

Church Observer.

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

THIS PROTESTANT KINGDOM.—BILL OF RIGHTS, 1688.

VOL. I.—No. 44.

MONTREAL, THURSDAY, 10TH DECEMBER, 1868.

\$2 per an.—Single copies, 5 cents.

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. ly 8

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. 5

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. ly 8

SCRIPTURE & KEMP,
Successors to C. D. PROCTOR, Importers of and Wholesale and Retail Dealers in
GROCERIES, PROVISIONS, &c., &c.
147 McGill and 34 and 38 Lemoinc Streets, Montreal.
I. F. SCRIPTURE. E. J. KEMP.
March 19, 1868. ly 8

KIRKWOOD, LIVINGSTONE & CO.,
General Commission Merchants,
563 St. Paul Street, Montreal.
March 19, 1868. ly 8

KIRKWOOD, LIVINGSTONE & MORE,
Collins Wharf, Halifax.
March 19, 1868. ly 8

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

REAL ESTATE AGENCY.
CHARLES H. TUGGEY,
(Successor to late Chas. Tuggey.)
Real Estate & Investment Agent,
No. 61 Great St. James Street,
MONTREAL.
April 2, 1868. 10

W. B. BOWIE & CO.,
IMPORTERS OF
British and Foreign Staple and Fancy DRY GOODS,
395 NOTRE DAME STREET, 395
(CAVERHILL'S BUILDINGS.)
MONTREAL.
April 2, 1868. 10

CANADA GLASS COMPANY
[LIMITED.]
Manufacture to order and keep for sale
Soda Water, Ginger Beer, Wine, Bitter and Patent Medicine BOTTLES,
Initiated or Plain.
—ALSO—
DRUGGISTS' WARE of all descriptions.
WORKS AT HUDSON.
OFFICE, 10 ST. NICHOLAS STREET, MONTREAL.
C. W. WALKER,
Secretary.
April 2, 1868. ly 10

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. ly 3

H. H. GEDDES,
GENERAL ESTATE AGENT.
BUILDINGS
AND
BUILDING LOTS FOR SALE.

The subscriber offers for sale several most desirable Building Lots, beautifully situated on Sherbrooke Street and in other convenient localities.
To those desirous of building first-class residences as an investment, a fine collection of lots, both as to situation and liberality of terms, cannot be offered. While to the poor man who is willing to make an effort to procure a permanent home for his family, every possible encouragement and assistance will be rendered.
Also for sale 500,000 dollars worth of most desirable City Property, consisting of Stores, Dwellings, &c., &c., paying from 7 to 15 per cent, with perfect titles. The properties being too numerous to particularize, intending purchasers are respectfully requested to call and examine the list.
The undersigned is also prepared to advance from \$1,000 to \$50,000 on first-class City property. Only first Mortgages and perfect titles negotiated.
For further information, apply to
H. H. GEDDES,
Real Estate & Investment Agent,
32 St. James Street,
Next to the Post Office.
Oct. 22nd, 1868. 37.

SIMPSON & BETHUNE,
FIRE,
LIFE,
MARINE,
AND
ACCIDENTAL
INSURANCE AGENTS.
OFFICE—104 St. Francis Xavier St., Montreal.
March 19, 1868. 8

R. HENDRY & CO.,
Gold and Silver Smiths, Electro Platers,
Watch Makers & Jewellers,
MANUFACTURERS OF
Church Work, Fichon, Chalices and
Pocket Communion Sets,
53 GT. ST. JAMES STREET, FACTORY 590 CRAIG ST
MONTREAL.
April 2, 1868. 10

HENDRY'S PREPARATION
Cleaning Gold, Silver and Plated Ware,
Jewelry, &c.

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

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 sewing. It is adapted to all kinds of family sewing, and to the use of seamstresses, dressmakers, and indeed for all purposes where sewing is required. It uses the straight needle, which is not so liable to break as the curved. It does not soil the dress of the operator, and it does not require to be taken apart to be cleaned. It is not injured by being turned backward, and is therefore not liable to be put out of order by children or inexperienced hands. It is the best material. For beauty and excellence of stitch, for strength, firmness and durability of seam, for economy of thread, for simplicity and thoroughness, and for cheapness, this machine is WITHOUT A RIVAL.
At the MASSACHUSETTS STATE FAIR OF 1867 THE NOVELTY SEWING MACHINE TOOK THE PREMIUM OVER WILCOX & GIBBS, AND WAS AWARDED A BRONZE MEDAL THEREON.
Every machine is sold with a table and complete outfit, and is warranted for one year.
S. E. H. VANDYKE,
General Agent,
63 Broadway, New York

HYACINTHS! HYACINTHS!
A fine assortment of CHOICE HYACINTHS, named varieties—different colours—Red, White, Blue, Yellow, Black, &c.
HYACINTH GLASSES also for sale at
J. GOULDEN'S, Druggist,
Near the Market, and 179 St. Lawrence Main St.

COUGH! COUGH!! COUGH!!!
BALSAM OF HOUND (GOULDEN'S) an invaluable and never-failing remedy for Coughs, Colds, Hoarseness, Sore Throat, Whooping Cough, and the irritation experienced by Public Speakers and Singers.
Prepared only by
J. GOULDEN, Druggist,
177 and 179 St. Lawrence Main St., Montreal.

DOMINION SUNDAY SCHOOL DEPOT.
F. E. GRAFTON,
Publisher, Bookeller & Stationer,
Invites attention to his Stock of SABBATH SCHOOL, BAND OF HOPE, TEMPERANCE and EDUCATIONAL PUBLICATIONS, the best and largest in the Dominion. Lists furnished on application. Sunday School Periodicals supplied at low rates. Among
His own Publications are the following:
The Sunday School Methodist—100 Hymns and Tunes—\$10 per 100.
The Sunday School Messenger, monthly \$10 per 100.
The Montreal Hymnal—150 Hymns—\$10 per 100.
Bible Palm tree; or, Illustrations of Christian Life. Price 60c.
Gospel Tracts—34 kinds. \$1 per 1000.
The Sinner's Friend. 30 cents per dozen; \$1.75 per 100.
Biblical Catechism, for, or, Storing for God. 20 cents per dozen; \$1 per 100.
Tracts on the Weekly Offering—4 kinds. 30 cents per 100.
In his Stock will be found, in addition to all classes of sound and useful Literature, Works on Elocution and Public Address; Books for Mothers; Anti-Tobacco Books and Tracts; Works on Romanism and Ritualism; Bible Pictures and Maps; Temperance Pictures.
75 AND 80 GREAT ST. JAMES STREET, MONTREAL.
WHOLESALE & RETAIL.
COUNTRY MERCHANTS supplied with IMPORTED STATIONERY and Fancy Goods, at lowest prices.

LINTON & COOPER,
MANUFACTURERS & WHOLESALE DEALERS IN
BOOTS & SHOES,
524, 526 and 528 St. Paul Street, Montreal.
JAMES LINTON. WILLIAM COOPER.
March 19, 1868. 8

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 or 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, headach, sudden fainting, and loss of the Relief near them; a teaspoonful in water, will, in three minutes, remove all difficulty.

RADWAY'S READY RELIEF
IN ITS SIMPLICITY AND GRANDEUR.

R. R. R.
We will first consider its capacity as a specialty for our first-aid remedy Radway's Ready Relief, symbolized throughout the civilized world under the sign of the R. R. R. This remedy is largely possessed of properties that give immediate and positive proof of its excellence, that the most skeptical can feel disposed to accept, and especially where the sufferer is the victim of excruciating pain. It is not a question with this remedy of time taken to remove the perception or sensation of pain, or of the cost; for the moment it is applied to the part of the body where pain exists, the patient is relieved. It is the only medicine of established name, a cure will soon follow.

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

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

It is in diseases where immediate and absolute assistance and relief is required wherein this remedy proves its superiority, and we might say, superiority of Natural Power in saving life, and promoting health.

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

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. It instantly secures rest, stops the Cramps and Spasms, and holds the constituents of the blood together, equalizing the circulation, and preventing the separation of the watery constituents from the other properties of the blood, and arrests vomiting and purging. In Yellow Fever it likewise all-potent, and with the assistance of Radway's Pills, will protect those exposed from attacks, and cure them that may be seized.
In Fever and Ague, Typhoid, Bilious, Scarlet and other Fevers, its use will always insure a cure. In Rheumatism, Neuralgia, Gout, The De Quervain, Sore Throat, Diptheria, Influenza, in all cases of inflammation, the Ready Relief, assisted when required with the Laxative and Pills, will surely effect a cure.

