

General Church News.

GREAT BRITAIN.

THE CHURCH CONGRESS AND MR. MACKONCHIE.—If the animation which distinguished the proceedings of the last monthly meeting of the executive committee of the Church Congress may be accepted as a forecast of the feeling likely to characterize the discussions at the forthcoming Congress, the *Liverpool Courier* opines that meetings of a very lively nature may be anticipated. The proceedings were presided over by the Rev. Dr. Howson, Dean of Chester, and there were about fifty other clergymen and laymen present. The correspondence which has taken place in reference to Mr. Mackonchie's name on the list of speakers at the coming Congress seems to have worked up both High and Low Church people to a high pitch of excitement. One party evidently desired to get rid of the extreme Ritualist, with whom Dean M'Neile has declined to associate, and the other party were even more determined that the programme should be maintained in its integrity. The motion of the Rev. R. Hughes—that Mr. Mackonchie should be requested to withdraw, and not read a paper at the Congress—roused excitement to the highest point, and the addresses of most of the speakers were delivered with a warmth which showed they were thoroughly in earnest. In moving his resolution, Mr. Hughes reiterated that Mr. Mackonchie had not conformed to the law since judgment was delivered against him—particularly that on the 22nd August, the officiating minister at St. Albans had raised the cup above his head at the administration of the holy communion. Mr. Hughes was invited to give his authority for the assertion, and in response he said it was the *Times* newspaper. The motion was seconded by Mr. Glazebrook; but was opposed by Mr. Christopher Bushell, who ascribed the action which was being taken to a desire to humiliate Dean M'Neile. The Rev. Mr. Parnell contradicted this statement which had been made about Mr. Mackonchie disregarding the judgment of the Supreme Court of Appeal. Mr. Parnell produced a letter which he had received from the curate in charge of St. Albans Church, distinctly stating that the judgment was there observed in every particular. Several of the gentlemen who took part in the discussion, and who have no sympathy whatever with Mr. Mackonchie's peculiar views, urged that his name had come before two meetings without objection. The names of those present on the two occasions were read out, and it is a curious fact that nearly all those who objected yesterday were present on one or other of the occasions. On a division the motion was negatived by 32 to 11.

NEW CHURCHES IN BELFAST.—The consecration of one new church and the ceremony of laying the foundation-stone of another were solemnized in Belfast on Sunday. These are two out of five churches in course of erection by the Belfast Church Extension and Endowment Society. The Bishop of Tuam, as well as the Bishop of Down, took part in both ceremonies. The Bishop of Tuam, in an address delivered at the laying of the foundation-stone, said:—"God helps none who don't help themselves, and that help will only be secured by unity of action, and I believe that through the length and breadth of Ireland our brother laymen and clergymen are determined that no minor matter will separate them. (Hear, hear.) They'll work hand and heart together, and no petty jealousies or feelings will interrupt their union in the great work in which they are engaged—that is, the reorganization of our scriptural and apostolic church. (Applause.) The enemy has trodden down some of our hedges, and I trust we'll soon build them up, but that all depends upon our unity of action. Clergymen and laymen, hand in hand, shoulder to shoulder, and side by side, are doing a great and mighty work, which will prosper in God's hands. It is a great comfort to me to-day to come from a distant part in Ireland and stand side by side and shoulder to shoulder with the great men of Belfast, who have done so much in their own city, and are still preparing to do more. In my own diocese of Tuam I believe this very day the last finishing stroke is being done to the spire of the cathedral, and soon we shall have it fit for divine service. (Hear, hear.) I don't stand there with merchant princes round me like my Right Rev. Brother. Although I stand where there are few Protestants, we'll struggle on, and not only will that cathedral be finished, but it will be a token to us that we'll have new churches and increased congregations far and wide. (Applause.) We certainly ought to keep in mind the words of scripture, and say to our neighbour and our brother—'Be of good courage and good will, and by the blessing of God you shall work out great things for your church and work out great things for your church and your land.' (Applause.) I feel the day is coming when we shall have to bless Him for these dark days that we have to go through; so we must say, 'Courage, brethren—don't stumble.' (Applause.)"

EXTRAORDINARY RITUALISTIC SERVICES.—Wednesday being marked in the Church of England calendar as "The Feast of the Nativity of the Blessed Virgin Mary, special services were held in the Ritualistic churches, in connection with the

twelfth anniversary of the Association for Promoting the Union of Christendom; in other words, for bringing the Church of England into direct communion with the Church of Rome.

The services commenced on the eve of the festival with a service in the Church of All Saints, Lambeth, which was so densely crowded from floor to ceiling, that hundreds of persons who arrived a quarter of an hour before the time for which service was announced vainly strove to gain admission. The "altar" was profusely decorated with flowers, and an immense number of lighted candles and gasaliers gave it a very magnificent appearance. As the clock struck eight a procession, which had been formed in the sacristy—the largest procession ever yet seen in connection with Ritualistic displays—moved round the church. First came Mr. Alderson Turner, a solicitor, who was habited in a red cassock and collar, holding aloft a gigantic silver cross, and having on each side of him a chorister similarly attired, carrying a lighted candle. Then followed persons carrying other crosses and banners bearing various devices. Next came more than a hundred surpliced choristers, men and boys, singing with great energy the processional hymn, "Brightly gleams our banner." Then there came a gentleman who incensed with great vigour along the whole line of route, from the sacristy up the side aisle of the church, and down the middle aisle to the "altar." Next were twenty or thirty men dressed in brown garments with red collars, said to belong to "The Order of St. Joseph," and then twenty or thirty other men in darker-coloured clothes, attended by one who was more richly dressed, and who carried a pastoral crook. (These belonged to a religious order, the name of which did not transpire. Then came the priests, twelve or fourteen in number, the deacons, the precentor, and other officers, followed by the Rev. Dr. Lee, who was gorgeously vested, attended by two choristers bearing lighted candles, who conducted him to his seat in a large chair at the side of the "altar." When the whole of the persons composing the procession, consisting of nearly two hundred, took up their position in the chancel, which they did without any fuss or irregularity, Evening Service, with some variations, was sung, the first lesson being read by an aged member of the Order of St. Joseph, whose utterance was not very clear, and was evidently unaccustomed to reading in public. The Rev. Dr. F. G. Lee preached from Ezekiel xviii. 2. "The fathers have eaten sour grapes, and the children's teeth are set on edge." He remarked that there were many hopes and many causes of rejoicing to set over and against the dangers. Prominently amongst these was the desire for reunion which found a place in so many of the addresses.

AMERICAN.—The Rev. Dr. Lee, in the more southern parts of Russia, amongst the separatist Armenians; and even amongst the Roman Catholics, there was an increasing school, not the least intellectual, a strong desire for corporate reunion. Then at home there were signs of a similar desire amongst the representatives of the clergy in convocation, who for many years had taken up the subject. The Rev. doctor held that the first duty of English churchmen in this matter was to bring about a good understanding with the Western Church, whatever might be attempted in the direction of the Eastern Church. He trusted that in the forthcoming Ecumenical Council nothing might be done which would tend to delay that co-operation which was so heartily to be desired. For two centuries there had been no diplomatic relations between the English court and the court of the eternal city. That state of things came in with the intruder from a foreign country, and was not so under the Stuarts. After the benediction, pronounced from the altar, the procession moved back to the sacristy, singing the recessional hymn, "We march to victory."

GOSSIP ON CHURCH MATTERS.—The well-informed London correspondent of the *Western News* gives us the following gossip on church matters:—"Mr. Gladstone is still at Walmer, where, it is worthy of special note, he has for companion the Bishop of Oxford. Is it too much to suppose that the Premier and the Bishop are discussing certain episcopal arrangements which will have to be made very shortly? It is well to bear in mind that in all such appointments the Queen's influence is much more than nominal. Her influence is very clearly visible in the latest ecclesiastical promotions. That of Dr. Temple, and then of Dr. Lake to the deanery of Durham, and that of Professor Kingsley to the canonry of Chester, especially bear the impress of the royal sign manual. All were Queen's chaplains, all belong to the broad school, which is the highest in the royal favour, and it may be safely inferred that consent to the nomination of Dr. Moberly was given with the understanding that the canonry thereby vacated should be conferred upon the chief prophet of muscular Christianity. Mr. Kingsley had other influence in the person of the Lord Chamberlain, to whom he was domestic chaplain.

—The writs of the Irish Protestant Bishops have been issued, calling upon their clergy to elect proctors to represent them at the provincial synods to be held in Armagh and Dublin on the 10th of September. Whenever the Armagh synod meets it will adjourn to join that in Dublin, and both together will consider the question of the representation of the clergy

in the future general synod of the new church. The steps to be taken to bring about an organization of the laity for the purpose of taking their part in the reconstruction of the church are, it appears, becoming simplified into a request from the Bishop of each diocese to the churchwardens to hold elections for delegates in the various parishes. The Bishop of Limerick has called on the churchwardens of his diocese to fix the elections before the 11th of September, and forward to him the names of those chosen, who are to continue members of the synod until the vestries meet at Easter next. Colonel Tighe, of Woodstock, county Kilkenny, has intimated his willingness to subscribe £5,000, toward a sustentation fund, and a further sum of £5000 provided an agreement could be made with the church governing body that in future, when a vacancy occurs, a resident clergyman, with a salary of at least £300 a year, be appointed to the parish of Inistigue (joined with any district that may be found advisable), with Colonel Tighe's approval or that of his heirs. Mr. P. S. Bridge has offered in a Dublin paper to aid the re-endowment fund of the church by a gift of £50 shares of the Midland Great Western Railway, and Mr. J. F. Duckett, of Kingstown, has promised to subscribe £1,000 to the sustentation fund. Another gentleman has announced that his family will endow one parish.

—An English clergyman lately thanked from the pulpit two courageous members of his congregation who had waited on him to protest—one against the "rapid utterances" of the reverend gentleman, and the other against his dreary long sermons. So far from being offended at these friendly remonstrances, the preacher expressed his desire to endeavor to profit by them.

