

Church Observer

G M Evans

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

"And He shall set the Sheep on His right hand, but the Goats on the left."—ST. MATT. XXV. 33.

I.
A little while in peril and pain,
Praying out in the pitiless rain,
Under the shadow of bitter ban,
Out of the glitter of human light,
Scoffed at and scorned by merciless man,
He wore life's harness and waged its fight
Till the Dawning came and angels read
His name with the names of righteous dead.

II.
A little while in pleasure and pride,
And worldly longing and lust beside,
With parlance holy and saintly face,
And crafty guise and cunning deceit,
Caressed and courted in public place,
He bore life's honours golden and sweet,
But the tearful angels never read
His name with the names of righteous dead.

J. FREDERIC CARR.

Family Circle

DR. WILLOUGHBY AND HIS WINE.

(Continued from No. 15.)

CHAP. XV.

THE BIBLE WINE QUESTION.

"I was the song of the drunkard."
"Wal, neow, if it aint the curusist thing," said Dan Taylor, looking up from his Bible one Sabbath evening; "I've read that story of Jacob an' Esau more'n twenty times, an' there's one thing I never noticed about it afore to-night. It beats all tew, for I allers paid peticular attention to what Jacob done, beins as he's a great favorite of mine. Seems though he was easier to pattern arter than some of the rest of 'em in the Bible, for, as I used to tell Mother, if there was ever a feller that looked out for number one 'twas father Jacob. I allers thought he was cute, an' I think he was cuter'n ever."

"Why, what discovery have you made about him, Dan?" said Grace, who, passing through the kitchen, stopped to hear this speech.

Dan was seated at the kitchen table, arrayed in his Sunday suit, his hair as smooth as bear's oil and brushing could make it. He looked up with a queer smile on his Yankee face.

"Wal yer see, Miss Grace, it was allers a puzzle to me heow Jacob come it so easy over the old gentleman when he passed himself off for Esau; for it seems as though a man must be a born natural if he couldn't tell the woolly side of a sheep from a man's skin, if he was ever so hairy. But this ere passage lets in daylight, for, yer see, Miss Grace, he fetched the old man wine 'long of his soup, an' then he pulled the wool over his eyes easy! Neow that stands tew reason, don't it? I'm oncommon moderate myself in the use of speerits, but time an' time ag'n, arter takin' a horn or two, my fingers has all been thumbs, with no more feelin' in the eend on 'em than so much cotton wool. I say for't, 'twas too plaguy hard on Esau, warn't it, Miss Grace? Wal, the Bible's a wonderful book. Seems as though folks could prove most anything they was a mind to eout on't. Why, I've jest been arunnin' over in my mind the names of them that dranked more'n was good for 'em—what yer pawould call 'abusin' the good gift! If there aint a lot on 'em. Noah, an' Lot, an' Elah, an' Benhadad, an' Nadab, an' Abihu, an' Uriah, an' Nabal, an' Nebuchadnezzar, an' Belchazzar, an' Herod—an' I don't know heow many more; an' that aint countin' the moderate drinkers like David, an' Solomon, an' Nehemiah, an' sich like. I tell yer, Miss Grace, the Bible's a wonderful book."

"Have you just found it out, Dan?"
"I never seemed to have such a realizin' sense on't afore," he said. "In fact, I've been considerable tossed up an' down in my mind 'bout it by spells, there was so many cur'us things I couldn't see inter; but I overheard a conversation t'other day between yer pa an' Deacon Riley's son, that had a very settlin' effect on my mind. Yer

pa has a way of puttin' things, Miss Grace, that there can't nobody get round, an' he's made me love this ere Bible more'n I ever expected tew,—that's so."

"I am very glad to hear it, Dan."

"Yer see, Miss Grace, comin' hum from Rocktown t'other day, yer pa an' I got ketch'd in a shower, an' I turned up ag'in the south meetin' us, to wait in the horse-stalls till 'twas over. And pretty soon Deacon Riley's son and another chap drivin', an' they went ter talkin' Bible temperance 'long with yer pa. I didn't take much notice long at first, but arter a spell I tuk ter listenin'. Sez yer pa, sez he, 'There's no sich thing as teetotalism as a rule of dooty in the Bible, sez he.' 'Wine is spoken of as a blessin' an' a symbol of merr'y, an' they used it for sacrifice, an' gin it to the guests at the passover, and the Lord's supper, an' the weddin' feast.'"

"Yes, sir, sez young Riley, 'but the Bible condemns it tew, don't it? an' calls it a symbol of wrath, an' sez kings nor priests mustn't drink it. Neow, what does that mean?' sez he. 'Is the Bible a contradictin' itself? Is the same thing good an' bad, a symbol of wrath an' a symbol of merr'y?'—Not at all, sez yer pa. 'Them good vittles you ate for yer dinner,' sez he, 'would make a man awful sick, if he ate too much on 'em; an' I've heern tell of folks killin' themselves drinkin' tew much cold water. It's use an' not abuse, Mr. Riley,' sez yer pa, 'that's the Bible doctrine. Neow look over your Bible,' sez he, 'an' see how many times the word *rich* is used tew praise, and heow many times tew blame. Some of the best men in the Bible was rich men,' sez he, 'an' yet the Bible sez, 'Woe to them that are rich.' There's just so much sense,' sez the doctor, sez he, 'in takin' a veow of poverty, as there is in bein' a teetotaler, caus' if I don't abstain, I shan't abuse 'em, that's sartin' (I don't begin to give all his big words, Miss Grace, only jest the sense on 'em.)"

"Young Riley kinder flared up at that. 'Doctor,' sez he, 'does the Bible anywheres say, I mustn't look at gold when it glitters, an' that I mustn't so much as tell a feller ter put by his 'annin's? It daes tell me not tew look on the wine when it's red, an' sez I mustn't teach my neighbour to drink.'"

"Wall, I didn't see heow yer pa was a go-in ter git eout o' that, but he done it slick, I tell her. Ae had a sight ter say 'bout look bein' an' intense varb, an' that ter look on the wine meant we wasn't ter look on it to gloat on it, an' ter long for it, an' said he'd seen a pictur' somewheres, of two old toppers, with bottles an' glasses, one holdin' up his glass tew the light, an' looking at it mighty lovin', an' the other screwin' up his mouth for another dram, an' he said that was all that are text o' scriptur' meant. Wal' you'd better believe I was glad ter hear that! 'If tuk a weight right off my mind, for, yer see, I allers felt skittish over that text, it's writ eout so plain, an' kinder stud in the way of my habits, an' I couldn't get round it noheow. I never shall forget heow once when I was a leetle shaver, mother she feound that are passage o' scriptur' on the back side of a tract, with a pictur' underneath of a pizen sarpint spurrin' round at the bottom of the glass. An' she pinned it right over the shelf where father kep' his rum-bottle. Father was awful mad. He tore it down, an' hove it inter the fire, but somehow I couldn't git that pictur' out o' my head, an' it's pestered me by spells ever sence. But yer pa's driv it all away with his learnin', Miss Grace; it don't trouble me no more. It was a grand a sight ter see that old gentleman sit there an' explain away the scriptur'."

"What did Riley say?" Grace inquired.

"Oh, he talked farce enuff on his side. Yer pa's reasonin' didn't seem ter hev no effect on him at all. He hung onter his own way o' thinkin', jest as Mose Pike hung onter the bull's tail."

"How was that?" said Grace.

"Miss Grace, didn't I neow tell yer that story? Wal, yer see, Mose Pike's son Mose was an' easy, good-natur'd kind of a body, but dreadful weak in the upper story; saft, yer know. Wal, he was down in the medder-lot one day when the old man, when a young critter the name owned poked a gap in the fence, an' made tracks for the next 'pastur'. 'Stop him,' says the square. What does Mose dew but run an' ketch that critter by the tail! Away went the bull, an' Mose hangin' on behind. He rid round the 'pastur' a spell, the bull a-go-in' it like the drag, then he flung out behind, fetched Mose an' awful kick in the stomach, an' laid him sprawlin' in the ditch. 'Yeou great fool yeou,' sez the square, 'why didn't yer let 'er go?—Let go, father! sez Mose, sez he, blubberin' away to kill,—let go! 'Twas all I cud dew to hold on.' An' that was jest exactly the case with young Riley. He didn't stand no more chance of gettin' the best o' your pa on the Bible wine question, than Mose Pike did of stoppin' that crittur by hangin' onter the eend of his tail."

"Why he tried ter prove to yer pa that the wine the Bible praises an' the wine that makes folks drunk, and the doctor come down on him with so much Greek an' Hebrew, it made my har stan' right up on end. He talked about 'Tirosh, an' 'Yain,' an' somebody's death principle. I can't remember half on't but 'twas so larned it was terrible, an' he showed heow if grape-juice warn't fermented, there couldn't be no wine 'bout it, an' it would gin folks that dranked it the colic awful an' heow if they'd had it at that weddin' in Cana the bridegroom an' all the rest on 'em would have been in a sufferin' situation. 'Ag,' sez young Riley, sez he, 'Doctor Willoughby, dew yer think the guests at that weddin' was intermeddled with their common sense ken read that second chapter o' St. John, without believin' that the wine the Lord Jesus Christ made was intoxicatin' wine, not 'must,' sez he, 'nor sickish grape-juice, biled down in a jel.'—'An' yer think they were well drunk?' sez Riley. 'From what one o' the company said,' sez yer pa, 'the implication is that all present had dranked freely of wine that would intoxicate; that Greek word,' says yer pa, 'that the governor of the feast uses, means 'drunk,' an' yer can't make nothing else eout on't.'—'An' did the Lord Jesus Christ make eighty or ninety gallons more, for men in that situation?' sez young Riley, sez he. 'So it reads in my Bible,' sez yer pa."

