few remarks on some notions that appear to have become common of late years. One of these notions is that it is better on all accounts to elect young men, both on the advantage of physical strength, and a vigorous Episcopate. We demur to these inferences toto. It was the former that led to the election of Dr. Colenso. In sending a man out to the savages of Africa, it was supposed desirable to get one physically strong; so instead of taking the best scholar or theologian from the University, they pitched upon the best *booby*. The consequence was that instead of conveying the Zulus, the Zulus converted him. Bishop should be apt to teach even the best scholar he has in his Diocese."

"But it does not follow that a young man will be able to do or endure more than one advanced in years. Ten or one but three strong men of sixty will live longer and endure more than the same number of young men taken at random, and who have not been tested by time. Their physical frames, like their mental powers, have been seasoned by experience, and their constitutions, like a gun that has seen service, have been proved strong by the ordeal they have already passed. Many a young man breaks down prematurely from the bare fact, that he has assumed a great responsibility before his powers were fully developed, which imposes upon him additional anxiety and labor to properly acquire himself of it. And then even to the very best education there is absolutely no substitute for long experience. It does so modify the theoretical generalizations and the hobby-ridings of youth, and puts a man in actual contact and sympathy with the men and things of his time as a thousand points unmet, unrecognized, unmeasured of by the unsophisticated youth, however finished his education, who has not realized all the melancholy difference between the patterns of things he has learned in the Mount and the way in which they are exemplified in the hard and selfish world. It is this experience and practical acquaintance with the world that makes the cares and responsibilities of office sit lightly upon the matured man, and the lack of it that makes the same burden so heavy to the young man, and the source of perpetual anxieties, harassing perplexities, and unexpected mortifications enough to wear out and break down the strongest frame."

"Then, again, as to a long Episcopate, our own impression is that it is not so desirable as some imagine. There are able Presbyters once advanced in life, who furnish us a Bishop once in every ten years at least, and we can hardly comprehend such tremendous responsibilities, would be willing to assume the laborious duties of such an office, until, as a general rule, the cares of a family have been diminished by the fact that the children are grown up and settled in life, so that little remains but to give one's self up wholly to this great and arduous work. For though some may think this of trifling account, it is not so to any man of strong home affections: for if there is any person in the world besides a sea captain, that cannot live at home, it is a Bishop. Men upwards of fifty years of age, if in good health, and of vigorous constitution, will ordinarily have an Episcopate abundantly long enough for a country that develops and changes as rapidly as this. A decade is a long period in American annals, even a President's term of four years makes a good deal of history, and is considered something worthy of the greatest man's ambition. But a Bishop in the Church of God, as we once heard a member of Congress declare, holds a higher and more responsible office than that of President of the United States. It ought to be preceded by a long tried career of signal services, labours and experience in the work of the Lord's vineyard. It should be a mind richly stored with the accumulated treasure of things new and old, ample enough to feed the whole flock, and to stand *facile princeps* at the head of the whole band of under shepherds."

"In the political world we have outgrown that foolish notion which was once incorporated in our State Constitution, and which displaced our Judges from the Bench when they arrived at the age of sixty. We owe to this arbitrary rule, however, the best of rebukes to "Young America," and one of the most valuable legacies to the legal profession, the Commentaries of Chancellor Kent, which were written wholly after the period at which the law of the land—or rather this absurd provision of the Constitution, had pronounced him to be superannuated."

"We know very well, how Ichabod Spencer's 'Seminary Boys' will regard this article, and set us down as an 'old fogey,' although we claim to be neither 'old' nor 'young' at this present; but the increasing number in our fast American life of those who 'shoot up like the rocket, and come down like the stick,' will perhaps lead a good proportion of reflecting people to accept these suggestions as dictates of common sense."

Religious Intelligence.

In the Protestant Episcopal Convention, sitting at New York, the Committee appointed to consider the amendment of the canon prohibiting clergymen from officiating in the parishes of other clergymen without leave, reported against any change, and the report was accepted on a vote of 99 to 95; but later, the subject was once more referred generally to the Committee.

The Lower House refused to concur in the proposition of the House of Bishops to admit Canadian clergymen to all privileges of ministrations holding cures, &c., as is the rule respecting U. S. clergymen here. The action of the House of Bishops was based on a request from our Provincial Synod, we believe.—*Gazette*.