—It is rumoured at Oxford that the successor of Dr. Wilberforce, should he be elevated to Winchester, will be Dr. Scott, Master of Balliol.

—The secession to the Romish Church of the Rev. Septimus Andrews, Vicar of Market Harborough, is reported.

DIOCESE OF MONTREAL.

His Lordship the Metropolitan returned on Saturday evening from his episcopal visit in the Ottawa portion of his Diocese.—He left again on Tuesday for the Deanery of Iberville.—On Sunday evening next he will preach in St. Stephen's Church in this city.

—We understand that the Rev. White, for some time curate of Pluckley, England, has been appointed by the Metropolitan Rector of Chambly.

—The chapel of St. John the Evangelist, which was opened for divine service on Sunday last, the necessary repairs having been completed, The Rev. A. C. Nesbitt, Rector of Frankton, Ontario, has been appointed assistant minister of this church, in the place of the Rev. C. Daniel, who has been given the Rectorship of Hawkesbury.

—We notice that a number of lectures and conversations are to be given and held this winter, under the auspices of the Young Men's Association of Trinity Church. We have no doubt, judging from the similar entertainments of last year, that they will prove in every way highly successful. As a source of enjoyment and at the same time also of improvement to the mind, we know of nothing more suitable. We are glad to learn that the Association of Young Men in Trinity Church is still so active in its operations, and we heartily congratulate its active President, the Rev. J. Philip Dumoulin, on the success which has attended his efforts in seeking to promote a spirit of usefulness amongst the young men of the congregation of which he is the Assistant Minister.

DIOCESE OF QUEBEC.

CLERICAL EXCHANGE.—We understand that the Rev. A. Mountain, of Quebec, has left to exchange with the Rev. S. Gilson, late Archdeacon of Montreal, and at present Rector of Gratwick, Uttoxeter, England. Mr. Gilson may, therefore, be shortly expected in this country; and we are sure that his many friends in Canada will be glad to learn this.

DIOCESE OF ONTARIO.

ORDINATION AND CONFIRMATION.—On Sunday last two imposing and interesting services were conducted in Christ Church, Hamilton. In the morning there was a general ordination of candidates for the Ministry; in the evening the rite of Confirmation was administered. On each occasion the church was crowded, and owing to the excellent arrangements of the clergy and churchwardens, the most satisfactory accommodation was afforded for all. The clergy present to take part in the morning service were, His Lordship the Bishop of Toronto, the Venerable Archdeacon Palmer, and the Revs. J. G. Geddes, T. S. Cartwright, J. Hebdon, G. Bull, J. G. D. Mackenzie, and D. H. Ferrier. The candidates for Ordination were the following: For Priest's Orders, J. M. Mackenzie, J. Francis, W. Hoskins, J. Fletcher, and W. Carey. For Deacon's Orders, F. Hall, C. Patterson, E. H. Musson, T. Walker, A. C. Shaw, and W. Bates. The ordination sermon was preached by the Ven. Archdeacon Palmer from

Acts xx. 24 on which passage he explained and enforced in an eloquent manner the nature and obligation of Christian devoteness on the part of Christians in general, and of ministers of the Gospel in particular; the sermon was very appropriate to the occasion, and produced a happy effect. In the evening 73 candidates were presented for Confirmation. The Church was again crowded. After Evening Prayer the Bishop administered the rite of Confirmation in a very impressive manner. His Lordship then preached an eloquent sermon from Heb. vi. 2, in which he proved the scripture practice of "laying on of hands," and pointed out the privileges and responsibilities of those who had been admitted to Confirmation. It was a most instructive and useful sermon, and was listened to throughout with profound attention. Both services were highly interesting to the vast congregation who attended them; and will leave behind them an influence for good.

SUNDAY SCHOOL PICNIC.—The annual picnic of the Sunday School in connection with St. Thomas' Church, Belleville, took place last Thursday at the locality known as Blecker's Grove, and passed off very pleasantly. A goodly number of the children, accompanied by their teachers and parents, were present, and all seemed to enjoy the affair in a happy manner. Games, swings and races, were in full play, and the children entered into the full enjoyment of them, keenly competing for the prizes offered.

DIOCESE OF HURON.

A social gathering was held at Carronbrook, on the 17th inst., in aid of a new Episcopal church recently built in this village, of which the Rev. Hans Caulfield is the Incumbent. Everything passed off in a manner that reflected the very highest credit upon all concerned, and not an inopportune word escaped the lips of any of the speakers. The edibles were of the choicest kinds, and in great abundance. The speeches were very acceptable, being short, instructive, and kindled with witty anecdotes, which naturally had the effect of pleasing a mixed congregation. The speakers were Rev. Messrs. Caulfield, Mitchell; Murphy, of Wingham; Johnston, of Seaforth; Dr. Townley, of Paris; and Mr. Kerr, a layman, of Ainleyville. Over three hundred people attended, and it is expected the proceeds will not fall far short of \$125. This will nearly clear the debt which hung like a mill-stone upon the church. We rejoice that the affair was such a success. The members, who are few, deserved assistance for their exertions to provide a place in which to worship according to their forefathers, and we are glad to see that those laudable efforts were appreciated by the public.

NOVA SCOTIA.

THE CHURCH ENDOWMENT.—The *Church Chronicle* says:—"We are rejoiced for the success which appears to have greatly encouraged our worthy brother to prosecute his mission. Mr. Silver writes in glowing language of the kindness and help he has already received, and he is careful to report the large-heartedness with which men and women of limited means have given of their little to meet the present necessity.

We ought not, and shall we say, we will not, cease our diligence until the original scheme of the Endowment Fund is fully accomplished. It is now ten years and more since that scheme was proposed and set on foot. It is surely not too soon to revive the work: in all this time God has not ceased to pour out his bounty upon those who were its first donors, and replenish their means; and we trust there are many who will acknowledge His goodness, and again gladly offer of that which is His own.

"Freely ye have received, freely give." Not only the future prosperity of the church, but the present honour of churchmen is bound up with a full measure of success, for the assistance so long derived from the S. P. G. is rapidly diminishing, and must soon cease altogether. Already we have the notice that the annual allowance to our Missionaries is to be reduced immediately, and to the Endowment Fund we must look for the remedy. We have no word of complaint for this decision of the venerable Society, but we have words full of meaning for all our brethren, lay and clerical, of these Maritime Provinces; and all in New Brunswick and Nova Scotia must be astir and do their utmost if they would not have their pastors removed to a corner, and the people deprived of the bread of life. Nova Scotia has set the example, and we trust that without delay it will be followed by our sister church in Fredericton, and our little sister in Prince Edward Island. Let us not listen to the disheartening cry that there is "a lion in the way"; opposition will only serve to inflame our zeal, and opponents will be "broad to us," if we truly love the church, and look to God for help, and to His Spirit for wisdom: and ascribe all our success to His honour and glory.

AMERICAN.

ALBANY.—The Bishop of the Diocese laid the corner stone of the new Trinity Church, Lansingburg, on Tuesday, August 10th.

—The Rev. W. J. Boone, son of the late Bishop Boone, has been appointed missionary to China. This gentleman has been

for several months serving the church in Eufula, Alabama, where he has "purchased for himself a good degree." He will remain in Eufula until near the time of sailing for his new field of labor, of which notice will be given. For the present, we only say that Alabama reluctantly gives him up, and with earnest prayers that a double portion of the father's spirit may rest upon the son.—*Church Register.*

GRAHAM AVENUE METHODIST NON-EPISCOPAL CHURCH.—THE ERRORS AND CORRUPTIONS OF THE METHODIST EPISCOPAL CHURCH.—The Rev. D. Shepherd preached a sermon on the above subject in the Methodist Non-Episcopal church, Graham avenue, Williamsburg, yesterday. In opening his discourse he contrasted the simplicity, force, energy and poverty of that Church fifty years ago with its pompousness, weakness, listlessness and wealth of the present time. He lamented the good old days when the congregation did its own singing, when the ministers were not graduates of colleges but of the Church itself, and required no ordination but that of good. Then, he said, the Church was poor, despised and persecuted. Now it was the richest in America, and yet the poorest. Its real estate was worth \$35,000,000, the interest of which was \$2,500,000, enough, he thought, to support all the preachers in America. We then, he said, chose our trustees from the members, now from the world, especially if they are wealthy. These men are lords over God's heritage. They rule the people with a rod of iron, and even the ministers themselves are controlled by them and called by them without the bishop's approval. We formerly built churches for the poor, now palaces for the rich; and the bishop is at his wits' end to find men to fill these magnificent churches. To please the trustees he has to search all the conferences in the United States to find preachers to send them, and after all they are not satisfied. Fifty years ago the preachers had about \$100 a year, now \$3,000 a year and fine, well furnished house to live in, besides many donations. Really the preachers and people have got above themselves. They neither act like Methodists, live like Methodists, or dress like such; they are as proud, pompous, haughty and fasionable as other people. Fifty years ago our preachers preached the gospel, repentance and remission of sins through the name of Jesus, justification and sanctification holiness of heart and life, a free and a full salvation. Now the fasionable preachers preach nothing but either politics or metaphysics. The name of the Saviour and his doctrines are seldom or never named in the pulpit or out of it. The minister who never names the name of Jesus but in the pulpit, ought never to enter it, and the member who never mentions his name but in the church, is unworthy of it or to go to the sacrament. Fifty years ago, the itinerant plan was in full operation, now the congregational, the ministers want to be settled for life, without sermons enough to last them two years. Formerly the bishop stationed the preachers, now the trustees and presiding elders do it. If the trustee wants a favourite preacher he goes to the elder and tells him the person he wants, and he is sure to have him. He may be a relative or friend so that if the preacher can only get the trustee on his side he is sure to succeed. The people have no voice whatever in the choice of their preacher, nor any interest whatever in the real estate of the Church. It all belongs to the conference. O, how has the pure gold become dim and the mighty fallen—"we have hung our harps on the willow. We can sing the songs of Zion no longer; because in a strange land." Hear what our blessed Saviour says, "Because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth because thou sayest I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched and miserably and poor and blind, and naked. Remember, therefore, from whence thou art fallen, and repent and do the first works over again or I will come unto thee quickly and remove the candlestick (church) out of its place." How shall we walk in the good old way? "We must repent and do our first works over again." Set out anew for heaven. Let that excellent man (I knew him before he was a priest), who is no novel reader nor novel writer, and who has never departed from the good old way—that is, Bishop James—first, insist on congregational singing, with the old Methodist tunes. Second, that all the preachers throw aside their notes, and let us have old-fashioned preaching. Third, let all our churches be built for the poor as well as for the rich. Fourth, insist on the preachers warning every man and teaching every man in all wisdom doctrines that they may present every man without excuse in the day of judgment. If not, their blood will be required at their hands. Fifth, let him insist that the discipline or rules of the Church shall be observed by all, rich and poor. Sixth, let the preachers visit every member of the church, whether rich or poor; seventh, let the preachers warn the people against dress, dancing, card playing, the theatre, opera and places of fashionable amusements—away with them all, they are diabolical. Eighth, let him insist that provision be made for the poor and needy in the winter, that none of our members may be sent to the almshouse. May we remember that "it is more blessed to give than to receive." Ninth, let the preachers insist on the peo-