"Miss Grace, when I heard that, I come near jumpin' right eout of the waggin. Seems as though I couldn't hold in noheow, but must throw up my cap an' shout halleluyah! 'Caus', yer see, it made the path o' dooty so plain afore me. 'Why,' sez I to myself, talk about the Bible goin' ag'in drinkin', sez I, 'in the face of this, ere fact, the doctor jest brought eout. Why, look at it! Here was a lot o' folks more'n half-drunken, with their tongues so thick from what they'd dranked, they'd didn't knaw good wine from bad, an' the Lord Jesus Christ, the Saviour of the world, comes an' makes 'em a lot more, eighty or ninety gallons ter steam on.' 'Wal,' sez I, 'they had a gay old time at that weddin', you bet! I'd like ter been there myself.' An' sence I heard that tale, Miss Grace, I aint had no more trouble 'bout the 'Bible wine question.'"

A few evenings after this conversation, as Dr. Willoughby was returning from his weekly lecture, he found Dan merr'y as his length upon the ground near the front gate. His feet were braced against the hitchingpost, and his head reclined easily in a mudpuddle. His stone bottle lay at his side. The minister helped him rise, and guided his stumbling steps to the house.

"Th-thank yer, doctor," said Dan, at the kitchen Door, 'I-I'll do the same for yeou s-some night.'"

He received the severe reprimand the

doctor gave him next morning the very humbly, expressed the deepest penitence, and, begging not to be sent away, promised earnestly to do better; but when Dr. Willoughby made it one condition of his remaining, that he should keep away from Briggs's saloon, Dan remonstrated.

"Why, doctor," said he, "I've been down there time ag'in, to hold religious conversation with Briggs. I've reely been a-laborin' for his soul. Seems as though I wanted ter see him brought in. I know I'd oughter get religion myself, doctor. I know I'm sinnin' ag'in great light an' privilege; but I dew feel a consarn for the welfare o' Zion. And it's my opinion that Briggs would be a bright an' a shinin' light, ef he cud be made ter see his dooty plain fore him. He's oncommon exercised in his mind; but yer see there's been this ere stumblin' block in his path. He was afeared if he got religion an' jined the Church, 'twould interfere wit his bizness. 'It won't do no sich thing, Briggs, sez I. 'It'll help it. Rumsellin's gittin' to be right respectable,' sez I; 'an' ministers an' church-members are upholdin' it.'—Is that so?' sez Briggs. 'Wal, it is,' sez I; an' then I told him what I heard you say, doctor, t'other day, 'how we hadn't no right to condemn liquor sellers, good and respectable men, a' doin' their dooty in the station it pleased Providence to call 'em, an' a-worshipping' God an' performin' the dooties of a Christian, as sartingly as yeou dew when yeour a-preachin' the Gospel.'—'Did Dr. Willoughby say that?' sez Briggs. 'Them's his very words,' sez I. 'Then I'll go an' hear him preach next Sunday,' sez Briggs, 'for he's the right kind of a parson for me. Why,' sez Briggs, sez he, 'I don't see notin' to hinder a minister with sich principles, from takin' his grog with the rest on us.' 'That's so,' sez I, 'an' Briggs, yeou talk 'bout it, that an' with yer bizness ter git religion; let me tell yeou somethin' that happened over here in Rocktown a spell ago. The chap that plays the organ in the South Church keeps a drinkin' saloon for the factory hands,—jest like youn, Briggs. Some o' the church-members got riled up 'bout it,—one in peticular, 'caus' the rumseller told him, 'he'd sell his son as much liquor as he'd pay for, in spite o' him or any other man.' Wal, they called a meetin', and drewed up a set o' resolutions ter turn him eout o' his place; but the church voted 'em down by a thunderin' big majority; an' this ere's the present state o' things in Rocktown,—the minister preaches at one eend o' the church, an' the rumsellers praises at t'other."

(To be continued.)

For the Young.

DIVISION OF LABOR.

"See the amount of work I have performed," cried the pen exultingly.

"You!" said the Ink, which had been running from the end of the Pen as fast as possible for the last hour. "You must mean me."

"Indeed, I mean what I say," responded the Pen. "The work is not yours. Look at all those pages which I have written. Much you would have accomplished without my assistance!"

"Ay, look at all those pages," repeated the Ink. "See them covered with my marks, and then say, if you like, that the writing is your own."

"I do say so still," persisted the Pen. "Pretty work you would have made of it, if I had not undertaken to run about and leave you in the right places on the paper."

"And much good you're running about, as you call it, would have done, if you had not had me to leave in your tracks," said the Ink.

Hitherto the disputants had kept pretty closely to the truth, but they began now to wax warm, and to lose their temper—which is always a pity between old friends, and almost sure to lead to ill consequences.

"The fact is, you quite deceive your-

self, said the Pen. "No doubt you are of some service to me in my task; but there is still less doubt that I am a far greater help to you; in fact quite indispensable."

"Indeed, you greatly overvalue yourself," retorted the Ink, almost growing pale with chagrin. "I should not hesitate for a moment to dispense with your valuable assistance, if I felt inclined."

"A great deal of writing you would accomplish without me," sneered the Pen.

"As much, at all events, as you would accomplish without me," retorted the Ink.

"If my services are so unappreciated, I shall certainly withdraw them," said the Pen.

"Pray do, if you are so inclined," said the Ink. "Of course, in that case, you will accomplish your work without looking for assistance from me."

"Of course," responded the Pen, haughtily.

And thereupon they separated, both resolving to be independent of each other. The pen travelled fast over a sheet of blank paper, with the intention of performing a large amount of work; but when he arrived at the end he found, greatly to his annoyance, that the sheet remained blank as ever. What could be the cause?

He tried it again with precisely the same result. And by that time he saw that his quondam friend and partner, the Ink, was in a very similar predicament. Not that he had failed in destroying the blankness of his sheet; but instead of being covered with delicate, legible writing, it was one mass of black blots. The Ink and the Pen looked at one another, and very much ashamed both felt.

Both hung back at first, unwilling to make advances. The Pen was the earliest to muster up resolution, and he remarked, rather shyly,—

"Neither of us have quite succeeded in our aim, I perceive."

"Not exactly," said the Ink, in an amicable tone, which showed him to be in a friendly state of mind.

"Perhaps, after all, the old plan is the best," said the Pen. "It certainly is necessary that I should leave some marks behind me."

"And I," said the Ink, "am unhappily rather disposed to run all over the paper and scribble all over it, so you are certainly of use to me."

"If you acknowledge my usefulness, I am quite ready to work with you again," said the Pen, relenting.

"By all means, if you admit that you are not entirely independent of me," said the Ink.

"Why no, I have proved that," said the Pen, and without delay they resumed their old partnership.

"After all, we have been rather stupid ever to part," said the Pen. "It is very certain that people can do much more when they work together than when they work separately."

"True; and I hope we shall never do such a foolish thing again," added the Ink. —Our Own Fireside.

THE BIRD WITH TWO SONGS.

Standing in the garden with a stranger one cloudy, chilly, unsummer-like afternoon in June. Near us was a large clump of lilac bushes, into which we saw a bird of a dingy, faded, black color fly. Presently she broke out into what, perhaps, she called a song; but it was, in reality, just like the flat squalling of an old cat. "Yaah! yaah!" she continued to cry.

"Pray," said the stranger, "what bird is that making such a horrible noise?"

"That, sir, is the cat-bird."

"I should think so, and a burnt cat, too! I thought it was homely enough to the eye, but the color is nothing to this screech."

"I can't say much at present to defend the poor bird, for looks and voice are against her. But I am confident you will think better of her ere long."

The next morning I found my friend standing on the piazza, listening to the notes of a bird in a thick sugar-maple near by. The song was that of a mocking-bird, not so wonderful as the notes of a real mocking-bird, nor even so sweet as that of the thrush, yet they were round and full, and often as exquisite. She seemed to repeat the note of every bird with which she was acquainted,—robin, sparrow, oriole, and the like, and with surprising accuracy. The morning was fair, the air still, and the bird seemed to be swallowed up in song.

"Pray, tell me," said my stranger friend, "what bird is that which sings so delightfully?"

"That is our cat-bird."

"You must be making fun of me. You don't pretend to say that the homely, squalling bird we heard yesterday, and this singer are the same?"

I do, truly, and to convince you, I will throw a stone into the tree and drive her out, and you shall see it is the same bird."

When that I threw the stone, and out popped Mrs. Cat-bird, making directly for the lilacs, where she began to scream "yaah! yaah!"

The gentleman looked on in amazement.

"This bird," said I, "is very much like some people. In those lilacs she has her nest, and that is her home; but there she never utters a pleasant note. I should think her husband would avoid her, and her little ones tremble at the sound of her voice. But when she gets away from home, up in the lofty tree, you see how sweetly she can sing."

"I know many people just like her. When away from home they are full of smiles and gentle ways; but see them at home! and the cat-bird notes are theirs."

"Oh, yes," said the stranger "I know scores of such people, fathers and mothers, so smiling and pleasant away from home, but the moment they enter their own doors they are cold, silent and repulsive. And some young ladies, so lively and obliging when away from home that we would think them uncommonly lovely; but while at home, disobedient, rough and ill-tempered. Like our cat-bird with her two songs, cheerful and well-bred among strangers, but the moment they get home, rude, disobedient, rough and ill-tempered."

What is the reason people will be so?

—The North German Correspondent announces the death of Dr. Carl Friedrich Neumann, the historian and Orientalist. His principle works were the "History of the British Empire in India," and the "History of the United States."