THE BISHOP OF CAROLINA.—Farewell services held in connection with Bishop Gray's departure took place on October 6th and 7th, at the Church of St. Lawrence, Jewry, Gresham Street, London. The Bishop sailed for his South African diocese on October 9th; Mr. Macrorie,

the bishop-designate for Natal, being still unconsecrated. It is understood also that the Bishop has failed to obtain any nomination from the Government to the deanery of Cape-town. Before his departure, his lordship informed his friends that he had lodged an appeal against the late judgments in favour of Bishop Colenso, and that he had the authority of Sir Roundell Palmer for believing that he should succeed. The appeal cannot be heard until January.

THE DEANERY OF ST. PAUL'S.—The Rev. Dr. H. L. Mansel, Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, has been appointed successor to the late Dr. Milman.

NO CHRISTIAN NAME.—A curious case of matrimony deferred has lately been made public. The Rev. Mr. Dodington, curate of Bere Regis, has refused to marry a young woman named Jane Payne Butler, because she had 'no true Christian name'—i.e. had not been baptized—unless she went through a course of three months' instruction preparatory to being baptized. The Rev. C. Smith, a Congregational minister of the place, has written to the Bishop of Salisbury on the matter, but his lordship relieves himself from any action in the matter by saying, 'I have no power to give, in a way, any authoritative interpretation of the law in the case you put.' In the meanwhile Jane Butler is going through her course of instruction, which has been mercifully commuted to fourteen days.

THE BISHOPRIC OF PETERBOROUGH. The appointment of the Dean of Cork to the bishopric of Peterborough is thinks an evening contemporary, a great ecclesiastical innovation. Many English have, at different times, been raised to the Irish Episcopal bench, but there are few, if any, instances on record of an Irish clergyman having been appointed to a bishopric in England. The present is believed, at all events, to be the first case since the Union. But Dr. Magee is no stranger in England, having resided many years in Bath and in London, graduated at Trinity College, Dublin, and was divinity prizeman there. He was ordained to the curacy of a large Dublin parish in 1844, where he worked as curate for ten years. He then came to England and accepted the curacy of St. Saviour's, Bath, where he remained for two years, and then rose prominently into notice as minister of the Octagon Chapel, Bath, bought for and presented to him by the congregation. Dr. Magee held the office of minister there for nine years, during which period he was collated by the Bishop of the diocese to an honorary canonry in the cathedral of Wells. From Bath Dr. Goulburn (the present Dean of Norwich) as minister of Quebec Chapel Portman Square. He left that post in 1862 (after attracting large congregations, especially of men) on being offered the rectory of Enniskillen by the provost and fellows of Trinity College, Dublin. After three years' residence there he was appointed to the deanery of Cork, and in 1856 who also appointed dean of the Chapel Royal in Dublin Castle, both of which appointments will now become vacant. They are in the gift of the Lord Lieutenant of Ireland. The degree of D. D. was conferred on Dean Magee, several years since, by his university, and he has lately been Donnellan lecturer there an office which corresponds with that of Bampton lecturer at Oxford. The Bishop of London has year after year appointed Dr. Magee to preach under the dome of St. Paul's and in Her Majesty's Chapel Royal, Whitehall. On looking over the lists we observe his name and Whitehall since 1860. The new Bishop is not only an able preacher, but a writer of some reputation. His age, we believe, only forty-six. It may be added that he is a grandson of Dr. Magee, well remembered Archbishop of Dublin.

Married.

At the Cathedral, Quebec, on Tuesday, 27th inst., by the Rev. Canon Bond, assisted by the Rev. G. V. Housman, Rector of Quebec, Frank Bond, Esq., of Montreal, to Mary Stewart, daughter of H. S. Scott, Esq., of Quebec.

Correspondence.

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

ROMANIZING PRACTICES.

[To the Editor of the Church Observer.]
Sir,—In a leading article of the *London Times* of 24th ult., on the subject of ritualism, the editor refers particularly to the absurd extravaganzas performed at a church in Brighton, (an account of which appeared in your last issue) and says:—"The occasion was again found in a harvest festival; and the proceedings, though less ridiculous than those at Haddock, were similarly wild," &c.