ple "bringing up their children in the nurture and admonition of the Lord," never to read a novel or have a newspaper in their houses on Sunday, nor to write letters or read them on that holy day. Here, then, dear brethren, is the good old way pointed out to you and how you should walk in it. Do not say, therefore, like the rebellious Jews, "We will not walk in this way." Remember, they were destroyed by the Roman army for disobeying God's command; and if we refuse to do it he will punish us also—perhaps with the cholera, or yellow fever, or some other epidemic disease. May the great Head of the Church bless you and cause his face to shine on you. Amen and amen.

—From Bishop Bedell's address to the Ohio Convention, we take the following extract, suitable for a wider range than merely that Diocese:

SPIRITUAL RELIGION.

We have cause for sorrow that so few signs of vigorous spiritual life have been exhibited during the past year. It should give occasion for deep searching of heart, both among clergy and lay members of our church. Surely the Lord has not forgotten to be gracious. We are straitened in ourselves. Examining, to discover the cause, I see no reason to suppose that there has been lack of usual clearness in enunciating the doctrines of Divine grace, or earnestness in appealing to the consciences of men. The clergy speak of more than usual efforts, but of unusual coldness, on the part of the people, in receiving the truth. I am inclined to attribute the result to two causes, rather two elements of one cause: worldliness of spirit among our lay people, church members, and their consequent relaxation of effort for the conversion of sinners. The clergy speak of an increasing spirit of worldly conformity, showing itself not only among the baptized members of Christ, but among those who have been confirmed, and even among those who have added, to all the vows, the pledges of the Holy Communion. This worldly mind exhibits itself in quarters where it was least expected, and in parishes heretofore noted for their piety and religious devotion. As spiritual religion becomes cold in any heart, demonstrative action for the cause of the Saviour becomes impossible. A feeling of inconsistency between deeds and words effectually closes a Christian's lips. Indeed, he will even take credit to himself for silence, when his conscience convicts him of such inconsistency; perhaps he will thank God that he is not a hypocrite. Alas! for the church, when its members have so far deviated from the right lines of consistent godliness, that they dare not speak a word for Jesus, among an ungodly world; and when they can congratulate themselves, if by judicious silence and inactivity, they may escape the world's sharp eye, or the world's just criticism, upon their indifference to their Lord. I am persuaded that the main cause of the dearth of spirituality among us is to be sought in the lower state of religion which characterizes the lay members of our communion. The clergy are faithful. But the communicants are not doing their duty to Christ. Let the remedy be applied at the right point. Let the laity, with God's merciful interposition, be aroused; rouse themselves to a sense of their imminent spiritual danger, and their true spiritual responsibility. Let them pray, and feel again the preciousness of our Saviour's love. Let them practice pure and undefiled religion; separating themselves from an ungodly world. Let them strive to have a conscience void of offence, in all particulars, and especially in their business dealings, so that they may look irreligious men in the face without blushing, whilst they speak of the excellence of Christ's service. And then, with the energy they show in worldly affairs, let them go forth, each in his or her own sphere, to extend the bounds of Christ's spiritual domain.

Our spiritual depression will disappear, so soon as the lay members of Christ shall have awakened from spiritual deadness."

—A New York contemporary gives an illustration of the stilted style, and also of the common sense style, as illustrated in two eminent clergymen of Brooklyn. At a meeting of the Brooklyn City Mission Society, in Plymouth Church, a few years ago, Rev. Dr. Storrs exclaimed: "Brethren, we are in need of an enlarged pecuniary subsidy!" Mr. Beecher, in the course of a few remarks, said, in his direct way: "In carrying out our plans we want money and we must have it!"

—The New York Methodist holds that the statistics of American Romanists are unreliable, since "no priests in the United States have a list of the people who belong to their congregation. They report to their Bishop only estimates." It shows, moreover, from official figures, that the progress of the Romish Church in this country "cannot stand any comparison with that of the Methodist, Baptist, Presbyterian, and many other American Churches."

—In the northern corner of Nebraska, there is an Indian Mission under the care of the Protestant Episcopal Church, the Rev. S. D. Hinman, missionary. On the 15th of last month, Bishop Clarkson ordained three Indians, two of them to be Deacons, and one advanced to the order of Priests. Not one of the three speaks English; Mr. Hinman had to act as interpreter. The Rev. Mr. Vebbert was present

and took part in the services. Eighteen Indians were confirmed in the evening of the same day. Mr. Hinman will now be assisted in his work by three native clergymen, besides six catechists who have been raised up from the tribe, and two white ladies as teachers. Two more young men are preparing for the ministry. They have a mission-house and a place of worship complete, and a hospital is building.

PITTSBURGH.—The Bishop consecrated St. Paul's Church, Erie, on Thursday, July 29th, and confirmed six persons.

LIONS AND TIGERS WHOLESALE AND RETAIL.

MARKET PRICE OF THE WILD BEASTS.

A VISIT TO A LONDON DEALER.

Lions and tigers may be bought in London wholesale and retail, like haberdashery or cheese. At this moment (says the London Daily News) bears, monkeys, zebras, tigers, leopards and other wild beasts are all on sale, together with a fine young lioness, who is warranted "to tear you to pieces if she can get at you," and birds and reptiles innumerable. These are at the great central warehouse for wild beasts in Ratcliffe-highway; from which neat little parcels of tigers and zebras were sent last week to their purchasers in the provinces and on the Continent. There is no limit to this strange trade. The extremely animated stock can be inspected any day. Agents are at work for the wild beasts dealer in every quarter of the globe, and he despatches "travellers" to pick up strange varieties in Central Africa or South America, just as other traders and buyers to Paris and the city. He has dealings, too, with most of the governments of Europe; our own Zoological Society pays him thousands, and his establishments are always filled with birds and animals enough to stock a menagerie. The supply varies daily, for consignments are constantly coming in, and the creatures sold are as constantly packed off; but call on Jamarach—the very name is savage, and strangely belies its courteous owner—when you will, a curiously lively collection will make themselves heard.

Once in Ratcliffe-highway you may find your way to Jamarach's by ear. The macaws, parrots and parakeets of his retail shop are shrieking always, you have but to follow their sound to find yourself in one or other of his establishments. The first is given up to strange foreign ornaments, and the other to birds. In the one, vases, monsters, idols, joss-houses, mandarins' feathers, ivory knight-knacks, huge white tusks, with portraits of eminent men engraved on them in black, fans of immense capacity and grotesque color, Chinese shoes, Japanese pictures, strange pipes, and stranger gew-gaws are for sale.

At the end of the narrow yard is a sort of stable, over which is a loft to be gained by steps. The recent departure of the tigers and zebras has left the stable empty for the moment, and we ascend to the apartment above it, preceded by the attendant in charge. The manifestly business air of the place, and the way in which the denizens of the stall are regarded as mere items of stock, with fixed prices attached to each, soon affect a stranger. Insensibly to himself, he comes to regard wild beast dealing as an ordinary branch of commerce, the peculiarities of which sink into the back ground in the face of the matter-of-fact arrangements and forms of speech. It is beasts instead of hams or calves, that is all, "We can do you a neat thing in hyenas!" or, "Can I tempt you with this tasty article in the boa-constrictor line?" would rouse no sense of incongruity. Accordingly, when you are invited to pass up the ladder into the loft, you do so as carelessly as if complying with a request to walk from one showroom to another in a fashionable shop.

You are interested, but not excited, calmly willing to see all that is brought before you, but neither anxious nor perturbed. But this lasts only till you are head and shoulders above the flooring of the apartment reached by the ladder. It is quite open at the side by which it is gained from the cage-lined yard, and you are plainly seen by everything with flashing, luminous eyes all around. If your pulse bounds up suddenly many degrees; if your face flushes and blanches alternately, and you feel a curious tightness across the chest, as if it were tied by a cord, which reminds you of that one great crisis in your life in which you feared you would succumb and go under to be seen of men no more,—if these physical and mental phenomena assail you there will be nothing exceptional in your case.

The contrast is great and sudden between what you have been seeing and what you see, your temporary illusions as to the prosaic character of commerce in beasts are gone. A roar, a growl, a snort; a mad dash at iron bars; a frantic desire to flesh white and pointed fangs in your carcass; rigorous writhing and tossing by some powerful body upon a wooden floor, and against wooden partitions, which shake and rattle under the shocks they have to bear, and a kaleidoscopic effect in which furiously beautiful eyes, a savage mouth cavernously open, tawny bristly hair, and ponderous limbs and talons are intermixed confusedly, form your greeting as you pass from the topmost rungs of the ladder to the floor. It is only a young lioness, who has taken

fantasy to you in the most liberal sense of that phrase, but the transition is sudden, and you do not recover your presence of mind easily.