NEW IMPROVEMENT IN READY RELIEF.
New Corks, Large Bottles.

We have at last succeeded in getting a Cork that will prevent the evaporation of the Relief. The substitution of the India Rubber Stopper will prevent the evaporation of the volatile properties of the Relief. It is important that the Relief be kept corked, to prevent the action of the atmosphere.
The bottles are much enlarged, so that persons receive as much Ready Relief for 25 cents as they would for \$1.00 of the Pain Killers and other 25 cent Laxatives, &c. R. R. Relief 25 cents per bottle. Ask for Relief in new Lot—new style.
N. B.—Persons in acute districts should take a teaspoonful of Relief in water, on rising in the morning. This will protect you against Fever and Ague and all other Fevers.

Poetry.

THE ONLY STANDARD.
Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less;
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thought and feeling—
Satin vests would do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden
Bibden, crushed, and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones, the highest,
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then:
Masters, rulers, lords, remember
That your meaneft hinds are men—
Men by honor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills;
There are feeble inch-high saplings,
There are cedars on the hills;
God, who counts by souls not stations,
Loves and prospers you and me,
For to Him all famed distinctions
Are as pebbles in the sea.

Truth and Justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right;
God, whose world-wide voice is singing
Boundless love to you and me,
Sinks oppression, with its titles,
As the pebbles in the sea.

SIN IN THE LIGHT OF THE LOVE WHICH PARDONS IT.

[FROM THE NEW YORK WITNESS.]
We might ask the believer, Was it before or after you knew the blessedness of sins forgiven that you learned the enormity of sin, and obtained the clearest view of your sins in their multitude and their aggravations? There is but one answer from those who praise God that He has given them to see their sins in the light of the love which pardoned, and not in the light of the fires of righteous judgment. The matter has been illustrated by the supposed case of a man who had liabilities which he knew he could not meet. He was afraid to look through his books to ascertain the amount of his debt. But if some friend stepped forward and assumed all his liabilities or discharged his debt, he would no longer be afraid to know the whole truth. Nay, a sense of gratitude would impel him to discover the extent of his obligation—and the more he discovered of it, the sense of his friend's love would be enhanced. He might formerly have feared that the amount was large; but on examination he might find that it was much larger than he feared, and as it mounted up, he would think only of the love which had met it all, and say, "This is better than I thought." As he proceeded with his investigation, he might be compelled to say, "There never was a friend like this friend of mine." It is thus, believer, that your view of the riches of grace and the great love wherewith He hath loved us is continually expanded. And now the effect of the discovery of sin is to increase your gratitude, to heighten your joy, and to exalt the grace which has put it all away.

But there is more than forgiveness in this wondrous grace. God shows "the exceeding riches of His grace" in His kindness toward us through Christ Jesus. "We are ever disposed to estimate our salvation by something in ourselves, and think it a becoming luxury that we should say, with the returning prodigal, 'I am not worthy to be called thy son; make me as one of thy hired servants.' True; but then it is not a question of any worthiness in you. Surely that is sufficiently proved by the very fact of forgiveness as it is expressed in the parable, when the father embraced and kissed his son while he was yet in his rags. But when he has acknowledged him as his son, all that follows is not according to what the prodigal deserved, but according to what was worthy of a father, and according to what became such a relationship. Such a father could not have a son about his house in the position of a hired servant. Nothing short of the best robe and a ring on his hand and a feast of great joy would satisfy the father's love.

Thus God shows His love toward us as wretched sinners. His love welcomes us in our rags; but He does not leave us there. He clothes us with Christ. He will not leave a shred of these rags as a memorial of our sin and shame, or of the far country and its degradation. And, believer, it is not humility, but distrust of God's love and of the efficacy of the blood of Christ, which leads you still to raise a question about your own deserts, or which would lead you still to seek the place of a hired servant. You see sin, indeed, as you never saw it before; but do you not also see the heart of your Father? Faith sets to its seal that God is true. If He tells you, as a believer, that your sins and your iniquities are remembered no more; that you have eternal life; that you are a son; is it humility to speak of it in doubtful terms? Remember that the question is not at all about your deserts, but about the value of the blood of Christ, and about the love of God. You can know the heart of God not by looking into your own heart, but by looking at what He has given to us. The God with whom we have to do is the God who has given His Son for sinners; and if we do not see this, we do not know Him at all. The only true humility, strength, and blessing is to forget self in the presence of such a display of grace, and in the contemplation of it to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Rest assured that this is what will make sin exceeding sinful in your esteem, and draw you

over in love's sweet constraint to a life of still more entire devotedness to the glory of Him who has called you out of darkness into His marvellous light.

THE RIGHTNESS OF GOD BY FAITH

[FROM THE NEW YORK WITNESS.]
"A robe I must have," said the beloved Berridge, "of one whole piece, broad as the law, spotless as the light, and richer than ever an angel wore—the robe of Jesus." The fact is, the Lord Jesus was not only the perfect Man, and thus rendered to God the perfection of obedience due from man, but He was also God—"God manifest in the flesh"—and thus there was infinite acceptability and divine worth in all that He did. It is by His obedience that many are made righteous—even the righteousness of God in Him. Spotless angels around the throne of heaven excel in strength and do the will of God; but theirs is a creature righteousness; faultless in its kind, without doubt, but falling short of "the righteousness of God." How wonderful is the standing of the believer! How near is he brought! How "complete in Christ" he is! What an everlasting and unchangeable righteousness is that which is of God by faith! What grace, that sinners of the Gentiles should have this spotless robe! How rich in mercy is God! "Christ is the end of the law for righteousness to every one that believeth."

The knowledge of this is of unspeakable preciousness and of great practical consequence to the believer. It leads him out of himself, away from all narrow thoughts of mere personal safety, from wrath and mere personal happiness for ever, into all the grandeur of a salvation in which God has His highest glory and Christ His dearest joy. And is it not a joy to you, believer, to think that God can not only save you without dishonor to His name, but that, in saving, all His perfections shine with new lustre before His adoring universe?—that in saving you, Jesus has received a name that is above every name? It also leads the believer out of self, away from all distracting thoughts of his own doings, as entering into or adding any thing to the grounds of his acceptance. To gold refined gold or to paint the lily, were a reasonable attempt compared with the folly of attempting to contribute to the righteousness of God—to the acceptableness of one who is "accepted in the Beloved"—to the completeness of one who is "complete in Christ."

The knowledge of this is necessary to give expansion and yet standing to our apprehension of our true standing and prospects as believers. For unless we see an adequate ground for it in the righteousness on which we stand, we shall be disposed to explain away all that is distinguishing in the hope set before us in the gospel. Believer, it is a low and grovelling thing for you to desire to be an angel, or to stand among them as worshippers. This is disparaging to the grace of God in Christ; and shows that in some way you are measuring your prospects by something in yourself. When you know the things which are freely given us of God, you will say:

"Had I an angel's holiness,
I'd lay aside that bounteous dress,
And wrap me up in Christ!"

And in like manner not to magnify yourself over them, but, in your deep humiliation, magnify the grace of God before the display of which they also adore, you will know that your place and your glory is far above theirs as the righteousness of God which you are made in Christ is above the highest righteousness which a creature can ever attain. And when you, strengthened with might by the Spirit in the inner man, comprehend something of this marvellous purpose of grace, we would ask you, "What manner of persons ought ye to be in all holy conversation and godliness?"

THE SABBATHS MISSION.
(FROM THE KINGSTON NEWS.)

The annual meeting of the Kingston Ladies' Auxiliary to the French Canadian Mission of the United Church of England and Ireland was held on Tuesday evening in St. George's Hall. The attendance was small, and composed principally of ladies. The only clergymen of the city present were those who participated in the proceedings of the evening.

The chair was taken by R. J. Cartwright, Esq., and the Rev. R. V. Rogers opened the proceedings with prayer.

The chairman addressed the audience in a few brief remarks upon what he considered the wisest method of furthering the objects of the meeting. He deprecated the use of controversy as tending to engender angry feelings, and advocated the use of a judicious colportage, in fact a large dissemination of the Bible among the French Canadians, the common use of which among ourselves, was too apt to cause its value to be under-rated, but which he thought would be far more effectual than irritating controversy toward converting the French Canadian.