THE FEAST OF FOOLS.—When the long-expected morning came, the clergy put on their best robes, and accompanied by the choir, entered in full canonicals to church, where his entrance was marked by a grand peal of the bells, and the most thunderous tones of the organ. He was then seated on the episcopal throne, and high mass commenced. At this point, all those who were not absolutely required to carry on the service stole out to change their robes. They soon re-appeared grotesquely painted and masked, and accompanied by the more notorious of the rollicking blades of the neighbourhood in similar attire, some being dressed as jugglers, others, like women, and others again like wild beasts or demons. Then, the service still going on, the maskers began their tricks. They threw summersaults, played all sorts of school boy games, and made every conceivable noise. They placed a lighted stove on the altar, and roasted sausages at it; they sat down beside it and played at dice; they sang very profane songs; they burnt old shoes in the censers and held them under the nose of the officiating priest; they bedaubed and blackened his face; they threw coals at one another, and among the people; they shouted "strange oaths;" they even quarrelled and fought in downright earnest. And they closed the service with this singular performance: Half-a-dozen or more of them assuming lunacy, threw off every article of clothing, and were pursued round and round the church, inside and out, by their yelling comrades, who drenched them with water, and everybody else who chanced to be looking on. A council held towards the close of the fifteenth century endeavoured to reform at least this portion of the fête. With this purpose it sagely enacted that marked men were no more to be hunted through the church on Christmas morning, but only through the cloisters; and that water alone was to be thrown at them, and not the buckets too.—Glimpses of Christmas in the Days of Old, in the Cornhill Magazine.

Life has few charms for the Dyspeptic, which is not to be wondered at when we take into the account the amount of bodily and mental suffering that this distressing malady generates. The Peruvian Syrup (a protoxide of iron) has cured thousands who were suffering from this disease.

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

ST. GEORGE'S CATHEDRAL, KINGSTON.—If continued liberality in giving to church purposes, and a steady increase in the number of communicants, are fair tests of life and work in a parish, the following facts ought to encourage the clergy and laity of the Cathedral. During the past year the people of St. George's have given to the Mission Fund \$482.24; to the Widows and Orphans \$49.05; to the Divinity Student's Fund \$31.78; to the poor \$331.84, in addition to which the offerings on Easter Day alone, for the poor and the debt upon the Cathedral, amounted to \$1783.57. This makes the total given back to God during the year \$2,678.48. There has also been a gradual but steady increase in the number of communicants year by year, and on Sunday last there were at the 8 o'clock celebration 74, and at the 11 o'clock, 119—making 193 communicants in one day, by far the largest number for many years. The little mission of Waterloo, in connection with the Cathedral, gave during the year \$16.58 to the Mission Fund, besides its contributions to the building fund of a handsome little stone church, now nearly finished and nearly paid for. Towards this object also, in addition to all the other calls upon them, the people of the Cathedral have given the sum of \$831.27.

ST. GEORGE'S CATHEDRAL.

Table with financial data for St. George's Cathedral, including Mission Fund (1869-1870), Whitsunday collection, Advent, Missionary meeting, and Parochial Collections.

Mission of Waterloo in connection with the Cathedral. Missionary meeting... 5 00 Collected by Miss Sarah Berry... 8 12 1/2 " " Stuart... 3 45 1/2 16 58 Total... \$498 82 H. WILSON.

ST. GEORGE'S CATHEDRAL.—At the Easter Vestry meeting on Monday, Mr. James S. Cartwright was appointed Churchwarden by the Dean, and Mr. Thomas Briggs for the people. The following sidesmen were elected: Messrs. Richard Town, George A. Kirkpatrick, Jno. Geale, and Richard A. Walkem.

ST. STEPHEN'S CHURCH, TORONTO.—In this church, a new pulpit, an altar, a reading desk, and a lectern, have recently been erected, and some alterations have been made in the choir seats. A new organ is also being built in the city to replace the harmonium now in use, and it is expected that it will be finished and in its place in a short time.

DIOCESE OF TORONTO.

VESTRY MEETINGS.

On Easter Monday, the vestries of the various Church of England congregations in Toronto held their annual meetings. A brief summary of the business transacted is Subjoined:

ST. JAMES' CATHEDRAL.—The Rev. Dean Grasset occupied the chair. From the Treasurer's report it appears that the financial affairs of the Church are in a highly flourishing condition, the cash account of the past year having reached to about \$10,000. The office-bearers for 1870-71 are Mr. C. Clarke Gamble, Mr. E. H. Rutherford, Church-wardens; Dr. Daniel Wilson, C. Gamblé, Esq., and C. O. Gzowski, Esq., Delegates to Synod.

ST. GEORGE'S.—The Rector, the Venerable Archdeacon Fuller, occupied the chair. Mr. Farrell submitted the financial statement, from which it appeared that the

total receipts during the year were \$3,510, and that the alterations and improvements recently completed in the building cost \$1,620.

The following resolution, moved by Mr. Hughson Murray, and seconded by Mr. Farrell was adopted:—"That the members present in vestry assembled, pew-holders and lease-holders, do throw open their pews to the public for the Sunday evening services, and deem it most desirable and strongly recommend all other pew holders not present to follow their example, and that pew-holders objecting to this resolution, if any, will be expected to notify the Churchwardens in writing."

The Rector nominated Mr. Boswell his Churchwarden for the ensuing year, and the vestry re-elected Mr. Farrell Churchwarden on behalf of the congregation. The following gentlemen were appointed to act as sidesmen during the year, viz:—Messrs. William Fahey, B. Fuller, T. H. Spencer, D. Burns, J. S. McMurray, A. Fleming, R. Bickerstaff and J. Ridout.

The Hon. J. H. Cameron, Mr. T. H. Spencer and H. W. Murray were appointed delegates to the Provincial synod.

HOLY TRINITY.—The Rev. Dr. Scadding, Rector, occupied the chair. Dr. O'Reilly, presented his report, from which it appeared that the income of the church for the year was \$4,242.80; expenditure, \$3,483.18; balance, \$759.62; the average weekly offertory has been \$64. The following office-bearers were appointed:—Dr. O'Reilly, Mr. George Buekland, Churchwardens; Messrs. W. Ince, S. P. Wood, Mr. Spratt, Delegates to Synod.

ST. JOHN'S.—The Churchwardens presented their annual report, showing the receipts to amount to \$1,555.25, with a balance from the previous year of \$135.58. The expenditure amounted to \$1,673.95. The following officers were elected:—Churchwardens—Messrs. J. Maugham and Wm. Hope; Sidesmen—S. G. Vankoughnet and D. M. McDonald; Delegates—E. M. Carruthers, Wm. Gamble and Lewis Moffatt.

ST. PETER'S.—The Easter Vestry meeting was held at the above Church on Easter Monday evening, the Rev. S. J. Boddy, the incumbent presiding. Mr. Poter read a financial statement of the receipts and expenditure for the past year. The former, including a small balance in hand at last Easter, amounted to \$3,267.63, the whole of which had been expended; a surplus of \$254 having, in accordance with a resolution of a former meeting, been paid to the incumbent in addition to his usual salary. The debt on the church was stated to be \$1,714.95; but it was hoped that a legacy of nearly \$1,000 and the usual monthly contributions of the congregation would liquidate the whole by the next annual meeting. The Rev. S. J. Boddy again nominated Mr. B. Homer Dixon as his Churchwarden for the ensuing year. Mr. Sheriff Jarvis moved and Judge Boyd seconded the re-election of Mr. Henry Pellatt as the people's Churchwarden for the ensuing year. The resolution was carried unanimously. Messrs. Sheriff Jarvis, Hodgins and Witley were re-elected lay delegates to the Diocesan Synod for the ensuing year.

LITTLE TRINITY.—The following gentlemen were elected:—Churchwardens—W. Gooderham and S. H. Blake; Sidesmen—H. Gooderham and A. Lee; Lay Delegates—W. Gooderham, John Taylor and S. H. Blake; Vestry Clerk—J. G. Worts.

DIOCESE OF HURON.

At the Easter Vestry Meeting, held at St. James' Church, on Easter Tuesday, E. A. Goodeve, Esq., Churchwarden, in the chair, the following resolutions were adopted:

Moved by Mr. T. S. Coppinger, seconded by Mr. C. Stewart—That as the Rev. E. Softley is about to remove from this mission, the members of this meeting take the opportunity of expressing their satisfaction with the zeal and ability displayed by him in discharging the duties of his sacred office, as well as in conducting the affairs of the church, generally, during the past eight years; they also tender their best wishes for the prosperity of himself and family, in the new field assigned him.—Carried.

Moved by Mr. T. S. Coppinger, seconded by Mr. Hasenjager,—That whereas this mission is about to become vacant, and this congregation is given to understand that it is the intention of his lordship the Bishop shortly to appoint another clergyman; and as this meeting is of the opinion that the

Rev. Mr. Murphy, of Wingham, in this diocese, would be the most acceptable party to this congregation, his lordship be, and is hereby respectfully asked to appoint him to this mission.—Carried.

Copies of the foregoing resolutions were sent to the Bishop, and also to the Rev. E. Softley, by the churchwarden, E. A. Goddard, Esq., to whom Mr. Softley sent the following reply:

Walkerton, April 21, 1870.

My dear Mr. Goodlove,—I have just received the copy of the resolution, transmitted by you, from the vestry of St. James' Church. I can only say, in reply, that I gratefully appreciate the feelings of the parishioners, so kindly expressed, as also does Mrs. Softley. While sensible of manifold deficiencies and short-comings, which you have kindly and lovingly borne with, it is matter of much comfort to me to have the expression of (what I know I have possessed) your satisfaction with my sincere, although feeble efforts, for your well-being. I assure you, my dear friends, that in laying down my pastorate over you, I shall never cease to feel the liveliest interest in your welfare, for time and eternity. May "the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." To yourself, my dear sir, I take this occasion to express the great pleasure I have had in intercourse with you, as a christian friend, and a ready and active helper in every good work for the church and parish. Yours, my dear sir, affectionately, in Christ,

EDWARD SOFTLEY.

UNITED STATES.

CONNECTICUT.—Trinity Church, Hartford, is to be free after Easter. There will be then only two "pewed" churches in the city, St. John and Christ Church.

LONG ISLAND.—At a meeting of the Standing Committee, held on April 4th, John J. A. Morgan late a Presbyterian minister, and Dominick M. McCaffrey, were recommended to the Bishop for ordination to the sacred orders of Deacons.

—The Bishop announces to the clergy and laity of the Diocese of Albany, with sincere sorrow, that the Rev. Henry Stanley, Rector of Immanuel Church, Little Falls, entered into rest on Saturday, April 9th. A brother dearly beloved, a devoted and faithful Priest, "instant in season and out of season," of childlike simplicity, and manly strength and godly conversation.