Now, although I do not by any means entirely agree with the views expressed by the *Times* upon church matters generally, yet I consider his remarks upon this subject very sensible indeed. In the instance narrated, I think it is greatly to be deplored that the Bishop of the diocese had not power to at once suspend from all duty every clergyman who, by his presence, participated in such Romanistic ceremonies. Moreover, the manner in which the Rev. John Purchas, proprietor and patron of the church, treated the "state prayers," as they are called, appears to me to favour reasonable ideas. It would certainly be a fitting prelude to the assertion of the supremacy of the Pope, if it were contemplated.

Douglas, Ont. 26th Oct. 1868.

THE MEMORIAL TO BISHOP FULFORD

[To the Editor of the Church Observer.]
Sir,—Your reporter was correct in saying that I seconded Mr. Loosmore's motion "that a Reredos in the Cathedral was the proper form of a memorial to our late Bishop."

I seconded that motion at the request of the chairman, and in doing so, said the mover had stated as a fact known to him that our late reverend Bishop earnestly wished the Reredos to be placed in the Cathedral. The Bishop's wish governed my vote.
But I also said, the Reredos, being an ornament of the Cathedral, it was more fitting that it should be placed there by the Cathedral congregation. If done as a mark of affectionate respect for the Bishop's memory, no doubt the Cathedral congregation will gladly erect it.
But, to my mind, something more and better was due to the memory of such a man from the Diocese—a memorial which should bless the Diocese he served so long, and prove a living testimony to his worth.
I further stated that it would give me pleasure to be allowed to contribute to the memorial, in whatever form the subscribers to

the fund should finally decide was suitable. Meanwhile, I would venture to suggest, for their consideration, the founding of a Fulford Education Fund...

Very respectfully yours, LEWIS P. W. BALCH. October 26th, 1868.

SCRIPTURE ILLUSTRATIONS.

BY REV. W. H. POOLE.

"And I will give this people favor in the sight of the Egyptians, and it shall come to pass, that when ye go, ye shall not go empty."

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment."

It is an easy thing for a sceptic to misrepresent God's dealings with His people, and also the conduct of the Israelites to their former masters, as alluded to in the words above quoted.

1. The word "borrow," which is shaal in Hebrew, means "to ask," "request," "demand," "require," and is not used to signify the act of loaning a thing.

2. The Egyptians had been enriched by the labor of the Israelites, and God, who judges rightly, now constrains them to refund a part of that which was justly due to them as wages.

3. The Lord inclined the Egyptians to remunerate them willingly. "The Lord gave the people favor in the sight of the Egyptians."

4. The Egyptians felt it to be a forlorn hope, and esteemed it a good bargain to repay them; to settle up with them in full, in order to secure their departure.

It is recorded that an Egyptian prince came to Alexander the Great, soon after the conquest of Syria, and said to the conqueror, "Our nation has heard that you are so benevolent that you pay all the just debts of your poor subjects, and of those whom you have conquered."

1. To take the Jewish Scriptures and the Egyptian record as the only evidence for or against his claim.

2. To answer whether Egyptian law allow servants a just and equitable compensation for services rendered, and how much?

3. To pay the balance if due on the other side.

To this the prince agreed. Mordecai then produced Gen. 46, 6, where Jacob took their cattle and their goods, with their wealth and their families.

Rev. J. W. CRACRAFT, Episcopal Bishop at Gambier, Ohio, has addressed a letter to Bishop McIlvaine, withdrawing himself from the ministry of the church.

lish "priests" only concerned, we might pass the matter by with a smile. But the natives have become infected; and one of the preachers, Pundit Nehemiah, has become the apostle of a new Puseyite sect...

JUST PUBLISHED

THE DEBATES ON RITUALISM in the late Provincial Synod of the Church of England held in Montreal, together with the SERMON preached by Rev. Canon Balch, on the RESOLUTION OF CONDOLENCE to the widow of the late Metropolitan, and an account of the FUNERAL OBSEQUIES, are this day published in PAMPHLET form...

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W. D. McLAREN, DEALER IN

Fine Teas, Coffees, Sugars and General Groceries. Goods packed for the Country or delivered in the City free of charge.