A cab drives up laden with what look like packing-cases, and a foreign-looking young man alights and presents a bill of lading. "A little lot of rare birds from America," it is explained; and the packing cases turn out to be strong wooden cages, which, with the red ibises, the white eagles and the "trumpet-bird" they hold are speedily brought in, amid a chorus of derisive welcomes from the macaws. Mr Jamarach gave us the following information "When we've many animals waiting at a particular place we generally send an agent over for them. My son is on his way to Calcutta now, where there is three rhinoceroses, six tigers, some elephants and smaller things waiting to be brought away. The last pair of rhinoceroses I had I sold for £1,200; and I supply fine tigers at about £300 each, and zebras—I've a lot waiting at Southampton now—at from £450 or £500 the pair."

We learn, moreover, that Mr. Jamarach occasionally lends animals he has on hand, and that a couple of elephants belonging to him are at the "Jardin des Plantes" in Paris at this time; their keep and a considerable fixed sum per month being given as an equivalent for their presence. A tray of dead birds of rare plumage is here brought in, "the losses a single day;" and a subsequent inspection of the wild beast dealer's books shows that hundreds and sometimes thousands of pounds a month are lost by deaths among the stock. "There'll always be a percentage of sickly beasts and birds in every hundred sent over, and as these mostly die, they make a heavy item when we cast them up at cost price in the books, as you see we do at the end of every month." The organization for the carrying on of this strange trade is not the least curious of the many curious things connected with it. No native hunter or trapper, in any part of the globe, however remote, but knows where Jamarach's agent and Jamarach's purchase money can be found; and from an Indian jungle to an American prairie or an Esquimaux hut, commercial agitation and the hope of gain prevail, whenever anything of an extraordinary or unusual character is caught. The trade list of this singular place is a lesson in natural history; a visit and conversation there, is to learn natural history; combined in the oddest way with political economy and profit and loss.

Scientific.

A NEW FLOWER-POT.

Messrs. Dick Radclyffe & Co., of Hol-bon, have just brought out a new charcoal flower-pot which is worthy the attention of floriculturists. The charcoal is moulded into the approved form in such a manner that its peculiar porosity may be in no way interfered with. By these means, not only is the oxygen of the air allowed free access to the soil within the flower-pot, but the water with which the soil is moistened is, by the filtering and purifying properties of the carbon, deprived of all those "hard" qualities which are known to be so deleterious to the growth of plants. Further, the sulphurous vapours, which are usually present in the atmosphere of large towns, and constitute the principal reason why floriculture is attended with so much difficulty in all cities heated with coal and lighted with gas, are, by the use of the charcoal flower-pot, fixed in the pores of the carbonaceous sponge. Hence, not only are pure air and pure water insured to the plant; but all noxious vapours being removed, it follows that a healthy and vigorous growth and luxuriant development cannot but ensue.

TRACING PAPER.

Artists, architects, land surveyors, and all who have occasion to make use of tracing paper in their professional duties, will be glad to know that a new method has been promulgated by our clever neighbours across the channel, for rendering any paper capable of the transfer of a drawing in ordinary ink, pencil, or water-colours, and that even a stout drawing paper can be made as transparent as the thin yellowish paper at present used for tracing purposes. The liquid used is benzine. If the paper be damped with pure and fresh-distilled benzine, it at once assumes a transparency, and permits the tracing to be made, and of ink, or water-colours, being used on its surface without any running. The paper resumes its opacity as benzine evaporates, and, if the drawing is not then completed, the requisite portion of the paper must be again damped with the benzine. The transparent calico, on which indestructible tracings can be made, was a most valuable invention, and this new discovery of the properties of benzine will prove a further service to many branches of the art profession, in allowing the use of a stiff paper where, formerly, only a slight tissue could be used.—Once a Week

A NEW TORPEDO.

The *Militairisches Wochenblatt* has given a detailed account of the new torpedo, invented by Captain Lupis, of the Austrian navy, and Mr. Whithead, an engineer, and which has been the subject of a course of experiments at Trieste. This torpedo is made of wrought iron, and has the form of a dolphin. One vertical and two horizontal

projections, something like fins, prevent it from rolling over, and preserve it in a state of equilibrium. The head of this iron fish contains the bursting charge, which consists, in the smaller pattern of 40lb., and in the larger one of 60lb., of compressed gun-cotton. A large number of small movable iron plungers or bolts, project from all sides of the head, and as soon as one of them comes into collision with the enemy's vessel it is driven in upon the ignition composition, and fires the charge. The motion is produced by a screw propeller at the tail of the fish, and is driven by means of compressed air, working at first starting with a power from thirty to thirty-five atmospheres. The small pattern torpedo is eleven feet 7 inches long, 14 inches in diameter without the two fins, and weighs 280 lbs. The larger size is 14 feet long, 16 inches in diameter, and weighs 490lbs. In order to give the torpedo the required direction, it is launched from an iron tube, the exact position of which is adjusted by two perpendicular bars, one fixed to each end and rising above the water. The average velocity for a distance of 4,000 feet was something under ten feet a second for the smaller size, and a little over eleven feet a second for the larger. For the first 2,000 feet the machine maintained its original direction very correctly, but after this it often swerved from its course, which is attributed to the velocity falling off as the pressure in the air reservoir decreased. The course of the smaller engine was very uncertain at any distance, but the larger hit the mark about every other time. Still, great skill and practice are required for working these infernal machines, and the North German Admiralty has already introduced a regular course of torpedo instruction at Kiel.

A Cambridge Prize-essay has led on the successful competitor to attempt a more solid and a more permanent addition to literature. The testamenta XII. Patriarch arum, as a composition of the very earliest part of the second century, is a valuable commentary, whatever theory we adopt about the character of the writer, upon the current opinions of the earliest Christian Church. It was first published in the original Greek by Grabe, and that inaccurately. The Rev. R. Sinker has carefully looked up the existing MSS, those of authority being two in number, and gives us a diligently worked-up edition of the book, *Ad fidelem Codicis Cantabrigiensiis, edita, Accedunt Lectiones Cod. Oxoniensis* to which he prefixes his original prize-essay. We note that in his Index No. II. he refers to allusions in the work which extend over the whole New Testament, including 2 Peter and the Apocalypse. Yet, in the essay, he speaks of the writer as quoting the 1 Thessalonians, yet as not being acquainted with the Second Epistle to the same Church. The two statements combined appear to want explanation.

—An exchange publishes the following letter from a correspondent, giving a simple method of getting rid of those troublesome pests—mosquitoes: "Take of gum camphor a piece about one-third the size of an egg, and evaporate it by placing it in a vessel, holding it over a lamp or candle, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes. One night I was terribly annoyed by them, when I thought of and tried the above, after which I never saw nor heard them that night, and next morning there was not one to be found in the room though the window had been left open all night."

—The lowest animal and the highest animal present no contrast more striking than that between the small self-mobility of the one and the great self-mobility of the other. A monad passing, apparently with some rapidity, across the field of the microscope, really advances with extreme slowness; its velocity, unexaggerated by combined lenses, being about that of the minute-hand of a watch. Comparing the movements of Protosoa with those of birds that keep pace with a railway train, their locomotive powers seem scarcely appreciable. Masses being supposed equal, the quantity of motion generated in the last case approaches a million times that generated in the first.—*Herbert Spencer.*

Miscellaneous.

SLAUGHTER IN THE SEA.—The life of all fishes is one of perpetual warfare, and the only law that pervades the great world of waters is that of the strongest, the swiftest and most voracious. The carnage of the sea immeasurably exceeds even that which is permitted to perplex our reason on earth. We know, however, that without it the population of the sea would soon become so immense that, vast as it is, it would not suffice for its multitudinous inhabitants. Few fishes, probably, die of natural death, and some seem to have been created solely to devour others. There is probably none which does not feed on some other species or on its own. Many of the monsters that roam the watery plains are provided with maws capable of engulfing thousands of their kind a day. A hog-head of herring have been taken out of the belly of a whale. A shark probably destroys tens of thousands in a year. Fifteen full sized herrings have been found in the stomach of a cod. Sea birds are scarcely less destructive to fish than fish are to each other. The solar goose can swallow and digest at least six full-sized herrings per day. It has been calculated that the

Island of St. Kilda, assuming it to be inhabited by two hundred thousand of these birds, feeding for seven months in the year, and with an allowance of five herrings each per day, the number of fish for the summer subsistence of this single species of bird cannot be under two hundred and fourteen million. Compared with the enormous consumption of fish by birds, and each other, the draughts made upon the population of the sea by man, with all his ingenious fishing devices, seem to dwindle into absolute insignificance.—*Edinburgh Review.*

SOME BEAUTIES OF AMERICAN TAXATION.—The *N. Y. Evening Post* says:—"We actually get 75 millions of dollars revenue from the following five articles: Coffee, tea, sugar, wine, spirits, tobacco and liquors. To obtain the other 75 millions only, therefore, we see fit to lay duties on nearly four thousand articles; and charge a duty as high as 150 per cent. on some goods; to get these \$75,000,000, we tax no less than 4000 commodities annually, and thereby enhance their price on the average 50 per cent. We raised, for instance, a revenue of not quite \$1,000,000 from 100,000 tons of imported pig iron. But we consumed 1,600,000 tons of home-made iron besides in 1868, on all which the price was raised to the amount of the duty on foreign iron. Thus the tariff compelled the people to pay the domestic pig-iron makers a bonus of \$14,500,000, gold, during that year. We did not raise one dollar of revenue from woollen blankets for the last three years, as there is a heavy duty on this article; nevertheless, the duty compelled the people to pay the manufacturers 40 cents in currency a pound, for what can be bought in England for twenty-four cents currency."