WYOMING.—We are here in the midst of the excitement of an Indian war. The Sioux are on the war path, and a telegraphic despatch tells us, that a body of two hundred and fifty Sioux are coming this way from the direction of the U. P. R. R. Another despatch from Gov. Campbell directs two companies to be raised in these camps for immediate service, and a third despatch informs us that a body of United States cavalry are on their way here. All this excitement is occasioned by the fact, that within the last week some six men have been found killed and horribly mutilated by the Indians.

On Sunday, 4th inst., I was called on to go to Atlantic City and read the burial service over the bodies of five men, who have been brought in to that place for burial. On this occasion took place what is but seldom witnessed in this country, the spectacle of a minister of Christ, called to go but the short distance of four miles, and obliged, on the considerations of safety alone to have an armed guard of citizens to accompany him. About 2 o'clock P. M. I set out in a wagon, accompanied by some eight men, every one with his Henry or Ballard rifle in his hands, loaded and ready for use, besides revolvers, and proceeded to Atlantic City, where the bodies were.

There I read the burial service over the bodies of four men, baptized one infant, read the evening service, and after that read the burial service over the body of Frank Irwin, only son of Dr. Irwin, of Atlantic City, who had been wounded by the Indians on the 31st day of March last, and had died on the next day. He was a young man of about seventeen years old. At the last funeral service I also preached from the 7th chapter of St. Luke, 12th verse. At Atlantic City this was the second time I had service on Sunday. At that place I had also officiated at the funeral of a Mr. Smith, about ten days prior to this sad occasion. As one of the two mining camps which I visit, Atlantic of-

fers most flattering prospects for the establishment of our church. The people are anxious to have regular religious services. I shall give them an afternoon service every Sunday for the present, though it will oblige me to officiate at three services every Sunday, and preach three sermons, besides teaching school during the week. This afternoon I officiate at the funeral of James Orthick, one of the murdered men.—Cor. Amer. Churchman.

LOUISIANA.—The Children's Home, our Church Asylum for Orphan children, is one of the most valuable institutions in New Orleans. It contains at this time about seventy orphans, who are well cared for and brought up in the nurture and admonition of the Lord. The very efficient managers are just now completing a suitable building for the Home in the upper part of the city; and they promise, if supplied with sufficient means, to make the edifice, when finished according to the entire plan, one worthy of the church. To assist in defraying the cost of this erection, the churches in New Orleans were requested to devote the offertory on Quinquagesima Sunday, to this purpose. The result, in cash and promises to pay during the current year, was as follows: Trinity Church, \$4,000; St. Paul's Church, \$2,600; Christ Church, \$2,000; Annunciation Church, \$300; Calvary Church, \$250; St. Ann's Church, \$250; total from the churches of the city, \$9,400; added since by general subscription, \$1,000—total, \$10,400. This result has gladdened our hearts beyond measure; both because it renders substantial and much needed aid to the Home, and because it betokens unmistakably the healthy condition of the church in this city.—Correspondence Church Calendar.

GREAT BRITAIN, &c.

—Bishop Crowther, the Bishop of the Niger, has reached London, and was present lately at the Church Missionary Society's committee in Salisbury Square.

—The archdeaconry of Huntingdon, vacant by the resignation of the Hon. and Rev. B. Yorke, has been accepted by the Right Rev. F. T. McDougall, late Bishop of Labnan.

—The Chester Diocesan Open Church Association find fault with the Marquis of Anglesea's surrender of the patronage of Burtree-on-Trent because he delegated the choice to the "pew-holders."

—The *Waterford Mail* appeared lately in mourning, and in place of a leader had the following:—"Death by violence: On the 4th of April, 1870, seventy years after the Act of Union, by the act of the British legislature, the Liberty of the Press in Ireland."

—Col. Elphinstone, the promoter of the church ornament suit against Mr. Purchas, is dead. His death puts an end to the appeal now pending before the Privy Council from Sir R. Phillimore's judgment in the Arches Court.

—A church is about to be erected in the town of Derby, in memory of the late Dr. John Lonsdale, Bishop of Lichfield. The chief corner stone will be laid by Miss Lonsdale on Friday, the 25th inst. The church will be dedicated to St. Luke, and the Rev. F. J. Lyall, M.A., formerly curate of St. Michael, will be the first incumbent.

—Had the life of the late Bishop of Barbadoes been spared for another week, there would have been three bishops of the name of Parry at once upon the bench. The new suffragan of Dover, however, is no relation of the other bishops of the same name.

THE OTHER CHAP.—Last month the Governor of the Cape of Good Hope asked the captain of an American man-of-war just arrived from China to dine with the bishops of South Africa, then assembled in synod. "Sir," says the Yapkee to his next neighbour, "air you a Colensoite or a friend of the other chap?" The reply was, "I am the other chap;" for the neighbour happened to be Bishop Macrorie, of Natal.

PRESBYTERIAN LITURGIES.—On Wednesday, the memorial stone of a new Presbyterian church was laid by the Marquis of Lorne at Hammersmith. After the ceremony, the Marquis of Lorne addressed the congregation. He said he had noticed with considerable regret the want of beauty in the sacred edifices in the North, and he thought that all the Presbyterian churches might be as beautiful as the one he had just left promised to be. He also thought that the service might be rendered more

beautiful by the use of a liturgy. John Knox used King Edward's Liturgy until he wrote one of his own, and some change in this direction would give a certain amount of beauty to the services. Dr. Guthrie said that he concurred with Lord Lorne, and thought that if several devotional prayers or liturgies were drawn up, one to be used on one day and another the next, it would be a great improvement on the service in many of the northern churches. He then proceeded to give a humorous account of the various differences which separated the Scottish Presbyterians, and deplored the disunion which existed amongst them.

—According to the *Leeds Mercury*, the Rev. Brewin Grant, well known as a congregational minister for many years at Cemetery-road chapel, Sheffield, has been publicly admitted into the church at St. Luke's, Sheffield, in the presence of a crowded congregation. It had been notified that Mr. Grant would make a confession of faith, but the Vicar—Rev. G. S. Potter—was threatened that if he allowed such a divergence from the form of service it would be represented to the Archbishop. At the close of the sermon, Mr. Grant left the pew and stood near the lectern. Mr. Potter read for him the confession which expressed his belief in the doctrines and formularies of the church.

THE BISHOP OF PETERBOROUGH ON THE INDUCTION OF CLERGYMEN.—At the institution by the Bishop of Peterborough of the new Vicar of St. Edmund, Northampton, his lordship explained to the congregation the meaning of the ceremony, which they had assembled to witness. That which the Bishop's act gave over to the incumbent was not the temporalities of the cure, these were conveyed to him by a distinct legal act known as "Induction," in which it was not necessary for the Bishop to take part. "What he (the Bishop) had given to their new vicar was what was given to him, not by virtue of the connection of the Church with the State—was that which the State had no power to give, and which the State had no power to take away. It was that which he gave to him ministerially, but as the instrument of Him for whom and in whose name he had confided to him the chief pastorage of this portion of the Christian Church—as the instrument of the Lord Christ, in whom is centred the cure and government of souls, and in whom alone originally rests the power of sending men into His sacred ministry. Not of men, nor by men, but of God was the mission of the minister into Christ's Church. Acting as His servant in that place of rule to which it had pleased God to call him in that part of His Church, he (the Bishop) gave to the new vicar, as the servant of God, the cure and government of men's souls, and in doing so, he gave him a thing not temporal, but spiritual. He was, therefore, now their spiritual pastor, and hereafter he would be legally the owner of certain temporal rights and privileges in that parish." His lordship charged the parishioners to consider the spiritual power which the vicar had to exercise among them, and then enlarged on the duties of the laity in helping the clergy.

SOCIAL EFFECTS OF IRISH CHURCH DISESTABLISHMENT.—As one of the results of the disestablishment of the Irish Church the *Dublin Mail* says:—

From the 1st day of January, 1870, the Ecclesiastical Courts of Ireland will have ceased to exist, and their will be no authority in any tribunal or individual to grant a marriage licence. It is, moreover, yet uncertain, whether the Protestant churches will be opened in Ireland for the solemnization of marriage by banns; or whether the clergy of the Disestablished Church can then legally solemnize that rite at all. There is danger, therefore, that Protestants intending to be married will be driven, against conscience and decency, to post their names in the Union workhouses, and afterwards be joined together by the district registrars. Mr. Gladstone proposed that a measure should be brought forward in the present session of Parliament to provide against such a scandal. But no sign has yet been made, and it is high time that the country were in possession of the principle and the details of any Bill. The lay officers of the Government are not the men on whom the Protestant people of Ireland would implicitly rely to respect their most sacred domestic rights, or guard their firesides from intrusion. Whatever measure such a Government may introduce will need close and anxious examination, lest power

may be covertly given to adverse sectaries to break down the fences which even now but imperfectly protect them.

DR. GUTHRIE ON THE DECLINE OF THE PAPACY.—In addressing the Annual Meeting, in support of the Waldensian Mission Aid Fund, Dr. Guthrie said,—There was a more open door in Italy than in Ireland; and if he had a certain limited amount of money to give to the work of evangelization, he was not sure but he would give to Italy rather than to Ireland. The priest had not such power in Italy as they had in Ireland, nor even as they had in this country. He had never, while abroad, seen a priest, from a cardinal down to a lazy, begging monk, receive the least mark of public respect. They were never to be found in respectful, familiar intercourse in these foreign countries. The people paid them no respect in the street, and did not receive them into their houses. If there were some exceptions, it was not because they were priests, but because they were literary and scientific men. In Italy the priestly power was gone. Practically the great body of intelligent men were not under the dominion of their priests, and could not be called Roman Catholics in the proper sense of the term. Then, let them look at his Holiness the Pope.