The Rev. Mr. Dobbs read the report, which was divided into the financial, the missionary, and the educational portion of the society's operations. Of the first there was a small advance, but a great necessity for larger amounts was apparent. Of the mission and last portion there was every reason for congratulation. The amount of the Kingston aid for the past year was \$176. At the conclusion of the report that gentleman stated that he had read the report in place of the Secretary, Mr. McLeod, who was unable to be present.

The Rev. J. A. Mulock moved the adoption of the report, and after painting the character of the Roman Catholic Church as known to himself when residing in Ireland, insisted upon the equal importance of the present mission with those for the conversion of the Jew or the heathen.

The Rev. F. Kirkpatrick seconded the resolution for the adoption of the report, which was carried.

The Rev. P. Dumoulin, of Montreal, moved the second resolution,
"That whereas it has pleased God to use human agency to carry out his ends in making known His Gospel to the whole world, therefore it is our duty to multiply these agencies

as much as possible by benevolence and systematic prayers."

That gentleman very eloquently advocated the cause of mission, and confined his remarks to its object, the difficulties it had to encounter, and the best methods of overcoming them. He defined the nature of the missions, and classed them into two kinds, that to the Heathen, and that, as the present, to those who were in spiritual error, or had fallen away from the knowledge of truth. He admitted that the Church of Rome held many truths in common with the Church of England, but contended that these were more than overbalanced by errors and the addition of traditions. He accounted for the apathy of Protestants to a mission against Roman Catholics and their dislike to participate in it, from the fact of their familiarity with its faith having blinded their perceptions to its true nature, to a practice, which he deplored, of Protestant parents sending their children to be educated by nuns and monks, and to the intermarriage of Protestants with Roman Catholics. He considered the scheme, which he stated was advocated by many, of a union of the two churches, as utterly impossible, and denounced those persons who advocated no such union with Protestants of other denominations, but held out the right hand of fellowship to "corrupt Rome." He denied that the mission was aggressive in its character, and pointed out its origin at Sabrevois, and its working, and contrasted it with that of its opponents, a picture of whose methods of procedure for proselytism he drew in strong and glowing colours. He lastly dwelt at large upon the character of the French Canadians, their deplorably spiritually ignorant condition, their thirst for Christian knowledge, and the eagerness with which they receive the teachings of the missionary.

The speaker carried with him the feelings of the audience throughout his address, and was much applauded at its conclusion.

The Rev. Mr. Dobbs, in an able, but somewhat lengthy speech, seconded the resolution, which was carried.

The Rev. O. Fortin, missionary from the parent society, moved the third resolution,

"That this meeting desires to express its thanks to God for the steady progress of the French mission, and pledges itself to continue its efforts that the missionary work may be enlarged, and the educational advantages at Sabrevois be extended to a greater number of French Canada's."

The Rev. gentleman, to whom was delegated the task of informing the audience of the details and particular working of the mission, was obliged to confine his remarks to the space of a few minutes, the meeting having been already nearly prolonged to the usual time of adjournment. He, however, advocated his cause warmly and eloquently, and although evidently more accustomed to speak in French than English, his language was well chosen, and selected without the slightest hesitation.

The Rev. M. Moffat, in seconding the resolution, regretted that the great length of time occupied by the speaker of the preceding resolution should have deprived the audience of the pleasure expected from the narration of Mr. Fortin, and suggested that on future occasions similar to the present the preference be accorded to the strangers present. He did not quite agree as to the rejection of controversy, which he thought was a powerful instrument in the cause of truth and exposing error. He feared that those who rejoiced in the downfall of Popery in Spain and Italy were forgetful that the change was to its infidelity.

The Rev. R. V. Rogers conveyed the thanks of the meeting to the deputation, and in its name promised an amount double the present as a contribution from Kingston next year.

After a vote of thanks to the chairman and the singing of the doxology, the Rev. Mr. Rogers pronounced the benediction, which terminated the proceedings.

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

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.

Church Observer.

"THIS PROTESTANT KINGDOM."
—Bill of Rights, 1688.

MONTREAL, 10TH DECEMBER, 1868.

GEMS FROM A RITUALIST MINE.

Under the heading "Gems from a Protestant Mine," our ritualist contemporary published a statement which, he said, was taken from an article in a "Protestant contemporary." The statement contained such horrible blasphemy—unless there was an obscure reference to an ancient heresy, which few would understand—that we do not care to reproduce it; and we were curious to discover this "Protestant mine" in order that we might be assured of the genuineness of the "gem." Now will it be believed that the "gem" was entirely manufactured by our ritualist contemporary himself—that by printing two words in italics and leaving out a portion of the sentence, he completely changed the meaning and intention of the writer? Yet such is the fact. And that being the fact, we presume that the other gems are of a like nature as we could not discover the mine whence it is asserted they were obtained.

While we are about it we may as well, since one ritualist contemporary has set us the example, call some more "gems" from ritualist mines. We do not think it needful to indicate the particular mine

whence they are extracted, but if their genuineness is questioned we shall be ready to point out the exact spot. Here is one:

"The Bishop of Chichester having inhibited one of his clergy from using certain ritual practices, has been set at defiance. It seems that the inferior clergy are sometimes able legally to thwart acts of tyranny on the part of the superior." We follow the precedent, and print in italics the word to which we wish to draw attention. Here is another:—"There was one Judas among the twelve first bishops, how many are there among the bishops in these latter days?" This, we think we cannot be mistaken, is applied to the Bishop of Manchester. Here is a third:—"One of the Bishops of the Dominion, in the discharge of his duty, found fault with something in a certain institution in the Dominion." And this is the language applied to the action of the Bishop:—"he made a wickedly malicious attack, a fiendish assault." This is probably sufficient from one mine.

In glancing through another mine, amongst the citations from the fathers, given, we suppose with approval, appeared this:—"Nought richer than he who carries the body of the Lord in a wicker basket, His blood in a glass." It is given as strong words expressing belief in Christ's real presence in the sacrament! And, elsewhere, the same father is said to speak of "making Christ's body." Yet we are told for a purpose the early Fathers did not believe in any physical change in the elements! After the manner of our ritualist contemporary we would suggest to the inserter of the passage just quoted, a look at that elementary instruction contained in Articles XXVIII. and XXIX., especially the latter part of Article XXIX.

We had marked some other "gems," but time and space fail, and we almost fear that we have given too much already to this exposure of ritualistic teaching.

THE LATE SYNOD.

It is most gratifying to perceive with what singular unanimity the press, both secular and religious, has sustained the Synod of Montreal in their late action. We have only met with one or two journals, and they of most limited influence, which have taken the contrary view. The report adopted by the Synod has been reproduced and commented upon, and pronounced conclusive and unanswerable. In the *Episcopalian* of New York and Philadelphia, one of the ablest religious journals of the present day, the speech of the Hon. Mr. Huntington is given at considerable length, and pronounced to be one of the most telling, though courteous, speeches it had ever seen. Its editor further states: "Mr. Huntington has shown that a decided and truth-speaking man can be very courteous, and compel his adversaries to acknowledge him to be so, while at the same time he delivers a fatal blow to their worldly tactics."

The division by which the report was carried is given, viz.:—Yeas, clergy 32; laity 54. Total 85. Nays, clergy 19; laity 10. Total 29.

The editor concludes:—"Well done, Montreal! Protestantism is not yet quite a failure, and never will be while the laymen thus nobly carry forward its free principles." It is evident that the Diocese owes this success to the faithfulness of the laity. Elected to the post of delegates, without any anticipation of the sad event which would call them on a sudden to act in a matter of great difficulty, they have shown themselves to be worthy of all confidence. The church owes them a debt of gratitude, and we trust that when again called together they will display the same wisdom and firmness, united with Christian courtesy and forbearance.

We are persuaded that some of the clergy will, on reflection, regret the course pursued by them at the late Synod. In the present circumstances of the church, a cordial understanding between the clergyman and his parishioners is of the utmost importance, nay vital, to the welfare of the parish or mission. The secret of the low state of the funds of our Diocesan Church Society, and of our educational institutions, is to be found, we fear, in the want of confidence, unhappily at the present time too prevalent. The laity as a body, it is needless to say, are most determinedly opposed to ultra-ritualism, and will not give their money for its support; and those who will persist in its advocacy must expect, as a general rule, to find themselves left to their own devices. We understand that great efforts will be made in some quarters to change the lay delegates, and so to strengthen the ranks of the ritualists. Such an effort will not only prove unsuccessful, but disastrous to those who attempt it, while the interests of the church will still more deeply suffer.