"The extraordinary number of articles of import taxed, compel us to keep a custom-house staff that outnumbered the armies with which we formerly fought and conquered the savage Indians. We put temptations in the way of these public servants which have bred corruption among them. We offer a premium for smuggling and false swearing; the New Orleans sugar scandal at this moment and the New York silk scandals of last winter will testify to this. "We tax the poor man's clothing, glass, crockery, bedding, fuel and gas; we tax the woolen socks of the baby 100 per cent., and the brass coffin nail 45 per cent. And all the misery, vice, corruption and fraud caused by these bad laws are perpetuated to raise seventy-five million dollars revenue from several thousand articles, when the same sum could be got from only ten articles. But then the simpler system would not enrich five or six thousand monopolists, who, under the name of "protection to American industry, impose these grievous wrongs on the people."

INQUEST ON THE LATE MR. GRINNELL.—At the inquest held at Ryde, respecting the death of Mr. Cornelius Grinnell, of New York, it appeared that Mr. Grinnell, had come over to England for the purpose of taking part in the yacht regatta, and had purchased the steam yacht Hawk. He had dined with some American friends on Monday evening at the Royal Victoria Yacht Club, and two of them accompanied him home he having offered to allow them to sleep at his lodgings as they had no rooms. One of them, Mr. J. G. Bennett, in a few minutes left the room and went down stairs, and Mr. Grinnell supposing that his friend had gone to look for another room rather than inconvenience him, went to the window to call him back, and being apparently under the impression that there was a balcony under the window, stepped out, and fell into the street. He was picked up quite dead. The jury returned a verdict of "Accidental death," and appended to it an opinion that the window was in an unsafe condition and required protection. At the request of Sir J. Burgoyne, their foreman, they expressed on the part of the whole British community, and especially of the yachtsmen, their sorrow that such an accident should have happened to one of their visitors.

—A French Journal is responsible for the following: "In a certain small provincial town, one of the residents M. A. B., found that his house was rendered both damp and dark by the contiguity of a large tree which was inconveniently near to his windows. He would gladly have had it cut down, but the tree belonged to the commune, and was not to be meddled with. Being a man of resources, he sent for insertion to one of the Paris papers the following paragraph: 'There is still in existence one of the trees of liberty of the date of 1793. It may be seen at X, close to the house of M. A. B., and the passers-by reverently uncover their heads to this venerable witness of our grandest struggles and our most illustrious victory.' Three days after an order came from the prefecture in Paris for the Mayor of X, to cause the said tree to be cut down—which was accordingly done forthwith."

—A letter from Teheran, Persia, says: "Cholera has again made its appearance in Teheran, spreading desolation throughout the capital. The Court and Ministers, the diplomatic body, and all official personages, and, indeed, the greater part of the population who can possibly get away, have taken refuge in the country places in the neighborhood. The Shah himself has gone to the province of Mazenderan, on the shores of the Caspian Sea."

VISIT A. J. PELL'S

GALLERY OF ART,

345 NOTRE DAME STREET,

An *en face* of Post Office.

MONTREAL.

AGENTS FOR THE CHURCH OBSERVER.

- Mr. Geo. Wilson.....Amherstburgh
- Rev. F. Harding.....Aylmer, Ont.
- Rev. R. V. Rogers.....Vittoria
- Mr. W. D. Ardagh.....Barrie, County Simcoe
- Mr. Alex. Gavilliers.....Bond Head, Simcoe
- Mr. Schneider.....Carleton
- Rev. W. B. Evans.....County Gray
- Mr. A. Hewson.....Cobourg
- Mr. A. M. Ballantine.....Hamilton
- Mr. Reay.....Hudson
- Mr. Stacey.....Kingston
- Mr. J. C. Overell.....Belleville
- Mr. John Golden.....Kingsville
- Mr. E. A. Taylor.....London
- Mr. John W. Menke.....Nanticoke
- Mr. George May.....Ottawa
- Mr. J. M. C. Delesderniers.....Pendleton
- Mr. Isaac Robinson.....Peterborough
- Mr. Highfield.....Quebec
- Mr. Thomas Owens.....Stonefield
- Mr. Henry David.....Stratford
- Mr. H. T. Lonsdale.....St. Andrews, Q.
- Mr. Wm. Drumm.....St. Johns, C. E.
- Mr. M. Caldwell.....St. Thomas, Ont.
- Mr. Rawlinson (Messrs. Che Witt & Co.) Toronto

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Church Observer.

"One Faith;—One Lord;—One Baptism."

MONTREAL, 29th SEPTEMBER, 1869.

THE POPE'S REPLY TO DR. CUMMING.

LONDON, Sept. 22.—The Ritualists, both clerical and lay, are just now deeply and very generally excited over the contents of the letter or report of Pope Pius IX, in which he repudiates the idea of non-Catholics or persons not in full communication with the Catholic Church attending the Œcumenical Council at Rome and taking part in the proceedings. Puseyism or Ritualism will not do. Delegates must belong to the holy mother by profession and baptism. Rev. Dr. Cumming will not, consequently, have an opportunity of an oral discussion with the assembled prelates. He had prepared himself for this, for in a letter recently published he says: "I wrote to Archbishop Manning, the Catholic Archbishop of Westminster, begging of him, as the chief minister of his church in England, such information as he might feel it proper or expedient to furnish on these points, namely: Shall I be heard? Shall I have freedom of speech within the limits prescribed by the nature of the Council? Shall I be allowed to show why we Protestants stand aloof from the Roman Church; what we should require of her in order to enable us to resume communion with her as a branch of the church universal?" The Archbishop sent me a long and courteous reply, assuring me we should meet with all charity and respect in making any grave and earnest communication to the Council, at the same time he expresses his inability to give any information as to the *modus agendi* at the said Council. This, he added, depended on the highest authority of all."

After all the efforts of the Ritualists and their kind to assimilate the Church of England in its ritual and doctrines to that of Rome, it must be extremely mortifying to receive the reply, of which we have but as yet a telegraphic report, to the letter sent by Dr. Cumming to the Pope to know whether Protestants might attend at the Œcumenical—surely not so any longer—Council about to be assembled in the city of the Seven Hills.

In the deliberations of that august body of prelates none but those who have been baptized and acknowledged as Catholics—of course Roman—are to be admitted, none others will be tolerated, no, not even those who have been coquetting with the Church of Rome, by bowing and dressing as she does in the service of the church

and in many instances by professing the same errors—they find themselves also excluded. What wonder that they are said to be disconcerted? Whatever Dr. Cumming and the various sects outside the Anglican church, together with the Evangelical party within it, might have expected, they certainly, after all the fondness declared by them for the practices of Rome, felt almost sure they would be admitted and recognised; but to their chagrin they are placed in the same category—nay, they are perhaps regarded as the most unmanly of all heretics by the Church of Rome—for as the Pope is recently reported to have said, "they are like bells who call people to the church, but do not enter it themselves." By this reply of the supreme Pontiff the Ritualists hardly know what to call themselves—they are not, by their own admission, Protestants; and in this we quite agree with them; and now they are not even allowed by the Church of Rome to be denominated Catholics. They stand at the present moment a laughing-stock to the religious world,—a monument of silly stupidity, despised alike by friends and enemies. We trust they have sufficient good sense left to induce them to give up their Romish imitations both in doctrine and practice, and resolve with the same zeal they have manifested in sowing errors in the church to join the large number of faithful adherents to the principles and precepts of the Reformers, in extending the usefulness of the Church of England. Union with Rome can never be accomplished; even the most sanguine of those who have thought so heretofore, must now for ever abandon this fond idea. We, on our part, could not embrace the many errors of Rome; for example, the "Immaculate Conception," which proves too strong for Pusey himself, the great advocate for the Union; nor could the others give up one single doctrine they now maintain to admit us, for to do so would be to destroy their infallibility, which would act as a death-blow to their entire system.

Let those who are crying aloud for union seek to cultivate it amongst themselves; let them not, as, alas! to a great extent they have done, distract and divide the church to which they nominally belong, and at whose altars they serve, but rather let them be willing, and which they will do if they really seek to do good, imitate the Church of Rome in acting together with those who are one with them in the essential doctrines of salvation, who admit "one faith, one Lord, one Baptism," in seeking to remove all error, and in proclaiming the Gospel of Peace, which, as a solemn charge, was entrusted by Christ to His Church to be performed in all ages.

SEPARATION FROM THE MOTHER COUNTRY.

We remember when the South of Ireland was kept for years in a ferment by the subject of a "Repeal of the Union" with England, and that wily orator O'Connell, although well able to excite vast assemblies to frenzy by appeals to their feelings, was not able to name either in public or private discussion a single beneficial result which might be expected to follow the success of the measure he so strenuously and persistently advocated.

It was very easy when addressing an ignorant mob to raise a shout of execration against England; by saying she took away the best of Irish beef and mutton, while the fact of her giving full value for the articles was carefully concealed, and to say that Ireland should cease to be divided and wretched if she had "a Parliament of her own," when not a word was said of the time preceding the union in which the fable of the Kilkenny cats came near being realized, and a strong arm was needed to keep the Irish from devouring one another. Many in England, who should have been wiser, wished to indulge "Repealers" in their desires, and leave Ireland to manage her own affairs, caring little for the many interests of their fellow countrymen that were interwoven in Ireland's prosperity; and that the union of both proved a benefit to each country; and very similar unwarranted proceedings, and unchristian views prevail with regard to the union which subsists between England and Canada, which has been productive of incalculable benefit to both in the past, and which it lasts (may that be "in secula seculorum") must give honour and power to the mother and her well-grown daughter.