Well might that venerable person say, "Pity the sorrows of a poor old man." (Laughter.) Since the present Pope had been raised to the Papal chair, he had witnessed a series of events the like of which had never occurred in the history of any Pope. One by one his numerous titled supporters, from causes over which they had no control, had fallen away from him, and he was now left wholly at the mercy of the French Emperor. The Papacy had not only lost its buttresses, but the pillars of the building, under the pressure of Popish tyranny and popish claims of infallibility, were fast bending to their fall. What a spectacle the Ecumenical Council presented! What did that dotard old man intend to do when he called the Council? That Church which formerly boasted of unity was at the present moment rent asunder. Her most eminent ecclesiastics, men eminent in the world of literature, were opposed to her claims, and these men were now set in array against the Pope himself. That was an ominous thing for Rome. It might be the beginning of the end. He had always thought that the Pope would, like Shakspeare's engineer, be hoist with his own petard.

THE CHURCH-HISTORIAN MOSHEIM, ON THE DECRETALS (VOL. II. CENTURY IX.)—The Roman Pontiffs, exulting in their prosperity, and the daily accessions to their wealth, endeavoured to instil into the minds of all, and they did, notwithstanding the opposition of the reflecting, and of those acquainted with the ancient ecclesiastical constitution, actually instil into many, the sentiment, that the Bishop of Rome was constituted, by Jesus Christ, a legislator and judge over the whole church; and, therefore, that other bishops derived all their authority solely from him; and that councils could decide nothing without his direction and approbation.

To bring men to listen to, and receive, this new system of ecclesiastical law, which was so very different from the ancient system, there was need of ancient documents and records, with which it might be enforced and defended against the assaults of opposers. Hence the Roman Pontiffs procured the forgery, by their trusty friends, of conventions, acts of councils, epistles, and other documents; by which they might make it appear that, from the earliest ages of the church, the Roman pontiffs possessed the same authority and power which they now claimed. Among these fraudulent supports of the Romish power, the so called *Decretal Epistles* of the pontiffs of the first centuries hold perhaps the first rank. They were produced by the ingenuity of an obscure man, who falsely assumed the name of *Isidore*, a Spanish bishop. Some vestiges of these fabricated epistles appeared in the proceeding century; but they were first published, and appealed to in support of the claims of the Roman pontiffs, in this century [the ninth]. Of similar origin and value are the decrees of a Roman council, said to have been held under Sylvester (A. D. 324,) but which was never known of by any one till the ninth century; and than which nothing could be better suited to enrich and to exalt above all human authority the Roman pontiff.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, APRIL 27.

NOVA SCOTIA.

While Riel and his followers are in actual possession of the Red River Territory, at the supposed western boundary of the Dominion, Nova Scotia is agitating all sorts of petty treason in the east. We do not know what new offence has been given to our discontented Maritime neighbours, but we regret that they should have seized such a crisis as our western troubles have brought upon the country, to shew their dislike of Canadian rule. We have some hope that the agitators do not represent the best portion of the population. Nova Scotia has always made loud professions of loyalty, and the Riel rebellion is as much against the crown of England, with which our eastern friends desire connexion, as against the hated Dominion of Canada, of which Nova Scotia has been nearly three years a part. Surely it is neither generous nor loyal to move resolutions against continuing in league with Canada, just at the very point of time when she is pressed by foes from without and from within. Even admitting that there was blundering in the conduct of the Red River negotiations and the attempted establishment of government there, that is not sufficient reason why any one in the Dominion should cry out for annexation. Perhaps the reports which reach us of the doings of the anti-confederate and annexation parties in Nova Scotia are exaggerated. We hope so. There is trouble enough in the now not very strong hands of the Government, without the renewal of old grudges. Has Mr. Howe anything to do with this? Or, more likely, is it not the work of American agents, paid to spread disaffection?

RUPERT'S LAND.

The situation of affairs at Red River, if it continue long, as it is at present, cannot but be attended with disastrous effects to the little rising church colony there established. Bishop Machray and his clergy are entitled to our fullest sympathy and, indeed, under the circumstances, it would be only fitting that in some public way this sympathy should be expressed by both the clergy and laity of Canada. Even at best, the life of the isolated missionary is one of no little hardship and of frequent perils of various kinds. To the ordinary risks of his position, Dr. Machray and his little band of co-workers have seen the addition of danger from insidious fellow-settlers. He is in the midst of foes, religious and political. He must be thrown back considerably from the high hopes which he cherished of increasing emigration succeeding the Canadian possession of the territory. He was just engaged in the work of establishing on a firm basis his theological college for the preparation of native candidates for the ministry. Shortly before the time of Mr. McDougall's attempted entrance into Winnipeg, a meeting was held in Cambridge for the purpose of rendering aid to this most worthy enterprise, the Bishop of Ely being in the chair. At that meeting the following statement of the Rev. T. T. Perowne, (Bishop Machray's commissary in England,) the reading of which now will, we are sure, excite active sympathy on the part of our readers:

"The diocese of Rupert's Land has, at the present time, a special claim upon the sympathy and support of English-churchmen. There is every reason to believe that the advancing tide of emigration will shortly reach that hitherto isolated thinly-peopled country. Rupert's land has recently been transferred to the dominion of Canada, and Canada will be obliged to open

up railway communication with it from Lake Superior. A survey of the country has already been commenced for that purpose. The communication from the direction of the States is also rapidly progressing. Bishop Machray writes, under date 7th September, 1869: 'The days of our isolation meanwhile draw to a close. There is a wonderful extension being made towards us of railway communication in the States. A new line, nearly 300 miles in length, direct from St. Paul's to Breckenridge, on the Red River, 15 miles above Fort Abercrombie, is to be completed by next summer. This will bring us about 150 miles nearer rail than this year, when we struck on another St. Paul's line at St. Cloud. It is believed that within three years the Minnesota Railways will be extended to this settlement, and the land will be rapidly settled up to us.' 'As for this country,' the Bishop adds, 'the harvest is a wonder to every one who enters it. The crops are simply magnificent. Uncared for fields yield this year like the best cultivated land in England. There are heavy crops of wheat, barley, oats, peas, turnips, potatoes, &c. The land, the strangers say, must soon have millions on it. There is no heavy burden of a lifetime before the plough.' In prospect of the large influx of population which may thus be reasonably expected within a short period, the Bishop is most anxious to place his Diocesan College on something like a permanent footing, in order that it may serve as a centre of diocesan and missionary effort when the emergency arises. The college was founded by Bishop Anderson, and has been revived by his successor, for training students for the ministry, and at the same time a high school for general education. It has succeeded admirably hitherto. By the last report of the Warden—Archdeacon McLean—there were 40 students. Three of these, belonging to the senior theological department, had been ordained; while eight others formed a junior theological class, including six who were in training for missionary work, and were supported by the Church Missionary Society. The Bishop feels it to be of the utmost importance to give a measure of permanence to the college, under the existing circumstances of his diocese. The immediate object which he has now in view, and for

which he appeals to the church at home for aid, is the endowment of a chair of theology. The Society for Promoting Christian Knowledge has generously promised to give £50 for this purpose when £2000 shall have been secured from other sources. Of this £2000, the Bishop has already obtained £730. Part of that sum may probably be contributed by the church in Canada. But it is to England that he looks for the principal part of it. 'I cannot say,' he writes, 'how great importance I attach to this small endowment being early obtained, as we shall soon be pressed with other efforts finding funds for clergy and churches, and then the building of a substantial college. If only a few influential and wealthy churchmen could be brought to see the advantage of our being helped to this sum, the matter would soon be accomplished. It is scarcely necessary to add that in making this appeal the Bishop cannot be fairly charged with throwing upon the church at home a burden which properly belongs to his own diocese. From the commencement of his episcopate it has been his constant endeavour to develop to the utmost amongst his flock the christian principle of self-support. How successfully he has laboured in this respect is fully shown by the report of the synod of the diocese, which has been printed during the present year and widely circulated in England. When their general poverty and the terrible plague of grasshoppers by which they have lately been visited are borne in mind, it will readily be admitted that 'to their power, and beyond their power,' the people of Rupert's Land have contributed to the maintenance and extension of the Gospel among them. As fellow christians and fellow churchmen, they ask us for the love of that Gospel, and for the love of Him in whom we are all one, to help them in the work in which their united strength is quite unequal.'

THE CANADIAN CHURCH.

The relation in which the church in Canada stands to the English establishment is a very peculiar one. Our bishops are no longer appointed by the Crown, and as far as our organization and government are

concerned, we are, to all intents, independent. This peculiarity of relation, though shared in, to some degree by the other colonial branches of the Church, comes out, for various reasons, in stronger relief, in this ecclesiastical province. In the synod which was held in this city in June, 1867, our position was very clearly defined by our late revered Metropolitan. In the address which he delivered on that occasion, his Lordship thus referred to the lead which Canada had taken in bringing about colonial church independence, and the responsibilities consequent thereon, in the following terms: "I feel that very much will depend, not merely as to the future of the Church in Canada, but as to the success of the working of the colonial Church elsewhere, upon the manner in which we, who have first begun this form of substantive existence—what I may call *autonomous* existence—shall discharge the duties that fall upon us." And on the same occasion, in referring to the objections made by the Dean of Westminster to the admission of bishops of either the American or Canadian Church, to the Pan-anglican Synod, he gave the following quotation from a convocation speech of that dignitary: "They are indeed still called bishops of the United Church of England and Ireland, but . . . there exist very great doubts whether the Church in Canada is not now as entirely separated from the Church of England, as is the Episcopal Church in the United States."

"But," added the Metropolitan, "I maintain that whether we be in the old formal connexion, or are to be formally separated, we shall be still the same in heart and spirit; that, in all that constitutes the essence of churchmanship, there is not in England any body of men more anxious to adhere to those old paths on which we started as members of the united Church of England and Ireland than are the churchmen of Canada."