HENRY J. BENALLACK, FAMILY GROCER,

BOONAVENTURE BUILDING, (VICTORIA SQUARE,) MONTREAL. AGENT FOR Sharpe's celebrated Finan Haddies.

The Canadian Rubber Comp'y

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

INDIA RUBBER OVER-SHOES AND BOOTS,

FELT BOOTS in great variety. All Orders executed with dispatch. OFFICE AND WORKS: 272 ST. MARY ST. F. SCHOLAS, Manager.

WOODWARD'S IMPROVED CARBONIZER

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

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SIMPSON & BETHUNE, FIRE, LIFE, MARINE, AND ACCIDENTAL INSURANCE AGENTS. OFFICE—104 St. Francois Xavier St., Montreal. March 19, 1868.

CANADA GLASS COMPANY [LIMITED.] Manufacture to order and keep for sale Soda Water, Ginger Beer, Wine, Bitter and Patent Medicine BOTTLES, Initialed or Plain.

DRUGGISTS' WARE of all descriptions. WORKS AT HUDSON. OFFICE, 10 ST. NICHOLAS STREET, MONTREAL. C. W. WALKEM, Secretary. April 2, 1868.

R. HENDERY & CO. Gold and Silver Smiths, Electro Platers, Watch Makers & Jewellers, MANUFACTURERS OF Church Work, Flagons, Chalices and Pocket Communion Sets, 53 ST. JAMES ST. FACTORY 500 CRAIG ST MONTREAL. April 2 1868.

HENDERY'S PREPARATION FOR Cleaning Gold, Silver and Plated Ware, Jewellery, &c.

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

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

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

HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP. By using HARTE'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops.

CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits. WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled.

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

W. & J. MONTGOMERY, CARPENTERS & BUILDERS, No. 14 EVANS STREET, (First Street below Sherbrooke, between St. Urbain and St. Charles Baronne.) MONTREAL. Jobbing promptly attended to. March 5, 1868.

J. D. LAWLOR, Manufacturer and Importer of all kinds of Sewing Machines. And Boot and Shoe Machinery, Findings, &c. Repairing promptly attended to by J. D. Lawlor, 365 Notre Dame Street, Montreal, and 22 John Street, Quebec. Ladies taught to operate. Agents wanted. March 19, 1868.

THE BEST AND CHEAPEST FAMILY SEWING MACHINE IN THE WORLD. THE \$25 NOVELTY SEWING MACHINE. It makes the famous elastic lock stitch that will not rip or ravel, and will not break in washing, ironing or wearing.

For beauty and excellence of stitch, for strength, firmness and durability of seam, for economy of thread, for simplicity and thoroughness, and for cheapness, this machine is WITHOUT A RIVAL. AT THE MASSACHUSETTS STATE FAIR OF 1867 THE NOVELTY SEWING MACHINE TOOK THE PREMIUM OVER WILCOX & GIBBS, AND WAS AWARDED A BRONZE MEDAL THEREFOR.

Every machine is sold with a table and complete outfit, and is warranted for one year. S. E. H. VANDYKE, General Agent, 615 Broadway, New York

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to Jas. Chas. Tuggey.) Real Estate & Investment Agent, No. 61 Great St. James Street, MONTREAL. April 2, 1868.

CHARLES HEARN, OPTICIAN AND Mathematical Instrument Maker, 242 NOTRE DAME STREET, Corner St. Jean-Baptiste Street, MONTREAL. Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order.

ROBERT FOSTER, Importer and dealer in Choice Teas, Coffee, Fruits, Spices, Pickles, Preserves, Sauces, Oils, General Groceries & Provisions, No. 173 McGill Street, opposite St. Maurice St., Montreal. March 19, 1868.

JAMES POPHAM & CO., MANUFACTURERS and WHOLESALE DEALERS in all kinds of BOOTS AND SHOES, Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868.

S. H. MAY & CO., (Successors to CORSE & MAY.) Importers and Dealers in Paints, Oils, Varnishes, Glass, &c. No. 474 St. Paul Street, Montreal. March 19, 1868.

SCRIPTURE & KEMP, Successors to C. D. PROCTOR, Importers of and Wholesale and Retail Dealers in GROCERIES, PROVISIONS, &c., &c. 147 McGill and 34 and 38 Lemoine Streets, Montreal. I. F. SCRIPTURE. E. J. KEMP. March 19, 1868.