THE ALTAR.

An article of considerable ability, entitled "We have an Altar," appeared in a late number of *The Church Advocate*. At the time, we thought of sending it to the learned Professor against whom it was principally directed, in order that he might have the privilege of answering it; but having failed to do so, we think it only proper to make a

few remarks ourselves on the mode of argument adopted by the writer.

In the first place, we cannot but state that a careful and judicious writer would have hesitated, or, at least, made strict enquiry, before he committed to paper the totally incorrect assertion that the gentleman above referred to "was not even a member of the Church of England." It has been our privilege to know the Professor of History in the University of Toronto for some time, and we are utterly unable to discover the ground on which so rash and thoughtless a statement has been made. We wish to say no more on this subject, as we are confident that the writer of the article will regret it quite as much as we do.

As regards the course of argument pursued by the writer, we have some remarks to make, which we advance for the careful consideration of our readers.

The writer in the *Advocate*, undertaking to prove that the altar, or *thuisasterion* spoken of by the author of the Epistle to the Hebrews, in the 10th chap. and 13th verse, is the same as that which St. Paul calls "the Lord's Table," declares that *thuisasterion* and *bomos* being the same, and the LXX. translating *mizbach* by *thuisasterion*, it follows that the idea wished to be conveyed by the author of the Epistle to the Hebrews was, that as the Israelites had their altar for the remission of guilt, so we Christians had in the Lord's table an altar also, not only equal, but superior to theirs. This idea we consider to be wholly incorrect, and on the following grounds:—First, because if this be his meaning, his argument appears to us weak and inefficient. The grand central idea of the Mosaic economy was the *mizbach hachoreth*, or altar of burnt offering. It was the very bone and marrow of the Israelites' religion. It was the place where he confessed his sins, and above all where he received his pardon. It was the grand sacrifice which was to pre-figure to him, in the most especial manner, the sacrifice of Christ upon the cross. In this respect the altar of burnt offering was infinitely above the *mizbach hachoreth* or altar of incense, inasmuch as the one was for the purgation of guilt, the other for an expression of thanksgiving.

"We have an altar," exclaims the author of the Epistle to the Hebrews; according to the writer in the *Church Advocate* his meaning is—you Jews have your altar for the remission of guilt, we Christians have one also—not one indeed for the remission of guilt, but for thanksgiving, answering more to your altar of incense than to your altar of burnt offering. Would this, we ask, be conclusive? Would it carry conviction to the Jewish mind? Would, finally, he see any force or meaning in it? Most assuredly not. But suppose we make his meaning to be—you Jews have your altar of burnt offering, it is true, but then the altar and the sacrifice were alike typical of a greater altar and greater sacrifice to be revealed in future days. We have an altar and a sacrifice, not types, but the anti-types themselves. You had the shadow, we have the substance. You have the altar of burnt offering, we have the Cross of our Lord Jesus Christ, on which was offered up an eternal sacrifice, which can for ever take away sin. The Jew would admit that the anti-type was greater than the type, and therefore if the anti-type was really immolated on the Christian altar, the Jew would see the force of the Apostle's argument, for his conclusion would be inevitable.

Second—The Lord's table could not represent the altar of burnt offering. The Lord's table is where we offer up the sacrifice of "praise and thanksgiving." It is not for the remission of guilt—guilt is removed by the sacrifice itself, not by its memorial. The Jewish sacrifice was for the remission of sin—the Lord's table is in memory of that which Christ has done.

Third—The view taken by the writer in the *Advocate* is not that generally received by the best modern writers. It is weak and illogical, and therefore is not adopted by those who have most critically and carefully examined the subject.

THE ACTION OF THE MAJORITY OF THE HOUSE OF BISHOPS.

There are one or two points connected with the late effort to elect a Bishop for the Diocese of Montreal concerning which we think there should be reflection. When the Bishops assembled in the Upper House to perform the duties incumbent upon them, was there not a law in existence by which they were to guide their course of action? Does not that law plainly declare that they are to nominate, and only to nominate? Have they, then, any right to set aside or override a canon? Clearly not. What right had they then to exclude? Did they not know that they were going beyond their powers when they determined to exclude certain names because of rank, or for any similar cause? And did they not adhere in effect to that determination? Now it is a dangerous thing for the House of Bishops to set an example of law breaking. There is another point—will any one pretend that the office of Metropolitan, spiritually viewed, possesses the same high sanction as that of Bishop? Is not the Metropolitan a creation

of the state rather than of the church? Is not the office of a Bishop the appointment of Christ, while that of Metropolitan is that of man? The Metropolitan was not known until the latter part of the second century. The Bishop was appointed by our blessed Lord himself. Who then will venture to compare, when the interests of the church are considered, the two offices? And yet the House of Bishops were so intent upon the office of Metropolitan that they forgot the Bishop. They forgot that the Synod of Montreal possessed the right of other Dioceses, the inalienable right of electing its own Bishop; and by striving to force it in electing a suitable Metropolitan in the eyes of the Bishops, contrived to frustrate the election of a Bishop.

We use and adapt the language of a ritualistic contemporary:—Never mind that the Diocese should be six months more without a head; never mind that churches should in vain be waiting for consecration, and candidates for confirmation never mind that the church's chief officer, the adviser and father of his clergy be wanting; perish all these interests, rather than that the House of Bishops should not have a Metropolitan such as they desired. We have no doubt, either, what the verdict of an unprejudiced public is, especially as they know that the church in the United States recognizes no such officer as a Metropolitan; only, in the senior bishop, a presiding officer.

THE IMMACULATE CONCEPTION.

On Tuesday last this festival was kept by the Roman Catholic church, and as we walked through the streets and saw the shops closed, and the solemnity which reigned, we could not fail to be impressed with the reality of our being indeed in a city in which the authority of the Pope was paramount. This is one of those "fêtes d'obligation" (Corpus-Christi is another), which show the power of the Roman Catholic influence in Lower Canada. It was only in 1854 that by the decree of Pío Nono this doctrine of the immaculate conception became an article of faith of the church of Rome. Since then a succession of calamities has overtaken that church, which can scarcely be regarded in any other light than as judgments from God! How very different now is the position of the church of Rome in Italy, Austria and Spain. Freedom of speech and worship have been guaranteed to those countries by their respective governments; religious institutions have been broken up; the *jeu de Dieu* driven out, and the conviction arrived at by the Papal authorities that the new world must be looked to as the theatre for future conquests. The Roman Catholics of the United States are now about to be taxed to the extent of two hundred and fifty thousand dollars, in support of the American college at Rome, in which priests may be trained to do the work on this side of the Atlantic. Canada is also taxed for the support of the Pope, and we doubt not that it is the beginning of the end.

The only encouraging sign of the times, as far as the church of Rome is concerned, is the spread of ritualism and the accession of perverts from that source to her bosom. We trust that that game is pretty well played out, and that in answer to the prayers of God's people His Spirit may be poured forth on our reformed churches, and that they will be as one in contending for the supremacy of God's word the only rule of faith; and for justification by faith in the alone merits of our Lord and Saviour Jesus Christ, and the only ground of the sinner's acceptance with God.

GEOLOGY AND RELIGION.

An interesting and instructive lecture was delivered on Friday evening, 4th inst., by the Rev. M. S. Baldwin, incumbent of St. Luke's, in the basement of the Church. The subject chosen was "Geology and Religion," which, though of a difficult nature to treat, was made very clear even to the most uninformed in that branch of science. After having explained the admitted principles of geology, the Rev. gentleman proceeded to reconcile the apparent discrepancies which many suppose to exist in the Mosaic description of the creation of the world. He adduced evidence to prove the theory that an unknown interval of time elapsed between the first and second verses of the first chapter of Genesis, during which the successive changes and periods found in the crust of the earth were being gradually developed; each period being accompanied by its distinct classes of fishes, reptiles and animals—the remains of which are now discovered as fossils. Having made some comments upon Professor Huxley's theory, "that man is a more perfect development of a lower order of creation," the Rev. lecturer concluded by remarking that all attempts to disprove the truth of the bible, had served only to strengthen it.