There are no doubt found in this country, men, who imagine it is time for Canada to walk alone, and, in ignorance of the history of nations, and direct contradiction of the testimony of facts, think it would be best

to have her do so; but if such an isolated, independent condition suited Carthage and Rome in barbarous ages, is it to be considered suitable for the times of the railroad, the steamship, and the electric telegraph? Go back to the date of Rome and Carthage's rivalry, with all its barbarities, and lack of means of communication before you ask us to share in the spirit of independence which was born of its ignorance, and the failure in improvement, or rather the falling to decay, which sprang from its selfishness. "Live and let live" may be a suitable motto for the narrow minded, but live and aid others to live should prove the actuating principle of the philanthropic politician, which like "the quality of mercy bleaseth him that gives and him that takes."

And no doubt many in England say Canada should take care of herself, and are urging Gladstone and his party to carry out the policy of retrenchment on which they came into power, and the pressure from without is sufficient to restrict, and the pressure from behind sufficient to push on the present government of England, in a way and to an extent it does not like, while it dare not resist; but the party that would so deal with Canada is not England, or a majority of her people, but a minority composed of men who consider national wealth national wealth, and would gladly see England's honour diminished provided her purse is filled; and against those on both sides of the atlantic who wish for separation we say "union is strength." England small in extent but great in power—limited in home territory, but vast in colonial lands—with ships which make oceans roads of commerce, and telegraphs by which she converses with her people in every part of the world, is no more independent of her colonies than they are of her; and we trust she will turn a deaf ear to the cry of factious agitators at home and abroad, and hear the Lord of the whole earth saying "lengthen thy cords and strengthen thy stakes."

HELLMUTH'S LADIES COLLEGE.

We commend to the attention of our readers some particulars printed in another column respecting Hellmuth's Ladies College. Such an institution has long been needed, and we are sure it will meet with liberal and extensive support. A sound and superior education can there be obtained. It will be an important consideration that this education is based upon Protestant principles, and when we state that Dean Hellmuth will continue to largely devote his time to the College, it is a sufficient guarantee that the religious training of the young ladies will be such as any Protestant parent could desire. It is therefore with pleasure that we chronicle the opening of Hellmuth's Ladies College with very good prospects of success. And we have no hesitation in recommending it to our readers who may wish to place relatives or friends in a position to obtain a superior education. There will no longer be the excuse of cheapness or better education with which some Protestant parents and guardians quiet their consciences, when they send their daughters or wards to educational establishments where their early religious principles are changed, or at least weakened.

The educational advantages offered by Hellmuth's Ladies College are of the highest and most complete description. Not only will the pupils be trained in all those accomplishments which we desire to see in the female sex, but their physical development will receive careful attention. The wonders of science and the mysteries of Nature—too often as sealed books to girls and women—will be revealed by careful and efficient teachers, who will not fail to impress upon their companions in the study of God's wondrous works, that there are indeed "sermons in stones, and good in everything."

The modern language will be taught by Ladies who speak French, German, and Italian to perfection. French is the language spoken in the school, but it is a comforting assurance that the much neglected, but ever-beautiful old English will be their constant study, and that the choicest works of the masters of English literature, carefully chosen by Dean Hellmuth, are included in the large library at the disposal of the students.

Those domestic and useful acquirements which are the peculiar province of the sex, enabling them to carry the household keys with credit will not be neglected. The graduates of Hellmuth College will doubt-

less be good housekeepers as well as educated and accomplished women.

As our correspondent says, we will say little here in praise of Dean Hellmuth. Not but that he should have a large measure, but the best wish we have for him is that he may long be spared to see his College increasing in prosperity and influence.

We are glad to notice in the report of the proceedings of the Convocation of the Diocese of Illinois that the name of the Rev. Edward Sullivan appears in two of the most important Committees of the Diocese—the one the Standing or Bishops' Advice Committee, and the other that of Missions. The members of these Committees, which are very small in number, consisting of but three clergymen and an equal number of laymen in each, are elected by the delegates to the Convention. It being the first time Mr. Sullivan has sat as a member of the Convention, it is very evident that these talents and abilities which made him such a favourite in this city have been quickly recognised in his new and extended field of labour. In connection with this Convention, we observe that the action of the Bishop of Whitehouse in reference to Mr. Cheney has been sustained by a large majority of the House.

We have received a long interesting communication from the Bishops of Rupert's Island, which will appear in our next issue.

We have also a long account of the Inauguration of the Hellmuth Ladies' College, which we reserve for next week.

We have received a letter on Church Music signed A. N. D. S. but cannot publish it till we receive the name of writer. Our rule being to insert no anonymous communications.

Correspondence.

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

SYNOD OF ONTARIO, AND SERMON BY REV. J. S. LAUDER.

To the Editor of the Church Observer:

DEAR SIR,—The sermon preached at our late meeting of Synod has just been handed to me, and as it is presented to the public endorsed by a resolution of Synod as "replete with true church principles," it may be desirable to inform the public through your columns what those "true church principles" are, and they can judge for themselves whether they are in harmony with the doctrines of our Reformed Church. The preacher boldly states his views without any mysticism, and that on the first page. He says—

"Many practices have been revived of ancient usage, and many doctrines, which slumbered or were held in abeyance, have started suddenly to a new life. The divine appointment of our clergy and their apostolical succession; daily prayers in the churches; weekly communion; more importance and prominence given to the prayers of the church than to the sermons; a higher tone in regard to baptism, not only as an outward rite, but as an inward regenerating grace; a stricter and more continued application to the sacrament of the Lord's Supper, not only as a spiritual memorial of Christ, but also as a positive channel of God's grace in the body and blood of our Lord, verily and indeed taken and received by the faithful!"

The preacher enlarges upon these subjects, and, deploring the preaching and teaching of past years, further states—

"All dogmatic teaching on fundamental and vital truths was abandoned. The pulpit became a place for the declamation of empty platitudes on faith, pity and holiness, without any teaching as to the means and channels by which those graces were to be received and sustained. A Protestantism, bare and empty, was held up as the ideal of religion, and catholic truths were cast to the winds."

"If you were to say to a man now that you were a Protestant, he would not, from that, be able to form any idea as to your religion. We must, therefore, fall back on our true name, 'The Church of England,' and her distinctive principles, for the right understanding of what we are and what we believe. I am bold to say that much of the teaching of the past hundred years has to be undone, and the people have now to be taught what they should have always known, dogmatic truths. They have to be taught that the Church is Christ's institution in the world for the salvation of sinners. They have to be taught that baptism is a life-giving sacrament, and not a ceremony for merely giving a child a name; that in it we are made partakers of Christ, and that the 'new' or 'eternal life' there begins. They have to be taught that the Lord's Supper is the food for the soul, that in it we feed on Christ, and sustain the regenerate life of the 'new man.' They have to be taught that the ministry, in its threefold order, is divine, and that the Christian priesthood has a power derived from Christ Himself, through apostolical succession, which distinguishes it from the irregular ministries of the sects, and prevents any communion, outwardly or inwardly, with them. These dogmas of our religion have been so

kept back that many of our people have come to believe that they are not ours but Rome's. By reason of this, non-communicants have multiplied, sacramental grace is despised, and while some have taken refuge in the sloth of 'irresistible grace' or the 'final perseverance' of a conceited Calvinism, others are longing for a 'special conversion,' which seldom comes. All this has to be undone. Men have become weary of its coldness and dullness, and hence the desire for a revival of the usages of primitive Christianity, and a more outspoken declaration of the dogmatic faith of the Church."

Such are some of the views propounded, and I think the public ought to know the following facts:—

1st. That the sermon was not published at the request of the Synod.

2nd. That it was published "by request" of certain members of the Synod and by subscriptions.

3rd. That some of the clergy and very many of the laity entirely disapproved of the doctrines advocated, and believe that such teaching is contrary to the Word of God and the standards of our Church.

It was ruled at a former Synod that the sermon should not be published at the expense of Synod, and that a mere formal thanks should be tendered to the preacher in courtesy.

It is therefore to be regretted that language should be used in the "resolution of Synod" which many members could not accept, believing that the doctrines set forth were Romanizing in their tendency, and that the sermon was not "replete with true Church principles."

Yours,

A TRUE CHURCHMAN,
ONTARIO.

EDUCATION.

To the Editor of the Church Observer.

SIR,—Since receiving the letter on Education over the initials "T. R. J.," which appeared on the 22nd inst., I have made enquiry about the *modus operandi* of the Convents' tuition, and had been informed that the Nuns always declare that Protestant pupils are not interfered with as regards their religion, and that they can take and use their own Prayer-books while in their chapel. Now, can any thing be more preposterous than to suppose young children, using their own prayers in a Roman chapel, where every thing is going on to attract the senses, excite curiosity, and by degrees enlist admiration, and (as the writer above referred to stated) soon allure the young into the snares of Romanism?

I was also informed that out of about one hundred and seventy pupils in one of these Convent Schools, over one half are Protestants. Surely "T. R. J.," does not over-stretch his grounds of alarm, for any one can see in less than half-an-hour that the Roman church is making marvellous strides to absorb the entire education of this city, and Province of Quebec. One only requires to look at the number of Schools, Convents, and Nunneries which are in course of erection in every part of the city, and in all parts of the country, to be convinced of this fact. I was also informed that the Nuns have a proper division of pupils in class-rooms, and that, attached to each class-room, is an ante-room, to which each class retires for private devotion, and that in each room there is a figure of either the Virgin Mary or of some other saint, and that the children have the privilege of decorating those figures to the best of their ability; also, that the Protestant pupils have a figure in a room for themselves, said to be either Our Saviour or something connected with him.

It is quite clear that "Rome's Tactics," as they are called in the series of articles which appeared in your valuable paper, are being practised on our Protestant children in this country, while our eyes are open, and without any apparent effort to avert them. They certainly move step by step; they would not have a child run a race with a full grown person—hence they say, get accustomed to beautify and dress your own figure, and you will soon endeavour to excel in that, and, as a natural consequence, when you are entirely removed from the influence of your parents and Protestantism, you will soon enter the other rooms, and vie with the Roman children in dressing and even adoring their images, and so almost unconsciously become rapturously delighted with the sight-seeing worship of Romanism.