KIRKWOOD, LIVINGSTONE & CO., General Commission Merchants, 503 St. Paul Street, Montreal, COLLINS WHARF, HALIFAX. March 19, 1868.

BAKER, POPHAM & CO., WHOLESALE CLOTHIERS, Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER. E. POPHAM. March 19, 1868.

S. R. WARREN & CO., ORGAN BUILDERS, CORNER OF St Henry & St Joseph Sts. MONTREAL. March 12, 1868.

CHURCH FURNACES. JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES, AND Tin, Iron and Copper Plate Worker, No. 842 St. Catherine Street, (Near the Cathedral.) MONTREAL.

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

W. B. BOWIE & CO., IMPORTERS OF British and Foreign Staple and Fancy DRY GOODS, 395 NOTRE DAME STREET, 395 (CAVERHILL'S BUILDINGS,) MONTREAL. April 2, 1868.

E. PERRY & CO., MANUFACTURERS OF All kinds of Trunks, FOR EXPORTATION, N. B.—E. P. & Co., obtained a Medal at the Paris Exhibition of 1867, for the excellence of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America.



And Ladies' & Gents' Saratoga, Imperial and Eugenie Trunks, SOLID LEATHER TRUNKS, &c. 371 NOTRE DAME STREET, MONTREAL.

N. B.—E. P. & Co., obtained a Medal at the Paris Exhibition of 1867, for the excellence of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America. April 2, 1868.

W. NOTMAN, Photographer to the Queen, 17 BLEURY STREET, MONTREAL. MEDALS AWARDED AT LONDON, 1863, PARIS, 1867.

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

R. R. R. THE GREAT REMEDY FOR HOME PURPOSES. TAKEN INTERNALLY—Half a teaspoonful diluted in water, is a pleasant drink—stimulating and strengthening.

APPLIED EXTERNALLY—When there is pain of inflammation, affords instant ease. STOPS PAIN quicker than morphine, chloroform, opium, or any other anodyne known to the world.

IF SUDDENLY SEIZED with pain, one teaspoonful in a glass of water, will, in a few minutes, remove all uneasiness. PERSONS SUBJECT to apoplexy, heart disease, headaches, sudden faintings, should keep the Relief near them; a teaspoonful in water, will, in three minutes, remove all difficulty.

RADWAY'S READY RELIEF IN ITS SIMPLICITY AND GRANDEUR. We will first consider in its capacity as a specialty our far-famed remedy Radway's Ready Relief, symbolized throughout the civilized world under the significant appellation R. R. R.

ITS GRAND POWER IN THE PREVENTION AND CURE OF PESTILENTIAL AND CONTAGIOUS DISEASES. It is in diseases where immediate and absolute assistance and relief is required wherein this remedy proves its superiority, and we might say, supernatural Power in saving life, and promoting health.

THE PROPERTIES OF THE READY RELIEF ARE COUNTER-IRRITANT, RUBEFACIENT, ANTI-SPASMODIC, DISINFECTANT, ANTISEPTIC, DIFFUSIVE STIMULANT, TONIC, NERVINE, ANODYNE, ANT-ACID. Its use in Asiatic Cholera, either as preventive or cure, is of more value to the world than all other discoveries in vogue.

NEW IMPROVEMENT IN READY RELIEF. New Corks, Large Bottles. We have at last succeeded in getting a Cork that will prevent the evaporation of the Relief.

THE BOTTLES are much enlarged, so that persons receive much Ready Relief for 25 cents, as they would for \$1.00 of the old bottles. A few new bottles are now on hand.

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PAIN KILLER! IT IS A BALM FOR EVERY WOUND. OUR FIRST PHYSICIANS USE And recommend its use. The Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade.

MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT Family Medicine OF THE AGE. TAKEN INTERNALLY, IT CURES Dysentery, Cholera, Diarrhoea and Cramp and Pain in Stomach, Bowel Complaint, Painters' Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDDEN COLDS, COUGHS, &c.

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

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

Such a remedial agent exists in PERRY DAVIS' PAIN-KILLER, the fame of which has extended over all the earth. Amid the eternal ices of the polar regions, or beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. And by it, suffering humanity has found relief from many of its ills.