MOST LIBERAL.—In Christ Church Cathedral, on Sunday last, Dr. Balch announced that, while in New York, whither he had been called on account of family affliction, he had collected \$2,000 towards our Diocesan Mission Fund, with an offer from three rectors to

preach in their pulpits for the same object, which Dr. Balch gratefully accepted. This liberality on the part of churchmen in New York, will, we are sure, meet with hearty thanks here.—*Daily News*.

This is not the first time that our American friends have contributed towards the work of the church in this Diocese. Some years ago a thousand dollars were generously given towards the French Mission at Sabrevois, and we have heard of other instances of liberality. May these acts of kindness draw more closely together the sister churches in the bonds of love and Christian sympathy; and may it be felt that though separated by a civil boundary, we are one in doctrine and fellowship. We understand that Dr. Balch is making rigorous and successful efforts in this city on behalf of the Church Missions; and that he purposes holding missionary meetings, in accordance with a resolution of the Executive Committee of the Synod, throughout the Diocese.

ANNUAL SOIREE.

On Thursday evening, the 3rd, inst., the annual social meeting of St. George's Young Men's Christian Association was held in St. George's School-room, which was filled with a large assembly. Addresses were delivered by the Rev. Canons Loosemore and Bond, the Revs. Messrs. Baldwin, Curran, Carmichael, and by other gentlemen.

The Rev. Canon Bond advocated the cause of the mission church at Point St. Charles; the Rev. Canon Loosemore particularly urged the good effects which would accrue from the different national societies working together; the Rev. M. S. Baldwin, dwelt on the necessity of practical religion; the Revs. Messrs. Curran and Carmichael spoke on the necessity of paying off the debt on the mission church at Point St. Charles.

The remainder of the evening was occupied by addresses made by several of the members of the Association. The room was handsomely decorated for the occasion, and ample refreshments were provided as usual by the ladies of the congregation. Before the proceedings were brought to a conclusion, a collection was made in aid of the funds for the mission church at Point St. Charles, a considerable amount being raised.

POLITICAL TACTICS OF JESUITS.

The following letter from the Father General of the Order of Jesuits, dated Rome, 7th Nov. 1868, and addressed to his reverend brothers in Austria, appeared in a recent issue of the *New York Courier des Etats Unis*. The letter displays the means by which Jesuits have acquired their wealth and influence:—

Most Reverend Brethren.—The recent events so deplorable for us which have occurred in Spain impose upon me the duty of recalling to your minds the scrupulous observance of the fundamental rules of our sacred order, which has to the present day preserved its spiritual supremacy over the world. If all, and particularly our brethren of Spain, had perfectly understood the true interests of our society, they would not have been exposed to be exiled from a country in which they could have acted during centuries yet for the prosperity of our holy brotherhood. The cause of so deplorable a fact must not be attributed to political circumstances nor to the progress of what is called "liberal ideas," not any more than to the demoralization of the people, who, wisely guided, would never have driven us away if we had taken care to conform, in case of necessity, to circumstances, so as to serve more easily our own interest.

If, then, modern ideas have corrupted nations; if fanatical speakers calumniate the clergy and our society in particular; if such events compel monarchs, until now inviolable, to make temporary concessions, though they are contrary to their wishes or tendencies, in that case prudence commands us not to oppose them openly.

Political revolutions are neither suppressed nor conjured; in such movements it would be useless to invoke morality, or the religious faith of an irritated people, who could listen to neither. The most dangerous thing, which must bring forth the most fatal consequences, is the attack which has been attempted against the pretended "liberal ideas" of that people, ideas which a wise and moderate government will always be able, by using clever members of our society, to change, in time, into "pious wishes." We cannot deny that modern times and men have no analogy whatever with those of the past.

But if such be the unavoidable fact, we must also progress with the rest in our sense. Intelligent men always know how to take advantage of a state of affairs whatever it may be, in view of the future at least. We have in Spain a cruel example which shows to us how incalculable damage, and yet I thought I had there most clever members, who could have, by weighing with perspicacity the danger of the situation, avoided the fatal crisis, by loosening in time the too narrow knot as to tighten in time slowly but surely. We have had the sorrowful spectacle of a government guided by us, but overthrown by a nation that has always preserved for our society a deep respect, and that would never have raised a hand against one of us if we had taken care to condescend a little to its weakness, to seize the proffered hand and draw after it the body, which would have soon humiliated itself under the ancient yoke decorated with new soothing laws.

But nothing of the kind has been attempted, and it would seem as if our Spanish brethren had followed the example of the system practised towards Austria by the Roman Holy See. But the obstinacy of the Pope's government is in itself perhaps indifferent, as its consequences may be injurious to Catholicism in general without hurting private interest. But the acts of every member of our society for centuries were remarkable for perseverance, but avoided obstinacy, and were cleverly perfecting sublime faith among all classes, and thus ruled the world.

The present political state of Europe justifies

the supposition that nations fall in a religious point of view will never be regenerated in the sense desired by us.

It is what happens now in Austria, where ruthless nations rival the government in persecuting the clergy.

It is certain that if Austria were dismembered under other governments, the first act of the victors (pretens) would be the suppression of our order.

In a political point of view, then, we must, at least for the present, walk hand in hand with the Austrian Government, keeping in mind together the main object, the integrity of the monarchy.

We must act in social circles and in families; but everywhere we must be in the interest of our society act in the sense indicated.

Beck, the Father General. Rome, 7th November, 1868.

THE LONDON QUARTERLY REVIEW. - We are in receipt of last month's number of this valuable Magazine. Among the contents we notice a report on the great Railway Monopoly, by the Royal Commissioners;

"Thou shalt teach them diligently unto thy children."

Scheme of Lessons for Sunday Schools adopted by the following churches:—Cathedral, Trinity, St. George's, St. Thomas, St. Stephen's and St. Luke's, Montreal, for the year 1869.

We have received a copy of the above, printed by Mr. Lovell, on a single sheet, which may be had at his office, St. Nicholas street.

Correspondence.

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

AN IMPOSTOR.

[To the Editor of the Church Observer.] DEAR SIR,—I have lately had referred to me letters purporting to come from one S. H. WHITEHEAD of Philadelphia, painting artistically a most doleful picture of destitution, and urgently imploring relief.

I remain yours truly, SEPTIMUS JONES, Belleville, 5th Sept., 1868.

ELECTION OF BISHOP.

To the Editor of the Church Observer. DEAR SIR,—In your issue of the 3rd December, appears a communication over the signature of "Spectator," dated at Ottawa Dec. 1st 1868, referring to the operations of the late Synod respecting the election of a Bishop and Metropolitan.

Mr. Simpson moved in amendment that the usual grant be made to the mission of Fitzroy when the proper guarantee is furnished. The amendment was carried.

deemed necessary, would still further prolong the agitation to probably twelve years. It is more than likely, however, that the Diocesan Synod would not submit or abandon its vested rights, especially as they had been originally considered by Her Majesty, as well as by the late Metropolitan, and subsequently by the House of Bishops and Synods.

The difficulty does not lie in the provisions of the canon; nor in the manner of electing; nor yet in a desire that Montreal shall be the Metropolitan See; it lies in the fact that the choice of the Diocesan Synod not fall upon one of the names first submitted by the House of Bishops.

The idea that prompted the House of Bishops to "determine" before or simultaneously with sending the first list of names down—that they would send no other names than those of the Episcopate order—was not the best way of carrying an election, for in this they exhibited quite a party spirit; while on the subsequent lists, they did not hesitate to name bishops from abroad—from every Diocese in British America save one.

In conclusion, I trust that the canon to elect our Bishop and Metropolitan will not be tampered with under any circumstance; and that when the Synod assembles again in May next, all prejudices will be cast aside: that we shall be more united as a body of Churchmen; and that an amicable understanding will prevail as to whom shall be Bishop and Metropolitan.

LAYMAN, Montreal Dec. 8th, 1868.

ONTARIO MISSION BOARD.

[Special Correspondence of Church Observer.] The quarterly meeting of the Mission Board of the Diocese of Ontario was held in the Clerical Secretary's office, Kingston, on Tuesday the 2nd inst. Present—the Bishop of Ontario; Ven. Archdeacon Patton of Cornwall, Chairman; the Dean; Rev. H. Mulkins, Chaplain to the Provincial Penitentiary; Rev. Dr. Jones; Rev. Septimus Jones, Belleville; Rev. T. R. Tane, Brockville; Rev. J. A. Preston, Carleton Place; Rev. Dr. Boswell, Prescott; Rev. G. A. Anderson, Tyendinaga; Rev. J. J. Bogert, Napanee; Rev. J. G. Armstrong, Hawkesbury; Messrs. W. B. Simpson, S. Muckle, J. F. McAnnany and James Shannon.