Since these words were written, two most important events have occurred—two important chapters have been written in the ecclesiastical history of this century,—the Lambeth Conference and the disestablishment of the Irish Church. The former of these, which was convened to meet the necessities and perplexities of the Colonial Church, and which was suggested by this very ecclesiastical province of Canada, through its Metropolitan, proved that, though outward circumstances might differ, no essential separation had taken place, or is likely to take place, between the various and world-scattered branches of our Reformed Catholic Church. In that Synod there were episcopal deputies of the Anglican communion from all ends of the earth, representing dioceses and provinces under many varieties of dependence and independence in their relations to the state. But the same doctrines, the same forms of worship, bound them all in one. May God grant that they may ever, in spirit, continue so!

The other event—the disestablishment of the Irish Church—shews how precarious are any merely human or political bonds of union. The Irish branch of the "United Church of Great Britain and Ireland," of whose separation from the complementary branch in England no one dreamed ten years ago, is now placed, by the caprice of a statesman, in the same position (as far as the State is concerned) as any of the various dissenting denominations. The Irish Church has thus been received into the sisterhood of independent churches. With its members we are now in living sympathy, united by the additional bond of independence from state support, and freedom from state control.

That the disseverance from the State of the church in Ireland is only the first act

in the drama of general disestablishment, we have much reason to believe. The West Indian branch of the church has already been numbered among the *dramatis personæ*, and it is not improbable that the work of disintegration, after traversing the irregular area of the Colonial Church, will finally reach the "Mother Church" in England.

When that event has come, men will look back to the Lambeth Conference or pan-Anglican Synod as a happy precedent, and, no doubt, such assembling, at stated times, of the various co-ordinate branches of our communion will become a necessity. But, until then, is it to be supposed that the Church of England has, beyond the respect which we willingly concede to its age and position, any precedence or authority over the other imperial branches of the Church any more than over the Church in the United States.

This question is worthy of consideration. We are inclined to think ourselves in all respects independent. We believe this to be the real state of the case. If we mistake not, Bishop Fulford always favoured this view of it. But there is, nevertheless, a feeling prevalent that in some indefinable way we are still subordinate to the Church in England, so as to be bound to follow its guidance in matters of doctrine and discipline. It is of the utmost importance that this question should be brought to a decision. We have not the advantages of state support, but our loss is compensated by freedom from state interference. Now we know from painful experience how little the State is to be trusted in matters of creed or ritual. We cannot tell what changes may be made in the doctrines or formularies of the Establishment. Are we obliged to follow it or would our refusal be schism? Are we obliged to concur in any changes what would involve heresy, or innovation? It is needless to reply. But we think the nature of our connexion with a church,

which is exposed to such risks to its faith ought to be most clearly understood.

STIPENDS OF CLERGYMEN.

A very important sub-committee has been appointed by the executive committee of the synod of Montreal, in view of the reduction of the grant made by the Society for the Propagation of the Gospel, and the necessity for an increasing income for the mission fund. The duty of that committee will be, we presume, to consider the whole subject of grants made to parishes and missions and to report for the action of synod. The committee is so formed that we entertain very high expectations concerning the practical suggestions they may make, and the beneficial result to the diocese of carrying those suggestions into effect.

We are certain, however, that in a great measure the hopes formed in reference to the action of this committee will be, in a great degree, frustrated, unless provision be made for relieving the missionary clergy from the duty of collecting from their missions or parishes, the local contribution. The clergy should altogether be relieved from this duty by the synod, and a committee appointed upon whom it should devolve.

We think this committee should have large powers. Where grants are made, it should have the right to decide the amount that ought to be contributed by the parish or mission. It should be directed to enquire at stated periods whether there are any arrears, and when arrears are found to have accumulated, it should have the power of examining into the cause, with a view to reporting to the executive committee for its action thereon. Nor should the responsibility cease with the primary arrangements for the stipends, or the en-

deavours to have the stipends regularly paid. A parish or mission may not be able, through poverty, to meet its engagements; this should be considered and reported on. Another may be so prospered, that it might be able to increase its contributions, or become altogether self-supporting, when it would be manifestly unreasonable to expect that the original grant should be continued.

This subject is clearly one involving not only the interests of individual clergymen; but also of the whole church. We would therefore invite discussion, especially as we believe a committee, such as we have suggested, works very efficiently in the diocese of Quebec.

ACKNOWLEDGMENT.—The Rev. R. V. Rogers, Vittoria, thankfully acknowledges receipt of the following sums towards the building fund of the Port Ryser church, diocese of Huron:—Thos. Kirkpatrick, \$5; Roy. T. Bousfield, \$2; Dr. Rambant, late R.C.R., \$2; Rev. R. Lewis, Maitland, \$5.—Total \$14.

Obituary.

We regret to have to announce the sudden death of Mr. G. H. Monk, seigneur of Ste. Thérèse de Blainville. Mr. Monk's death has caused sorrow to a large circle of friends, by whom for his amiable and generous qualities, he was deservedly beloved. He was a faithful and zealous member of the Church of England, and took an active interest in its progress wherever his influence extended.

Correspondence.

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

SUPERNUMERARY OFFICES.

To the Editor of the Church Observer:

DEAR SIR.—I quite agree with your Gaspé correspondent, as to the supernumerary offices, with which our now purely voluntary church is encumbered. I believe them to be, not merely useless, but even prejudicial to its interests. There is a certain consistency in the retention of such offices under the State Church system but in our case (in much the same way as we could scarcely divert our minds of the idea of a legal validity in the Queen's Patent for the creation of Colonial Bishops) we wish to retain the shadow, when the substance is gone. There are few circumstances in which are found no admixture of advantages and disadvantages. I believe a National Religion to be Scriptural, and so a National Church; but as Isaac Taylor remarks it has its perils correspondent, with its intrusive advantages. The great advantage of a voluntary Church and a simple Episcopacy, appears to me to be found in a less degree of temptation to pomp and circumstance, and at the same time in a more thorough Episcopate, in a more frequent official intercourse both with clergy and people.

A more perfect personal acquaintance with the particular circumstances of every portion of the Diocese, and the salutary influences of Episcopal counsel. Pastoral visiting and preaching as well as more frequent ministrations of the Rite of Confirmation, for which under such circumstances there would probably be greater need.

In fact, as it is, the Bishop knows or is supposed to know all, by these supernumeraries, if he does not do much by them. The primitive Episcopacy would be better represented and its duties better discharged by a more frequent, thorough, and personal oversight.

The State Church system is in its conventionalities, part and parcel of the ministry, and I believe to its prejudice. Its effect, to a large extent is to cover with the shield of the church's patronage, too much of "the pomps and vanities of this wicked world," and things relating to the church are often viewed more from a social than from an Ecclesiastical and Religious stand point. In these days of sifting when here by this Providence is trying all things, we cannot have a greater blessing bestowed upon us than in such a trial in this particular, as may "take away the dross," and "discover (to us) the foundation."

I am glad to see the subject agitated, and also a kindred subject—that of Church Patronage. It requires careful consideration, and a

wise, settled and uniform law clearly laid down, as a security for all parties.

Walkerton, April 20, 1870.

P. S.—I thoroughly agree with the remarks made as to the efficiency of the American Church, which I have had in view in my remarks above.

To the Editor of the Church Observer:

SIR.—Will you kindly publish in your invaluable journal the following letter, addressed to the Editor of the Quebec Morning Chronicle and oblige

Quebec April 23, 1870.— A SUBSCRIBER.

OPINIONS OF THE PEOPLE.

"EASTER MEETING."

(To the Editor of the Morning Chronicle.)

SIR.—Although I am of opinion that it is quite objectionable as a general principle to discuss, or sometimes even to notice "Church Matters" in any other than religious papers, a deviation from such a rule occasionally becomes necessary, and I consider that certain of the Proceedings at the annual "Easter Meeting" of our Cathedral Congregation, at the National School House yesterday, were of such a nature as to justify such a deviation at this time, and the remarks which I now in consequence request you to insert, and a transcript of which I shall send to the *Church Observer*, at Montreal. I write, therefore, to congratulate the Cathedral congregation as a body, of which I am an insignificant member, upon the unusually large attendance of members of every grade in the social scale at yesterday's meeting, which was much greater than I remember to have ever seen upon such occasions. Although it was painfully obvious that many of the new attendants displayed a large amount of zeal without knowledge, it is to be sincerely hoped that the continued attendance which they now doubtless contemplate will soon enable them to acquire the requisite information, and thus help to relieve the comparatively few laborers to whom they have hitherto left all the work, from the unequal burden which they have heretofore borne.

Au reste, I have every reason to believe that had it not been for the unusual influx, and that too only for special and not really essential objects, of those who have been heretofore, as it were, mere lookers-on, the "glorious minority" (who by the way were scarcely allowed by the vehement zeal of their opponents to express, or even to be supposed to hold, any opinions of their own) would have been very scantily, if at all, out-numbered.

I shall only add that surely those who expressed, in such a sadly unbecoming and unfeeling manner, their hostility towards the Church, might at least have given vent to their feelings in less coarse and discourteous terms.

I shall not notice any communications to which this letter may give rise.

Your obedient servant,
VERAX.

Quebec, Easter Tuesday, 1870.

To the Editor of the Church Observer.

SIR.—The Congregation of the Quebec Cathedral have this winter had some little family differences with their Rector. The case may be stated in a few words: The Select Vestry at a meeting specially called, objected to the introduction of surplices in the choir, and they were withdrawn by the Rector until the opinion of the Congregation on the subject could be ascertained at Easter. Immediately afterwards the Rector urged the congregation in a sermon to stand, during the reading of the offertory sentences. A number complied, and about an equal number, considering the change and unauthorised innovation, declined to do so; so that the congregation has been divided into two parties, and much ill-feeling excited. At the Easter meeting resolutions were proposed, disapproving of the use of surplices in the choir, and of the change introduced during the reading of the offertory sentences. These resolutions were carried by very large majorities, namely, in the first case by a division of 29 to 12 and in the second by 24 to 6. Then was as is usual some heat manifested on both sides, but as no serious principle was involved, the whole affair, by the essence of a little conciliation and prudence, might have ended, and harmony been restored, had not a writer over the signature of "Verax" insisted on inflicting his opinions upon the public of Quebec and Montreal through the *Chronicle* and the *Church Observer*.