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

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

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

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

Rev. J. G. STARRS writes: "I consider it the best remedy for Dyspepsia I ever knew." Rev. JAMES SWAN says: "I have used it for years in my family, and consider it an invaluable remedy."

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

A speedy cure for pain—a family should be without it.—Montreal Transcript. Our own opinion is, that a family should be without a bottle of it for a single hour. In flesh wounds, aches, pains, sores, &c., it is the most effectual remedy we know of.—News, St. Johns, Canada.

After many year's trial of Davis' Pain Killer, we advise that every family should provide themselves with so effectual and speedy a Pain-Killer.—Amherst (N.S.) Gazette. The Pain Killer of Perry Davis & Son we can confidently recommend. We have used it for a length of time, and invariably with success.—Canada Baptist.

It has been tested in every variety of climate and by almost every nation known to Americans. It is the almost constant companion and inseparable friend of the missionary and the traveller, on sea and land, and no one should travel on our lakes or rivers, without it. Beware of Counterfeits and worthless imitations: call for PERRY DAVIS' VEGETABLE PAIN KILLER and take no other.

Sold by all Druggists and Dealers in Medicines. Prices, 15 cts., 25 cts., 50 cts., per Bottle. PERRY DAVIS & SON, MANUFACTURERS AND PROPRIETORS, 380 St. Paul Street, Montreal, C.E. April 30.

FRANK BOND, STOCK AND SHARE BROKER, 7 St. Sacramento Street, MONTREAL. All descriptions of Stocks, Bonds, &c., Sterling Exchange, American Gold, and Railway Shares bought and sold, strictly on Commission. Investments made in Mortgages, Real Estate, &c. Jan. 30, 1868.

THOMAS MUSSEN, IMPORTER OF British, India and French Goods, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL CLOTHS TRIMMINGS AND SMALL WARES. MONTREAL. March 12, 1868.

PHENIX FIRE INSURANCE COMPANY OF LONDON. Established in 1782. THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY OF POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.

JAMES DAVISON, Manager. GILLESPIE, MOFFATT & CO., AGENTS FOR CANADA. Feb. 27, 1868.

WILLIAM P. JOHNSTON MANUFACTURER OF BOOTS & SHOES IN EVERY STYLE, (FOR GENTLEMEN ONLY.) 147 ST. JAMES STREET, MONTREAL. Feb. 13, 1868.

LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY, Incorporated by Act of Parliament. CAPITAL, - ONE MILLION STERLING. Invested in Canada, \$500,000.

CANADA HEAD OFFICE, MONTREAL. DIRECTORS: HUGH TAYLOR, Esq., Advocate, Hon. CHAS. WILSON, M.L.C. WILLIAM SACHE Esq., Banker. JACKSON RAE, Esq., Banker.

Secretary, - A. DAVIDSON PARKER Life Department. Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

Special "Half Premium" Rates. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100—£1 1s. 9d., or for £500, yearly premium, £5 8s. 9d., at other ages in proportion. Feb. 13, 1868.

ESTABLISHED 1859. HENRY R. GRAY, DISPENSING AND FAMILY CHEMIST, 144 ST. LAWRENCE MAIN STREET, MONTREAL. N.B.—Particular attention paid to the Dispensing of Physicians' Prescriptions. Physicians supplied cheap for cash. April 30.

SEEDS! SEEDS!! SEEDS! JUST RECEIVED. MY new SEEDS, from France, England and the United States, all guaranteed FRESH. One of the best collections in CANADA, either in FLOWER, VEGETABLE, or FIELD SEEDS, viz.:

Beans, Cucumbers, Parsley, Peas, Lettuce, Peppers, Cabbage, Mangold Wurtzel, Peas, Carrots, Melons, Radishes, Cauliflowers, Mustard, Spinach, Celery, Onions, Turnips, Corn, Parsnips, Tomatoes, Mushroom Spawm, &c., &c.

A liberal discount allowed to Dealers and Agricultural Societies, on taking large quantities. Call and get Catalogues. JAMES GOULDEN, 117 & 119 ST. LAWRENCE MAIN STREET. April 30.

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