The meeting was opened with prayer by the Ven. Archdeacon, after which the minutes of the last meeting were read and confirmed.

An application for aid from the Rev. Wm. Fleming, missionary of Osgood, having been read, caused considerable discussion. On motion of the Rev. Mr. Preston it was resolved that a grant of \$200 be made on condition that the usual guarantee be sent in, and all arrears paid up; and in case this is not done before next meeting of the Board, the Bishop be requested to withdraw the missionary. It transpired that the people were well able to pay, but were not very willing.

An application from the Rev. Wm. Short, of Amherst Island, for a renewal of the grant to that mission was granted.

A communication was read from the Rev. C. P. Emery and the churchwardens of Fitzroy and Pakenham asking that this mission be subdivided, and that a grant of \$200 be made to each mission.

On motion of the Rev. Mr. Mulkins a grant of \$200 per annum was made for three years to the Mission of Pakenham on the usual conditions.

The Rev. Dr. Boswell moved that no grant be made to the Mission of Fitzroy until the next meeting of the Mission Board.

The Rev. Dr. Jones moved in amendment that the usual grant be made to the mission of Fitzroy when the proper guarantee is furnished. The amendment was carried.

A communication was read from the Rev. Karna Jones asking for a grant to the Rectory of Lamb's Pond for the mission of the Diocese of Bishops, as well as the Provincial and Diocesan Synods, it is only natural to conclude that the work was correctly performed.

conditions, i. e. that \$400 be guaranteed by the people themselves.—Lost: years 7, days 8. Mr. Simpson's amendment was carried. Years 9; days 6.

The Rev. S. Jones moved that the sub-committee, to whom was referred the amendment of Canon 16, be re-appointed.—Carried.

A letter was read from the Rev. D. P. Merritt of North Gower, asking for payment of arrears of salary, and threatening the Board with legal proceedings in case of non-payment. The tone of the letter was considered so offensive by the members of the Board that, on motion of the Rev. Dr. Boswell, a resolution was unanimously passed conveying censure from the Board to the Rev. gentleman.

On motion of Mr. Shannon it was resolved that the Secretary be instructed to write to the churchwardens of North Gower demanding payment of their guarantee, and in case of non-payment within one month, that the Bishop be requested to withdraw the clergyman from that mission.

A communication was read from the Rev. Mr. Bond asking payment of his salary for one month, and requesting that the guarantors of the Mission of Roslin be called upon to pay their dues.

This salary was ordered to be paid, and the Secretary was instructed to inform the guarantors that unless immediate payment be made, legal proceedings will be instituted against them.

A communication from the Rev. Chas. Mockridge, missionary at Macoe, asking for an outfit, was laid over until next meeting.

Mr. Shannon moved that all collections and subscriptions for the mission fund be applied to missionary purposes only, and that any resolution contrary thereto be repealed. After some explanations by the Archdeacon on the state of the Sustentation fund, the resolution was withdrawn.

After some further routine business the meeting adjourned.

PERSONAL.—A complimentary address was presented to the Rev. G. J. Low, who has for a year past held the curacy of St. Paul's Cathedral, London, Ont., on his departure for a new field of labor in the Mission of Leeds and Lansdowne, Diocese of Ontario. The chair was occupied by R. Bayly, Esq., people's churchwarden, who, in presenting the address alluded in complimentary terms to the activity and devotion which have characterized Mr. Low's pastorate.—Canadian Churchman.

SACRILEGE.—One night last week, some unknown persons visited St. Paul's Church, Kingston, stole all the keys of the different doors, book-cases &c., emptied the contents of drawers on the floor, and appropriated some wine which had been left for the use of the Holy Communion; the villains were, however, disappointed in their search for money and plate.—Canadian Churchman.

BRITISH PERIODICALS.

The London Quarterly Review, The Edinburgh Review, The Westminster Review, The North British Review, AND Blackwood's Edinburgh Magazine.

The reprints of the leading Quarterly and Blackwood are now indispensable to all who desire to keep themselves fully informed with regard to the great subjects of the day, as viewed by the best scholars and soundest thinkers in Great Britain.

TERMS FOR 1869.

For any one of the Reviews..... \$1.00 per an. For any two of the Reviews..... 7.00 do For any three of the Reviews..... 19.00 do For all four of the Reviews..... 42.00 do For Blackwood's Magazine..... 4.00 do For Blackwood and one Review..... 7.00 do For Blackwood and any two of the Reviews..... 19.00 do For Blackwood and three of the Reviews..... 33.00 do For Blackwood and the four Review..... 55.00 do

POSTAGE.

Subscribers should prepay by the quarter, at the office of delivery. The POSTAGE to any part of the United States is Two Cents a number. This rate only applies to current subscriptions. For back numbers the postage is double.

THE LEONARD SCOTT PUBLISHING CO. 140 Fulton Street, N. Y.

The L. S. PUB. Co., also publish the FARMER'S GUIDE, by HENRY STEPHENS, of Edinburgh, and the late J. P. Norton, of Yale College. 2 vols., Royal Octavo, 1600 pages, and numerous engravings. Price \$7 for the two vols.—by mail, post paid, \$8.

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 despatch. OFFICE AND WORKS: 272 St. Mary St. F. SCHOLES, Manager. May 14.

W. D. McLAREN, DEALER IN

Fine Teas, Coffees, Sugars and General Groceries. Goods packed for the Country or delivered in the City free of charge. No. 247 ST. LAWRENCE MAIN STREET, Corner (639) of St. Catherine Street. MONTREAL. May 14.

JUST PUBLISHED, PRICE \$3.50, ACADIAN GEOLOGY.

THE GEOLOGICAL STRUCTURE, ORGANIC REMAINS AND MINERAL RESOURCES OF Nova Scotia, New Brunswick and Prince Edward Island.

JOHN WM. DAWSON, M.A., LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill College and University. Second Edition, revised and enlarged, with a Geological Map and numerous illustrations. For Sale by DAWSON BROTHERS, Nos. 55 to 59 Great St. James Street. July 2, 1868.

Society for Promoting Christian Knowledge.

THE PEOPLE'S MAGAZINE

IS especially designed for FAMILY READING. It contains an ample provision of AMUSING and INSTRUCTIVE LITERATURE, and includes also articles of a DISTINCTLY RELIGIOUS TONE. Each number contains 64 large pages, with many illustrations. Price per annum, \$1.75. DAWSON BROTHERS, 55 & 59 Great St. James Street.

PICTURES

25 CTS. PER DOZEN OR 3 dozen for 50 Cents.

J. S. LAY'S,

62 Great St. James Street, OPPOSITE DAWSON BROS. April 23, 1868.

T. D. HOOD,

First Prize Piano Forte MANUFACTURER, No. 79 Great St. James Street, MONTREAL.

Constantly on hand a large assortment of Pianos, Square and Cottages. SECOND-HAND PIANOS TAKEN IN EXCHANGE. Repairing and Tuning promptly attended to.

Perfect security may be attained, and an important branch of Canadian industry stimulated at the same time, by purchasing at this establishment; the Proprietor's position and experience being a guarantee for every Piano that leaves his factory April 2, 1868.

S. R. WARREN & CO.,

ORGAN BUILDERS, CORNER OF St Henry & St Joseph Sts. MONTREAL.

March 12, 1868.



RICHARD SEALE, Undertaker, No. 116 Great St. James Street, Montreal. Iron and Wood Coffins, Office Desks and Jobbing attended to. April 23, 1868.

COFFIN ESTABLISHMENT.

ESTABLISHED 1840. JOSEPH WRAY, FUNERAL UNDERTAKER, RESPECTFULLY informs the citizens of Montreal that he has REMOVED

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

Funerals furnished in the best style. Hearses, Caskets, Gloves, &c. Charges moderate. JOSEPH WRAY, No. 126 St. DOMINIQUE STREET. May 15

HELLMUTH COLLEGE,

LATE COLLEGIATE INSTITUTE, LONDON, ONT. INCORPORATED 1865.

VISITOR: The Rt. Reverend the LORD BISHOP OF HURON. PRESIDENT OF THE CORPORATION: The Very Reverend I. HELLMUTH, D.D., Dean of Huron & Rector of St. Paul's Cathedral, London, Ont. HEAD MASTER: The Rev. A. SWEATMAN, M.A.