No one has considered it necessary to reply to "Verax" in Quebec, as the facts are well known here, but as he has appealed to the *Observer*, the foregoing explanation is thought necessary in justice to the congregation. "Verax" comments upon the large attendance at the Easter Meeting which is easily accounted for by the dissatisfaction which has lately prevailed, but he may be assured that if any efforts had been used to procure attendance the majority might easily be doubled. The remark that the meeting was composed of "members of every grade in the social scale" probably means that some of them don't dine at the gov-

ernor's, or attend fashionable "Kettledrums," but the bone and sinew of the congregation were there, and the majority was largely composed of old pewholders, very many of them leading citizens. "Verax" takes upon him to censure some of the speakers as "coarse and discourteous" in their manner; in reply to which it may be truly said that a good deal of the feeling displayed, was caused by the incessant interruptions and attempts to monopolize the floor, by the gentleman who is believed to be the author of the letter signed "Verax." As I said before a little prudence and patience may restore harmony, if the Rector does not fall into the error of thinking that such writers as "Verax" exercise any influence in the congregation, or represent any opinion but their own. "Verax" concludes his letter with an assurance that he will not notice any communication to which his letter may give rise, a loss which I presume the public will bear with much philosophy; though his determination is hardly consistent, when he makes offensive and unfounded accusations, which he thus shrinks from defending; indeed his tactics bear an absurd resemblance to those of the naughty boy who knocks at one's door, and runs away.

A PEWHOLDER.

QUEBEC, 23rd April, 1870.

To the Editor of the Church Observer:

DEAR SIR.—A communication from "Verax" appeared in a recent issue of the *Chronicle* of this city containing an unwarranted attack upon some of the Cathedral pewholders upon which I do not intend commenting, as it has received sufficient notice already; it has however suggested to me the propriety of referring to some of the proceedings of the much complained of meeting for the purpose of establishing the correctness of my remarks concerning the change made in the offertory service in the Cathedral last January. Those remarks appeared in the *Observer* at the time, and the truthfulness of the same was called in question subsequently by the same writer. Judging from his last letter he seems to have been present at the Easter meeting and must consequently be better informed than he was previous to it. For the benefit of your readers however I would briefly state that the much vexed subject was brought up at the above named meeting when almost all the members of the select vestry disclaimed having concurred in the change made, (notwithstanding Verax's statements to the contrary) and a resolution moved by me, was

and seconded by J. G. Clapham Esq, Notary Public, was carried by a majority of 24 to 7 condemning the change. Doubtless Verax felt staggered at the result and it is not improbable that much of his evident disquietude of mind may be attributed to this circumstance.

One cannot help deploring the state of affairs among the congregation at present; it is therefore to be hoped that inasmuch as the opinion of the majority of the congregation on this matter has been arrived at, some steps will be taken whereby unity will once more be restored between pastor and people as well as uniformity attained by the latter in the manner of assisting at Divine service both of which are most necessary to the welfare of any church, and especially desirable in the present case. Hoping you will kindly give space to the above

I remain,

Yours truly

A CHURCHMAN

Quebec, April 25th, 1870.

(Written for the CHURCH OBSERVER.)

A RURE.

12th Apr. 1870.

I.

INTERESTED READER.—If I admit you to my confidence we shall become fast friends at once,—I am sure we shall. And besides, its every bit as disagreeable listening to the gossip of one who brings no credentials, as travelling with a man who carries a large window in a small breast.

So I will introduce myself without further words, thus: I am a rustic—otherwise, one who lives in the country. Pray don't turn away and try to picture something satyr-like and monstrous: I know you will like me all the better for being what I am.

For I mean to say that I actually live—not merely stay—in just the loveliest imaginable place in the country, where one may breathe clear, sweet air, work on a carpet of grasses and flowers soft and fragrant, and hear birds and brooks singing antiphonally and in chorus.

Ah! it wonderfully expands heart and soul. Exceedingly it destroys the mere

animal. Little room it leaves for dollars and yards and pounds. Some time, perhaps, I will talk about this in particular.

But if I live in the country, occasionally I stay in the cynical city, or the pert little village. Rare short visits they are, thorny with the bargaining and hard facts of life.

But in these flights into the world are some true gleams of sunshine. This for one: I form friendships which grow, and blossom in letters that find their way from time to time to my quiet retreat.

Only a day ago one of these came—from a friend of years and great experience—a man whose heart has expanded and soul ripened with the flight of time, and in spite of the dusty air and close walls of his city home.

But I must tell you why I mention this letter especially.

I turn back into the months that are past. It was bright mid-day. I was coming out of a little Gothic Church in a valley of the country. We were together—a throng of men and women, some silent, some talkative—all homeward bound.

As we passed on, these words broke in rudely upon the sweet sense of good I was bearing away: it was full of platitudes.

What was full of platitudes? I questioned mentally. The church? And I might have gone on with this last and pleasant impression, had I not heard another world which turned the current of my thoughts: *Sermon*.

So I put the two together: *The sermon was full of platitudes.*

And thinking it over myself—even with the worn sad countenance of the preacher pleading with me—I had not the heart to contradict the sentence.

I could not have uttered it in the sharp unsympathetic tones of the speaker—I could not deny it.

Well, when my friend's letter came it brought the whole incident back fresh to my mind. For he spoke some brave, wise words about preachers and sermons—about platitudes and twaddle. I will give a few of them to you just as he gave them to me—a true sermon to sermon-makers:—

"Our clergy do not give themselves time to carefully prepare their sermons, or they have not time with their ordinary parochial duties to do so. In fact it must at all times be difficult to write or think originally

upon a subject which has been so ably treated by thousands, and about which there is nothing new but in its mode of application."

"I think it would be infinitely better if our clergy would take hold of some of our good old divines and give them to their people. At all events it would be well for our clergy—and especially our young clergy—occasionally to read the writings of our old divines, more particularly those of the time of the Restoration."

"Their writings are a guide in youth, and an entertainment for age. They support us in solitude and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead who have nothing of peevishness, pride, or design in their conversation."

"I am so thoroughly persuaded that if a clergyman would study them and build his sermons upon them—nay, occasionally make up his discourses from them, his people would waken up and be struck with their beautiful similes, and their earnestness of character, and their purity of diction."

Beautiful words are they not, and wise and true as they are beautiful?

But I wonder will my friend pardon me when he sees them thus paraded before the world, and set in my own babble whose deepest meaning is caught from the rustle of the leaf?

But if you are not weary I have something more to offer, a choice bit—for the young. If I seem too talkative, you must remember that often one is not less garrulous in youth than in old age.

There is somewhere in the country, too, a seat of learning—to which I go occasionally for refreshment—for the dear services in its exquisite little chapel—for the words, in its library of those who being dead yet speak. And one day while I was with these dead, to which my friend would have us repair when "weary of the living," I discovered in a dusty volume a little scrap of paper. The volume was Jacobson's "Patres Apostolici;" the paper a carefully drawn

up order for the employment of the Sabbath: on it was written the name of one whom I know only to esteem—and whose student-life and habits it was now unconsciously revealing.

Do you remember how the tears of Marcellus affected Cicero? Well, when I saw this paper, the memory of the past and a noble story of successful perseverance flooded my heart. Shall I give it you with the story that belongs to it? Another time, perhaps—but now,

Au revoir

PAUL.

Miscellaneous.

HOLD YOUR TONGUE.—Don't be frightened, reader. Don't accuse me of ill-manners or impertinence. I do not use the expression in any offensive sense; not even as harshly as I have heard Christian mothers use it towards their children. But in view of the unhappiness that is daily caused by hasty, unkind words, by bitter sarcasm, or by a continual fretting and fault-finding, I repeat, in all kindness, 'hold your tongue.' Hold in by the power of a strong will, if you can, but you will find that it will often require more than that. It needs constant watchfulness and prayer. You know it is an unruly member which 'no man can tame.' The harsh word will slip out sometimes, quick as thought, and you have hurt the feelings of one whom you really love.

A mere suspicion, which after all may be unfounded, if put into words and whispered to others, will injure, and perhaps alienate your best friend. If tempted to utter it, just remember that you can not recall it, nor undo the mischief it may cause, and let that thought hold your tongue. Above all, avoid the meanness of saying unkind things of one who is unfortunate. If a man is down, don't kick him or throw stones at him, but speak kindly to him, and try to help him up. What good does it do to repeat stories that you have heard about him, or even things which you know to be true? It not only injures him and his family, but it reacts on yourself. It makes him your enemy, and he will say hard things of you, and thus the wrong is perpetuated. 'If you cannot speak well of a person, say nothing,' is a safe rule, though not always an easy one to obey. There is another reason why we should guard this

amity member. Wrong feelings are strengthened by giving expression to them. When you are angry with another you are apt to express your feelings in strong language, and after you have given vent to them you will hate that person more than you did before. Now just try the experiment of keeping perfectly silent, and you will be surprised to find how soon angry feelings will die away.

Oh, how many heartaches would be spared, how many reputations saved, how many scandalous reports prevented, how many friendships continued unbroken through life, if people would only learn to hold their tongues!—Buffalo Advocate.

SPRING DISEASES: HOW THEY ARE ENGENERED AND HOW TO AVOID THEM.