I was also told of another American young lady, from New York, who became a convert to Romanism, and was this Spring admitted as a Nun; also, that many of those who go to these Convent Schools become perverts, and quite a number of the Nuns, with the usual plausible subtlety of their body, assert that they were once Protestant themselves, thus to steal on the credulity of the young; that they know the difference, and are satisfied that their change was correct. My informant mentions that all the children must appear both in the chapel and at prayers; they must kneel and bow just as all the Roman children do; in a word, they are all under Roman sway, they must conform.

Surely, Mr. Editor, enough has been written on this subject, and certainly enough is known to induce Protestants to awaken from their lethargy, and have their lamps trimmed and oil in their cruises, lest when the Bridegroom cometh they may be found sleeping.

I can give names and places for all that I have written in this letter, and will do so to any person who may require it.

It is very strange that in the east end of our city there are few or no Protestant schools, thus leaving the field entirely to Romanists, and the many Protestants living there almost entirely at their mercy.

Yours respectfully,
"CONSERVATOR."

Montreal, Sept. 25, 1869.

LITURGICAL MUSIC.

(Concluded.)

To the Editor of the Church Observer.

SIR.—In the choice of music for the service of the church, therefore, we must bear in mind, that the principal feature should be, the adaptation of the music to the words, so that there shall be the impress of reality in our worship in every sentence we utter, rejecting compositions of an opposite character. For it is very evident that if a piece of music unadapted to the words, is yet coupled with them, although it may be in itself, as a musical composition, faultless, yea, even beautiful, yet will it then become not only reprehensible, but absurd. It would be very undesirable to come under the merciless lash of the previously quoted writer, who speaks of such musical services as "not theological compositions," but hurried along—tumultuously fast—obtrusively loud—no pathos—no solemnity—no grouping of sentences—no reverential distinction, by transitional passages, of essential changes of subject or sentiment. What of verbal rhythm ruthlessly sacrificed, not to musical expression, but musical mechanism? What of the glorious company, the goodly fellowship, and the noble army, dramatically announced and after each announcement, the thundering "Praise Thee," with all the stops of the organ and all the voices? What of that ineffably precious acknowledgment of "the great mystery of godliness," jaunted trippingly along with the solemnity of a minute, perhaps at such a pace that half the congregation is out of breath? And not to multiply painful details, the concluding prayer, "not to be confounded," artistically treated as an orchestral finale, with a grand crash, "Let me never," repeated, not like the thrice saying the same words in Gethsemane, with an ever-deepening intensity, but like salvos from the cannon's mouth, and so sharp a staccato stroke at "ne-er!" that excitable hands and arms are put in action like the limbs of a fugleman? Having shown the desirability of obtaining appropriate music to the Liturgy of the church, I would remark generally, that as regards metrical Psalmody (a large subject and one which would reasonably occupy a thesis of itself), there should be no formalising of the organ part by playing so many verses systematically loud, so many soft, and the concluding one, whatever its subject, always loud by way of finale. This, to say the least, is exceedingly bad taste. Each verse should be studied in itself and the music placed appropriately; let it be truly an accompaniment to the words. Let the subject dictate the forte or piano of the music. Again, some few years ago, the metrical Psalmody of the church was sung, as to time, in a most drawing manner, with so much of the "linked sweetness now drawn out," that at last it could not be tolerated, and the time was gradually increased in swiftness, until now we have in many instances gone to the other extreme, for, in some of our churches, the metrical Psalmody is taken in such rapid time, as to be irreverent.

Metrical Psalms and Hymns should be taken in moderately quick time, so as to avoid drawing on the one hand and irreverency on the other, always bearing in mind, that the whole congregation are expected to join. We have to guard with sleepless jealousy, as a thing sacred and indispensable, not only the grammatical rhythm and accent, without which the word itself is disfigured and becomes ridiculous, but, still more the essential emphasis that marks its significance in the sentence. I cannot insist too strenuously upon the very great desirability of the music of any particular service being made to agree generally and essentially with that service, and also be in accord with the sermon preached.

Why should music, that beautiful gift of God to the Christian be made to annul, yea, in some cases utterly destroy, the word of God read or preached just previously? Why should the feelings of congregations be pained, nay, outraged, to be compelled to listen to a loud concluding Voluntary, say the "Hailstone Storm," or a rattling fugue; the "Wedding March," or a scene from an "Opera," immediately succeeding a most solemn and heart-searching sermon, followed by "the peace of God which passeth all understanding?" This should never be permitted to occur, for we must ever remember, that the music of the church is appointed to accompany Divine Service, and not the Divine Service to accompany the music. Music is the handmaid not the mistress; she should wait upon her mistress—religion—and watch her every footstep.

If a solemn subject is desecrated upon by the Minister in his sermon, let the concluding Voluntary be something, which shall, if possible, impress still more forcibly upon the minds of all present, the words and sentiments uttered therein. The music should be like a frame or golden setting to the glorious picture of the particular part of the Gospel truth just set forth. It should certainly not destroy the impression of that truth. I should certainly like to ask my musical brethren, why the minds of a serious and devout congregation should be diverted from the train of thought which arises on hearing those peculiarly sublime and solemn Offertory Sentences read, by any, the most beautiful music that can be produced? What is more appropriate than silence at such a time? For certainly, as soon as the sound of music strikes the ear, the religious thought, engendered by the sentence, is that instant swept away, by charms which at any other time might be enjoyed most fully, but which at that particular time are simply obtrusive and unnecessary. At such a time, in my humble opinion, silence speaks more eloquently than sound.

To conclude these remarks on Liturgical Music, what we want is a more truthful representation of the sentiments uttered in our service, a dismissal of formality, and an exactness of expression. It is clear then that in

whatever way music has to speak with words, she must take care not to obscure them.

C. E. B.

DOUGLAS, Sept. 10th, 1869.

To the Editor of the Church Observer.

SIR.—In your paper of the 15th, I read with much pleasure a proposal "that the Episcopal and Presbyterian communities in Ireland should be fused into one body, by concessions made on both sides." This, I said to myself, will be a great good not anticipated by Mr. Gladstone; and as you stated "there is little doubt but that the Book of Common Prayer of the Irish Church will undergo revision"—that also will be another gain not foreseen by politicians. Pity but the revision also extended to England, which would remove many valid objections felt by Dissenters, who otherwise would join the English Church. You go on to say, "it is possible that many Presbyterians would willingly agree to a revised liturgy, but what of acknowledging as divine the three orders of the ministry?" Now, as a Churchman, I acknowledge as divine the appointment of Bishops, Presbyters and Deacons, as I read in the Acts and the Epistles to the Philippians and Timothy, but to regard as divine the office of Bishop, Priest and Deacon, as at present existing in our Church, I cannot for one moment with the amount of knowledge I possess, and I suspect that a great many think with me.

As you rather throw cold water on the probability of the fusion of the two Churches, and intimate "that the old question of divine organization will be the rock ahead," I think it becomes your duty (especially in these times) to show clearly and unmistakably, from Scripture authority, that the offices of Bishop, Priest and Deacon, as at present existing in the Church of England, are of divine appointment. You must have correspondents fully equal to the task, and ample confirmation of the fact would strengthen Churchmen and remove objections on the part of the Presbyterians.

Your obedient servant,

A CONSTANT READER

Clinton, Sept. 20, 1869.

EXTRACT OF LETTER RECEIVED.

SIR.—I have the pleasure to remit enclosed the sum of £2, for the Church Observer, and would not be without that paper, for more than double the amount. Yours, very faithfully,

E. H.

SHERBROOKE, 23rd September, 1869.

It is as well occasionally to bring to notice the progress made by the advanced party amongst the Ritualists; and in glancing over one of their leading papers, in which the editor was discussing the plans for the reconstruction of the Irish Church, we observed that the secret longing of this revolutionizing party was enunciated in pretty plain terms. He said:—"But we should much prefer seeing attention centred on theological matters and questions of discipline, and extirpating that ulcerous cancer of Protestantism which must be fatal, sooner or later, to any church that does not use moral steel and fire upon it. The abolition of the Thirty-nine Articles, the adoption of Edward VI.'s First Communion Office, the drawing up of a short renunciation of all distinctively Lutheran, Calvinistic and Zwinglian tenets, the deprivation of all Orange clergymen, and all accomplices in swindling Missionary Societies, would win for the Disestablished Church the respect of Christendom, and begin for her a career of spiritual prosperity such as has never yet visited her in dreams."

We draw attention to this because we believe that many amongst ourselves sympathise with the efforts made to give to our services more of life and ornament. Who would repudiate with as much horror as we do the abolition of the Thirty-nine Articles, and various other suspicious movements.

FIRST SPANISH PROTESTANT CHURCH IN CHILI.

The most interesting item by the West India and Pacific Coast Mail is the announcement of the opening at Santiago of the first Spanish Protestant church in Chili. The despatch, giving this gratifying news, is dated "Valparaiso, July 3."

An event of great significance took place in Santiago on the 29th ult.; this was the opening of a Spanish Protestant Church, and although in Valparaiso Protestant Church service in the English language has been performed for years, for the pre-eminently Catholic city of Santiago this must be, indeed, deemed a great event, signifying the final triumph of a principle. It may now be known abroad that religious freedom is the recognised law and practice of Chili, upon which the friends of this republic, as well as the advocates of liberty, may well be congratulated as being rather different from the times when this country was bound in the fetters of religious exclusiveness imposed in colonial times by old Spain.

The new church is designed for preaching in the Spanish language to a congregation of native worshippers, gathered by the Rev. Mr. Gilbert. After the singing of a Spanish hymn, the Rev. Dr. Trumbull delivered a sermon, and a Chilean gentleman, Mr. J. M. Ibanez, followed in a spirited address to his countrymen composing the congregation. The attendance was very numerous and the people displayed the utmost attention.