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

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

TERMS: Tuition Fees (including modern languages)..... \$86 per annum. Boarding..... 140 "

For terms of admission, Prospectuses, &c., apply to the Secretary, Major Evans, London, Ont. London, March --, 1860. 14

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. Branch Establishment at Ottawa. June 11. 20

DRIED FLOWERS, (EVERLASTINGS)

Retaining all their freshness and rich colors tastefully arranged into Bouquets and Baskets. J. GOULDEN, Druggist, 177 and 179 St. Lawrence Main Street.

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

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. From the beneficial results attending its use in several cases in this neighbourhood the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per bottle. J. A. HARTE, LICENTIATE APOTHECARY, 396 Notre Dame Street

HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP.

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

CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits. WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle. HOMEOPATHY.—The subscriber has always on hand a full assortment of Homeopathic Medicines from England and the States. Also, HUMPHREY'S Specifics, all numbers. Country orders carefully attended to. J. A. HARTE, LICENTIATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St. March 19, 1868. 8

W. & J. MONTGOMERY,

CARPENTERS & BUILDERS, No. 14 EVANS STREET, (First Street below Sherbrooke, between St. Urban and St. Charles Baronne.) MONTREAL.

Jobbing promptly attended to. March 5, 1868. 6

CHURCH FURNACES.

JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES, AND Tin, Iron and Copper Plate Worker, No. 542 St. Catherine Street, (Near the Cathedral.) MONTREAL.

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

Children's Department.

CASIMIR AND THE FAIRIES.

Carl, said Casimir, to his brother, "I wonder what those little specks of light that we see in the sunshine are. What do you think?"

"What specks of light do you mean?" cried Carl; "O, I see. Well, I suppose they are just particles of dust, or motes, or something of that kind. It doesn't matter what they are that I can see."

"I'll tell you what I think they are," said Casimir, "I think they are fairies."

Carl laughed aloud, "Fairies! How absurd you are Casimir! there are no such things as fairies. Ask Fraulein Truda; she will tell you there are not."

Casimir coloured, and said no more. They were playing in the meadows with several of their neighbours' children, under the care of their governess, Fraulein Truda. By-and-by they would go into the house and have tea together, for it was Casimir's name day, and the neighbours had been invited to celebrate it.

Presently they saw a beautiful butterfly. Casimir pursued and caught it, and thoughtlessly held it crushed in his hot hand, till he came back to his brother. Then he took it up by its delicate wings, so brushing off the kind of dust with which they are covered, and which is in fact its feathers, though Casimir did not know this. Then Carl took it and handled it in a similar manner, then threw it back to his brother, who tossed it from one hand to the other, and at last threw it down on the ground, where it lay, not dead, but quite unable to fly, till Fraulein Truda, hap pening to pass by, crushed it with her foot, for she knew it would be cruel to leave it half-dead.

Casimir wandered a little way from his companions, and, feeling tired and oppressed by the hot sultry weather, lay down under the shade of a tree, and amused himself by watching the little bright motes as they danced in the sunshine, and wondering what they could be. Suddenly they became changed to his sight into an innumerable multitude of tiny beings, most lovely to behold. Their dresses were of all brilliant and beautiful colours, and glittering with jewels of more than earthly radiance. Each had wings of the most transparent gossamer, and, which seemed very strange to Casimir, each was armed with a tiny but a sharp spear or lance; stranger still did he think it when they all came angrily up to him, and pricked his face with their spears. In vain did he try to shield himself, by putting up his hands to his face; their spears penetrated between his fingers, and stung him more sharply than ever. But soon there appeared upon the scene one who was evidently the Fairy King, for he wore on his head a golden crown, and for a sceptre he carried in his right hand a wand. This he waved as he floated towards Casimir, and immediately all the fairy host fell back, and ceased to pierce him with their spears.

The Fairy King then, in a clear silvery voice, addressed him, saying, "You wandered a short time since why and what we were, and are now wondering why my subjects have been pricking you with their lances. Know then that we, whom the self-conceited children of men think to be merely specks of light, or of dust, and nothing more, are in reality fairies; and that we are charged with the duty of punishing all cruelty which mortals may inflict upon dumb animals. You just now wantonly injured a poor butterfly, spoiling its radiant existence for a moment's thoughtless gratification; this is the reason we have been pricking you with our spears. Sometimes, but too often alas! it happens that the cruelty done to the innocent dumb things is altogether beyond our small power to punish as it deserves; and in such cases we bear our heads to the angels, who bear our complaints up to heaven, and lay them before the throne of the All-Father; and the All-Father, who loves every one of His creatures, never fails to punish those cruel ones. How they are punished we do not always know, but we are quite certain that sometime or other, either before or after they die, they are punished exactly as they deserve; none ever escape. You were cruel through mere thoughtlessness, without the intention to cause pain, therefore this slight punishment that my subjects have inflicted upon you shall be sufficient. You desire to know who and what we are, and desire has been gratified; I now bid you farewell."

He again waved his wand, and all the fairies danced away from Casimir, and became to his sight mere motes in the sunshine. But his face was pricked and irritated by spears. He got up and walked thoughtfully home, where his companions were by this time assembled, and wondering at his absence. He showed them his pricked and burning face. "Ah, she midges have been stinging you," they say. He related to them all that he had seen, and all the Fairy King had said to him. But they only laughed, and said that he had been dreaming.—Fenny Post.

My REMINDER.—I have a beautiful illuminated text in my little parlor—the words, "Whatsoever he saith unto you, do it." It was the gift of a lovely young friend, who brought it to me and asked me to find the right place to hang it. "Ah, Emma," I said, as I looked up at it after I had placed it upon the wall, "what a beautiful text! what a reminder of one's duty every hour in the day!"

"Yes," she said, "I have the same in my chamber. The first thing that my eyes rest upon in the morning is the text, and I wonder, when I awake, if I shall have courage to go forward in my day's duties, doing whatsoever my master bids me."

Yes, there it hangs, the beautiful text, in blue and gold and divers colors. I do not know how many times during the day my eyes turn to it, and my heart turns to it too: I think,—"Whatsoever he saith unto you, do it."

What does he say unto me, a plain, quiet woman, in my own quiet home? Does he bid me go forth and do some great thing, and bring some honor upon myself and family? I think not. My path of duty does not seem like that. God appoints us each a place in His great vineyard, and gives us work to do, and he saith unto us, "Do it." Mine is a quiet lot,—daily duties, daily cares, daily labors, daily sorrows, and daily blessings. Here is my work, my life,—work in my home and about my home; and the Master saith, "Whatsoever thy hand findeth to do, do it; and when anxious and troubled, like Martha, about much serving, he says, "casting all your care upon him, for he careth for you." I never thought much about this text until it hung in my parlor. I hope it will prove a silent and effective teacher, and tend to keep me in the path of duty.

TIMELY WARNING!

[From the LONDON RECORD.]

A timely warning of the abyss into which the extravagancies of extreme ritualism would gradually lead the Church of England is needed by that large class of high churchmen who even yet have not learned to appreciate the true nature and tendency of the system. Many regard it as simply an excess of aesthetic display, doing no harm in any case, and affording a kind of safety-valve to the more unsettled spirits of the Church. We believe that the innovations made by ritualists on the grave simplicity of our Church of England service are of a much more serious nature, and can only tend to the total evaporation of all real religious life and earnestness. We do not refer for the moment to questions of doctrine, but to the mere tendency which parade, and ceremonial, and gaudy dresses, and waving incense, and bannered processions have to vitiate and demoralise the religious sentiments. Even apart from the false doctrines which these things are employed to symbolise, they are not harmless in themselves, but pregnant with mischief. They tend to degrade the whole character of religion, and to hide out of view the true nature of Divine worship. No one acquainted with human nature will be unconscious of the existence of a poetical and romantic feeling of religion awakened by external sights and sounds, acting through the senses and leaving the heart and conscience perfectly untouched. This feeling is not, perhaps, to be altogether dispensed when it is superadded to and grows out of a deeper work. To a mind really taught of God and experimentally acquainted with Christ, the sensations awakened by a beautiful building, such, for instance, as the Duomo at Milan, which has been called religion in stone, may be without mischief, or may really become sanctified by the grace in the heart. But the merely external sensation may exist without grace in the heart at all. In this case it is not only religiously worthless, but religiously mischievous; for persons are deceived by the superficial feeling and mistake it for religion. What is in truth only a refined selfishness, is supposed to be worship before God. Any one who would learn the difference between the two has only to recall the grand stanzas in which Lord Byron has sung the charm of natural religion, and yet those stanzas occur in that most infamous of all poems, "Don Juan."