—As the weather gets warmer, less food is needed to keep the body warm; we, in our blindness, endeavor to keep up the heat, to burn as much internal fuel in July as in January. If we do eat as much, the system cannot appropriate it, it is rejected, it is cast out; but in making the effort to cast it out, natural force is expended which ought to have been saved, weakening ourselves unnecessarily while we were weak and languid before; and these were the very feelings which prompted us to be doing something to make us feel better, to improve our general condition, and to increase our strength. The means we used were to force upon the stomach much larger amounts, than were craved, thus imposing upon that much abused organ the additional labor, not only to expend the strength of the system unnecessarily, but to cause irritations, and fevers, and inflammations, which bring wreck and ruin to thousands every spring and summer—the deaths in the warm months being nearly double those in the cooler ones of October and November. Health increases in the autumn. The health, and strength, and bodily enjoyment of all communities increase as the weather begins to cool in the first days of October; the health gradually improves, because nature sees that as the weather is getting cooler outside, there must be more fuel consumed within, and she instinctively calls for more food; and the strength in-

creases proportionally; we gain more flesh, and with it come new hopes and new ambitions, and a new power of action. Hence it is an indisputable physiological truth that if the instincts of Nature were yielded to in the spring, were cherished in her desire to take less and less food as the weather grows warmer, as they are yielded to in the autumn in taking more, a large amount of the diseases of spring and summer would be avoided. The great practical lesson to be learned in reference to the subject—a question of health and disease—yes, in multitudes of cases, a question of life and death is simply this: as the winter passes, and the balmy spring-time comes on, do nothing to increase the appetite; eat no more than is called for, do not be uneasy because you have little or no relish for your food; eat less and less every day. The very best way to increase your pleasure of eating is to change the quality of your food; use articles less carbonaceous, less warming; send from your table the pork and bacon, and fat meats and oils, and sugar and starches, the sago and the tapioca pudding, and the dumplings and the rich pastries; get hold of the early "greens"—the spinach, the salads, the turnip-tops, the radish, the early berry and the early fruit, and lean meats; pay increasing attention to the cleanliness of the skin; be more in the open air, sleep in better ventilated rooms, let your windows be raised higher at night and your inner doors be left wider open.—Dr. Hall.

WARM FEET.—If grown people choose to go to bed with cold feet, 'what's to hinder!' May be they agree with an irascible old man who, having tried various liniments and emollients without effect, at last defied the offending member: 'Ache away, old fellow; I can stand it as long as you can.' But to put into cold sheets feet that should be warm and rosy, but that are numb and blue, is enough to make all the little toes this side of the tropic curl. Some have constitutionally cold feet, that will be cold in spite of woollen stockings and thick shoes, and any amount of exercise. The nervous system of children is said to be five times greater proportionately than that of their elders. Who cannot doubt it? And certain restless specimens, common to every neighborhood, should be, in justice to ordinary two-footed urchins, ranked as human decapods; for how can one pair of feet accomplish all those juvenile Eliakims do?

But don't-time rolls around, and then the tired limbs, the yielding bones of the growing body, should lie in happy unconstrained; knees and chin should not be brought into unnatural and uncongenial neighborhood. How can they help it when all below the hem of the nightdress is a dreaded Nova Zembla? If the bedrooms are warmed, there will be no chill in the mattresses and blankets; but every one knows how it is in a cold room. We should like to urge all mothers, elder sisters, aunts, and nurses, to use either a soap-stone, which is easiest, or a warmed crib blanket, for the feet of their little charges. With that pleasant anticipation, going to bed will be robbed of half its objections. There will be fewer coughs and catarrhal colds, digestion will improve, and 'awful dreams' become less frequent; there will be no tedious hours of chilly wakefulness.—Mother may then, with the good-night kiss, safely invoke 'pleasant dreams and sweet repose.'

CURIOSITIES OF SIAMESE BURIAL.—M. de Beauvoir, who has just returned from a journey round the world, in company with the Duc de Penthièvre, gives an amusing description of the manners and customs of the Siamese. Among other curious episodes of his stay at Bangkok was a visit to the second King of Siam, who had been dead nine months. The "mummification" of the royal body is proceeding. The deceased king is seated upon a throne of iron-wood, from which the bottom has been removed. A funnel is then introduced into the royal throat, and some twenty quarts of quicksilver are poured down it. By this means the body is rapidly dried. It is then doubled in such a manner that the head appears between the feet; in this attitude it is then tied up, placed in a golden urn, and installed on a gorgeous catafalque. For an entire year the potted monarch continues to hold his court, as if still alive. Under the colonnade of the palace, hundreds of mandarins dressed in white, the insignia of mourning, are constantly walking up and down. To the funeral urn are fastened a multitude of long cords, at the ends of which the Court cham-

berlains engage in prayer. Every day, at sunrise and at sunset, all the ladies of the deceased monarch's harem come before the altar on which their lord is enthroned, and communicate with him by means of white cords. In the idea of the Siamese their state is not one of widowhood, but, as M. de Beauvoir expresses it, "de la vie conjugale... posthume." Their widowhood only commences on the day on which the King's body is finally burnt. On the first step of the altar a large golden basket is placed to contain the various letters and petitions addressed to his Majesty since his decease, and awaiting his reply.

HOW TO APPROACH STRANGE DOGS.—In approaching strange dogs, it is best to notice the eyes. The highest authority we are acquainted with states that when a dog is angry or excited the pupil is always dilated, and that with ordinary animals this sign may be implicitly depended on, and that by waiting till the pupil is again contracted they may be approached with safety. Some breeds, however, such as the bull-terrier and St. Bernard, are of very uncertain temper, and will sometimes snap without any warning. With all such it is well to be cautious; but when approaches become necessary, coolness without presumption is the best policy. If you are afraid, do not appear to be so if you can help it, and the probability is that the brute will submit. But it is best never to approach a large strange dog till you know his disposition; we have known sad results from want of caution in this respect. Savage dogs are best killed out of the way. But they are the exception; the rule is affection the most unbounded, devotion the most absolute, fidelity the most inviolable, obedience the most perfect; and all this, if you will, you may have in your dog.—Cassell's Household Guide.

Commercial.

Church Observer Office, Wednesday, April 27, 1870.

Greenbacks bought at 12 dis., and sold at 11 1/2. Silver 5 1/4 to 5 1/2 p.c. dis. Exchange, 9 1/2. Gold, 13 1/2.

STOCK AND SHARE LIST.

Table with columns: BANKS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank of Montreal, City Bank, etc.

Table with columns: RAILWAYS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for G. T. of Canada, A. & St. Lawrence, etc.

Table with columns: MINES, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Montreal Consols, Canada Mining Co., etc.

Table with columns: BONDS, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Government 5 per cents, Montreal Water Works, etc.

Table with columns: EXCHANGE, Am't of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank on London, Private do, etc.

Table listing various commodities and their prices, including Flour, Oats, Barley, Corn, Rye, etc.

Married.

At St. George's Church, Montreal, on Thursday, 21st April, by the Rev. Canon Bond, M.A., the Rev. Maurice S. Baldwin, M.A., (Assistant Minister Christ Church Cathedral,) to Sarah Jessie, youngest daughter of John J. Day, Esq., Q.C., Montreal.

Died.

In this city on the 15th inst., G. W. Monk Esq., Advocate, Seigneur of Ste. Thérèse de Blainville. BALDWIN.—At Toronto, on Saturday, the 23rd inst., Anne, relict of the late John Spread Baldwin, Esq., daughter of the late Major-Gen. Shaw, and mother of the Rev. M. S. Baldwin of this city, in the seventy-second year of her age.

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ROBERT MOAT, BROKER, North British Chambers, Hospita Street

MONTREAL WHOLESALE PRODUCE MARKET April 27, 1870.

Table listing flour prices: Superior Extra, Fancy Superfine, etc.

BY SPECIAL APPOINTMENT.

TAILOR

H. R. H. PRINCE ARTHUR. JOHN WHITTAKER, 350 NOTRE DAME STREET, MONTREAL.

LOVELL'S DOMINION AND PROVINCIAL DIRECTORIES, to be published in October, 1870.

NOTICE. Learning that my name has been unwarrantably used in connection with Directories now being canvassed in the Provinces, and entirely distinct from my works, and that in other cases it has been stated that my Directories have been abandoned, I would request those desiring to give a preference to my works to see that persons representing themselves as acting for me are furnished with satisfactory credentials.

JOHN LOVELL, Publisher. Montreal, March 16, 1870.

LOVELL'S DIRECTORIES.

It is intended to make these DIRECTORIES the most complete and correct ever issued on this continent. They are not being prepared by correspondence, but by PERSONAL CANVASS, from door to door, of my own Agents, for the requisite information. I have now engaged on the work in the several Provinces Forty men and Twenty horses. These are engaged mainly on the towns and villages off the Railway and Steamboat Routes, important places on the lines being held till the completion of the former, to admit of correction to latest date.

I anticipate issuing, in October next, the CANADIAN DOMINION DIRECTORY, and SIX PROVINCIAL DIRECTORIES, which will prove a correct and full index to the DOMINION OF CANADA, NEWFOUNDLAND, and PRINCE EDWARD ISLAND, and a combined Gazetteer Directory and Hand Book of the six Provinces.

SUBSCRIPTION TO DOMINION DIRECTORY: Dominion of Canada Subscribers, \$12 Cy. United States do 12 Gold. Great Britain and Ireland do £3 Stg. France, Germany, &c. do £3 Stg.

SUBSCRIPTION TO PROVINCIAL DIRECTORIES: Province of Ontario Directory, 1870-71, \$4 00. Province of Quebec Directory, 1870-71, 4 00. Province of Nova Scotia Directory, 1870-71, 3 00. Province of New Brunswick Directory, 1870-71, 3 00.

Province of Newfoundland Directory, 1870-71, 2 00. Province of Prince Ed. Island Directory, 1870-71, 2 00. No Money to be paid until each book is delivered.

Rates of ADVERTISING will be made known on application to JOHN LOVELL, Publisher. Montreal, March 16, 1870.

"Ye shall be Witnesses unto Me."

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THE PRESENT DUTY of Evangelical Churchmen it believes to be, not the promotion of schism, but a fearless advocacy of the truth, with patient waiting upon God. It holds that our position in the Church is a true one, and can be made good by argument, and all the proofs of history against every gainsayer; that while we have not numbers, we have truth; that truth, faithfully held and fearlessly pressed, will, in God's good time, bring us victory, and that, at all events, it is better to fall in our ranks than to desert our standards so long as they are the standards of truth.

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