But the evil inevitably grows worse and worse, as every other evil does. It is already acknowledged that the world historic may suitably be applied to all the parade of a high ritualistic service. Such a service rapidly ends in being a mere performance, attended for the sake of the spectacle and the music, and for the love of what is pretty and imposing, but as absolutely devoid of every element of religion as is attendance on the most secular of displays. The Church of Rome openly accepts this conclusion, and posts the announcement of her musical service about London as the manager of an opera posts the announcement of his performance. The only difference is that the one profanely calls it religion, while the other openly acknowledges that it is but pleasure. Our ritualists have not yet quite come to this, though we know not how issued such advertisements as the following, cut out of the Times, which, or some one very like it, may be constantly seen in the London journals:—

ROSSINI'S STABAT MATER, with full orchestral accompaniment, at the Italian Church, Hatton-garden, on Sunday evening next, Nov. 22, at 7.

ITALIAN CHURCH, Hatton-garden.—Next Sunday, HIGH MASS, at 11 a. m. Music Kalliwoods in A, with full orchestral accompaniments.

What wonder that such services should attract great congregations. Why, here is a performance of high character, and nothing charged for admission. The theatres are closed, and how can an idle or a curious person more successfully while away what he feels to be the tedious of the holy day than attending a gratuitous performance of the kind? We only complain that it is wrongly named. To suppose that crowds gathered by such baits can furnish the slightest moral strength to a religion is the most foolish of delusions. To call such performances by the desecrated name of religion is by no means one of the least of crimes.

A LAMENT.

Yesterday I met brother B. and the conversation turned upon the standing of various ministers of our acquaintance. At last, he mentioned brother D., and said, "If it were not for two bad habits, brother D. might be the foremost man in his State, and the most influential minister in all the region of country where he labours."

"Bad habits indeed they must be if they prove such serious obstacles in the way of so desirable results. What can they be?"

"Smoking and personal untidiness! Think of a minister of the gospel of our Lord Jesus Christ being accused of such things. It is enough to make a man blush only to mention the charge."

"The last named is rather bad, but about the smoking, I am not so clear. Why should not a minister smoke as other men? If you are on that side I cannot argue the point, but for myself I always wonder how a minister can preach upon self-denial for Christ's sake, or temperance, or purity, or any kindred topic, while he smokes. I wonder every cigar or pipe does not speak, like Balaam's animal, and remind him how he is puffing away money which would help all the benevolent operations, which he advocates so zealously. I wonder that he does not see visions of poor reeling creatures taunting him: 'You love tobacco; we love whiskey and lager. You can't give up smoking, we can't give up drinking.' I wonder how he ever dares speak of his salary being increased, or complain of the poverty of ministers. I wonder how he dares to look his young men in the face and bid them beware of the slavery of sin, or exhort them with Paul, 'Be followers of us.' In short I am in endless amazement at a smoking minister. And then, by the personally untidy! It is shocking!"

"Why don't you go to your friend and remonstrate with him?"

"Vain, utterly vain!"—American Churchman.

During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's enquiry he answered, with sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy

a heaven already within my soul." Within an hour of dying, he added: "No mortal can live after the glories which God has manifested to my soul! And thus died the writer of the beautiful hymn, "Rock of Ages, cleft for me."

MONTREAL SCULPTURE AND GENERAL MARBLE AND GRANITE WORKS.

Corner of St. Alexander and St. Catherine Streets. JAMES MAVOR & CO. Marble Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30. 14

WOODWARD'S IMPROVED CARBONIZER.—Look to your own interests, and try Woodward's Improved Carbonizer, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent. of the cost to the consumer. Read the following, which have been received among other certificates from those who have tried it:—

MONTREAL, August 31, 1867. My dear Sir,—I have much pleasure in certifying that I consider your Patent Gas Carbonizer a most valuable introduction, especially when the quality of the gas, and the high price charged for it, is considered. I have one now in my house put up by you, and find I have a much better and brighter light totally free from smoke or smell of gas since its introduction. In addition to this I burn much less gas, as I use one-foot burners instead of three feet, which I formerly used, and have more light now than I had with the large burners without the Carbonizer.—Very truly yours, To Mr. R. Alsop. J. BELL SMITH, Artist. MONTREAL, 4th September, 1867.

Sir,—I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement. I believe that I am saving a large amount of gas, as I am using one-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory. To R. Alsop, Esq. A. J. PAUL, 345 Notre Dame Street. MONTREAL, 9th Sept., 1867.

DEAR SIR,—I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it as being able to do all you promised for it. I am, &c., D. H. FERGUSON, 100 McGill Street. To R. Alsop, Esq. MONTREAL, 9th Sept., 1867.

DEAR SIR,—In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners, without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE. MONTREAL, 5th Nov., 1867.

DEAR SIR,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 6 hours, with 42 burners, and fully as much light. We therefore confidently recommend it to all who wish to economize in burning gas.—Very truly yours, To Mr. Robt. Alsop. JOS. DION & BRO. The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement. Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves. Every information will be given, and the operation of the apparatus shown and explained, by ROBERT ALSOP, at the Office of the Premium Gas Co., No. 156 Great St. James Street. MONTREAL, 17 16

HENRY J. BENALLACK, FAMILY GROCER, BONAVENTURE BUILDING, (VICTORIA SQUARE,) MONTREAL. AGENT FOR Sharpe's celebrated Finan Haddies E. PERRY & CO., MANUFACTURERS OF All kinds of Trunks, FOR EXPORTATION.

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

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.—Inherst (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 most constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should travel on 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, 14



PAIN KILLER!

IT IS A BALM FOR EVERY WOUND. THE FIRST PHYSICIANS USE

And recommend its use; the Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade. All the dealers in medicine speak alike in its favor, and its reputation as a medicine of great MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT

Family Medicine OF THE AGE.

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

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

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

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

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

Rev. J. G. STEARNS writes: "I consider it the best remedy for Dyspepsia I ever knew." Rev. ABEL 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 as medicine never became before. Pain Killer is as much an item in every bill of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes in its favour.—Glens Falls Messenger.

A speedy cure for pain—no family should be without it.—Montreal Transcript. Our own opinion is, that no family should be without a bottle of it 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.—Inherst (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 most constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should travel on 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, 14

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. 1

THOMAS MUSSEN, IMPORTER OF British, India and French Goods, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL CLOTHS TRIMMINGS AND SMALL WARES. MONTREAL. March 12, 1868. 1y 7

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. 5

WILLIAM P. JOHNSTON MANUFACTURER OF BOOTS & SHOES IN EVERY STYLE (FOR WHOLESALE ONLY.) 147 St. 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 6s. 9d., at other ages in proportion. Feb. 13, 1868. 3

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, 14

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, Beets, 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, 14

Agents for the Church Observer.

Mr. Geo. Wilson.....Amherstburgh Rev. F. Harding.....Aylmer, Ont Mr. W. D. Ardagh.....Barrie, County Simcoe Mr. Alex. Gavillier.....Bondhead, County Simcoe Mr. Schneider.....Carleton Rev. W. B. Evans.....County Gray Mr. A. Hewson.....Cobourg Mr. A. M. Ballantine.....Hamilton Mr. Reay.....Hudson Mr. John Morrison.....Huntingdon, Q. Mr. Stacey.....Kingston Mr. John Golden.....Kingsville Mr. E. A. Taylor.....London Mr. John W. Mencke.....Nanticoke Mr. G. May.....Ottawa Mr. J. M. C. Deslandes.....Pensiltem Mr. Isaac Robinson.....Petersborough Mr. Highfield.....Quebec Mr. Thomas Owens.....Stonfield Mr. Henry Davis.....Stratford Mr. H. T. Lonsdale.....St. Andrews, Q. Rev. Mr. Darnell.....St. Johns, C.E. Mr. M. Caldwell.....St. Thomas, Ont. Mr. Rawlinson/Messrs. Hewitt & Co./Toronto

Printed for the Proprietors by Penny, Wilson & Co., 51 & 53, Great St. James Street