HERESY IN SCOTLAND.

While German rationalists are firing pistols at the clergy to emphasize their protest against State-prescribed belief, and while the Archbishop of York is prosecuting Mr. Voysey in order to recall that wandering sheep or shepherd to the limits of the fold, there has sprung up in Scotland, the land of silent and logical Calvinism, a storm of revolt against compulsory creeds. Tourists in that country must have noticed for the last month or two that every newspaper, whether of Edinburgh, Glasgow, or the remoter provinces, has been filled, column after column, with letters discussing the "Coupar-Angus heresy case." The original fact of this case are very simple. The Free Church adopts as its doctrine, without change, what are called the "Standards" of the Church of Scotland. These are chiefly comprised in a brief but abstruse manual, purporting to have been compiled for unlettered and simple folk, called the "Shorter Catechism," and at more length in the Confession of Faith of the Westminster Divines, which has been formally enacted as the law of the Church not only by her assemblies but by the Parliament. Two gentlemen, members of the Free Church congregation of Coupar Angus, a small town on the borders of Perthshire and Forfarshire, were alleged to have spoken of some of the questions of predestination, eternal punishment, &c., in a manner irreconcilable with this authority. They were cited to appear before the Kirk session, the primary judicial body of each congregation, consisting of the minister, and certain "elders" elected by the congregation, to answer as to the soundness of their faith. The minister, whom it is probably not uncharitable to consider the instigator of the proceedings, took the unusual step of calling privately on the accused and endeavouring to engage them in talk upon the topic of faith, but they seem to have perceived the pious ruse, and not to have committed themselves. Appearing before the Kirk session, they contented themselves with protesting against its right to make such an inquiry. The Kirk session, in its difficulty, referred for instructions to the Presbytery, the next superior court, consisting of the ministers of the district, with an elder elected by each congregation. The Presbytery directed the Kirk session to proceed. Here stands the question as regards the two culprits. But meantime the propriety of the proceedings is vehemently debated in the press. They open up in the broadest way the question, How far the members of the Free Church, and by consequence of the Established Church (for the right of laymen in each depends on exactly the same principles and textbooks), are bound to hold in absolute strictness the doctrines of the authorized creeds? For both the Coupar-Angus gentlemen are laymen, and though one being a deacon, a sort of manager of the temporalities of the congregation, has subscribed to a general acceptance of the Confession, the other stands as uncommitted by express act as any layman in Scotland can. What, therefore, is to be settled is whether the minister and elders of a congregation can on suspicion summon any of its members before them, examine him as to his abstract belief, and, if he is either contumacious or unsound, excommunicate him.

If this be established, it must make a tremendous convulsion in the whole Scottish ecclesiastical system. The "standards" of the church contain propositions laid down in the most absolute and unflinching words, from which clergymen and laymen now-a-days almost unanimously recoil. Of the thirty-three chapters of which the confession consists there is hardly one that could be now accepted in its primitive sense. Not to multiply difficulties, who among modern divines and laymen would like to stand up and say that, in the plain sense of the word, he believes that "God created or made of nothing the world and all things therein, in six days?" That "by the decree of God for the manifestation of his glory some men and angels are foreordained to everlasting death"? that after providing for the redemption of the elect, "the rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sins to the praise of his glorious justice"? That the officers of the church have "the keys of the Kingdom of Heaven, by virtue whereof they have power to retain and to remit sins, and to shut that kingdom against the impenitent"? That by the fall of Adam and Eve their descendants "became wholly defiled in all faculties and parts of the soul and body, that the guilt of this sin was imparted, and the same death in sin and corrupted nature conveyed to all their posterity," and that "every sin, both original and actual, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and the curse of the law, with all miseries, spiritual, temporal and eternal"? That "elect infants dying in infancy are regenerated and saved"—a tolerably broad damnation of unelect infants? or that the doctrine is "to be detested" which pretends that "men not professing the Christian religion can be saved by any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do

profess"? Nor are these shocking propositions more set aside, tacitly, than such other practical injunctions as those which direct that the whole of Sunday is to be spent in the public and private exercises of devotion and in works of necessity and mercy; or that the civil power is bound to suppress all heresies, or that "such as profess the true reformed religion should not marry with infidels, papists, or other idolaters." In short, it may be asserted that the Calvinism of the seventeenth century is not that of the nineteenth, and that the Church of Scotland would as little enact now-a-days the Westminster Confession as the Church of England would ordain the Athanasian Creed. But in both cases there is the creed, and what is to be done with it is the difficulty.

In Scotland, as with us, there is one section of the church which tries to explain away the staggering points. They say, for example, that we are not to understand days of creation as days of twenty-four hours, and that in other passages we are to give a "reasonable construction to the words." But then comes the inquiry, Where is to be the limit of construction if in one passage it is allowed to explain away the obvious sense in which the words were used? Others say that some parts of the confession are immaterial. But to them is given the instant reply that there are no means of discriminating which points are vital and which are unessential. Then again it has been said that the laity are not concerned with what only the clergy have subscribed. But besides that this is the very basis of the Coupar-Angus proceedings, it is obvious that the laity cannot respect a clergy who either believe what no one else does, or who profess a belief in which they are consciously false. So that, on the whole, the more the matter is handled, there seems to be no escaping from the necessity of facing the inquiry, What is it that members of the Church of Scotland do believe? As difficult a question for them to frame an articulate answer to as it would be for Convocation or for the Irish "Church Body," if they had to begin it anew.

On the other hand, however, it is to be kept in view that there is a very influential and growing party in all the Churches in Scotland which recommends the rejection as far as possible of all positive enunciations of doctrine on theological questions. This party, of which Principal Tulloch, one of the most eminent ministers of the Church of Scotland, and the head of the University of St. Andrew's, may be considered the leader, must unquestionably gain by the stirring of such questions as the Coupar-Angus case has roused. Their argument is not that it is impossible to maintain a church within the limits of a definite creed, nor that it would be unjust to compel such as do not accept the creed to retire from a communion of which it forms a necessary condition, but that it is inexpedient and unchristian thus to narrow the bounds of religious brotherhood. Their ideas being thus rather negative than positive, they have not as yet obtained that visible position within the church to which the real number of their adherents entitles them. But if the Coupar-Angus case shall push the dogmatic party to carry into logical action their theoretical principles, the Broad party will probably obtain a distinct preponderance in all the leading Churches of Scotland. How a church is to be constituted without some form of agreement, and how such form is to be expressed, is indeed a matter of the very gravest difficulty. Men everywhere shrink from it, but sooner or later it must be faced. It will not be strange if the crisis should come first in Scotland, where the fetter of creeds is at present riveted most firmly. At least it seems certain that if it be authoritatively decreed that every member of a Scottish Church must believe what the Westminster Confession sets forth, there will be such a disruption as has never yet been seen even in that country. And beyond such a disruption who can say what lies? Nor, even if the church courts find means to stop the perilous examination into the obligatory character of their creeds, before a positive decision is compelled, is it possible that the thinking portion of the people, now roused to consider what it is which they and their teachers are understood to profess, should not feel driven to decide for themselves whether they will allow their liberty to be circumscribed even in form and theory within the limits of doctrines which in their consciences they repudiate?—*Poll Mall Budget.*

CONVERSIONS FROM ROMANISM.—The

Irish Churchman informs its readers that five Irish Roman Catholic priests have during the last month renounced the errors of their faith, and have been received into the Irish Church in Dublin. If such are the first fruits of our freedom from State control, what may the harvest be? If such results as these follow from the true position which the Church of Ireland holds, being more fully recognised by them who hitherto have been bitterly opposed to her, there will be many who, whilst they warmly resent the injury that has been so wantonly inflicted on the Irish Church will rejoice that their Roman Catholic brethren are at length beginning to see that the old Catholic Church of Ireland is to be found, not in the Romish communion, but in that which still holds forth to the Irish people the pure faith and Apostolic order of the primitive Church.

ASHTON OXENDEN, D.D., BISHOP OF MONTREAL AND METROPOLITAN OF CANADA.

Dr. Oxenden was born on the 28th September, 1808. He is a son of the late, and a brother of the present Baronet, Sir H. C. Oxenden. The Baronetage was created in 1678, but the family have been settled in Kent, England, ever since the time of Edward the Third, in whose reign Richard de Oxenden, was Prior of Christ Church, Canterbury.

Ashton Oxenden was educated at Harrow, and afterwards at University College, Oxford, where he took his degree in 1831. He also studied for the church, and was ordained at Christmas, 1833. In 1848, the Archbishop of Canterbury appointed him Rector of Pluckley, in his diocese. In 1858, he was a Proctor of the Clergy in Convocation, and, in 1864, he was made Honorary Canon of Canterbury. He married, in June, 1864, a daughter of the late Joseph Bradshaw, Esq.

In 1869, he was elected to his present Episcopal office, and was consecrated in Westminster Abbey. The University of Oxford also conferred upon him the degree of Doctor of Divinity.

Dr. Oxenden has been an indefatigable worker ever since he entered the ministry, both in his parish and also as a writer of a large number of religious books. So beloved and esteemed was he by his parishioners that, when he left Pluckley, he was presented by them with an address and a purse of money.

Dr. Oxenden's works are numerous and singularly popular, as may be seen by the following statement of the extraordinary circulation of the principal ones:—

The Earnest Communicant	180,000.
The Pathway of Safety	170,000.
Family Papers, (of this work Rev. H. Ramsden is joint author.)	15 Edts.
The Home Beyond	70,000.
The Labouring Man's Book	38,000.
Prayers for private use	35,000.
Words of Peace	33,000.
Portraits from the Bible	35,000.
Pervent Prayer	25,000.
The Parables of our Lord	7 Edts.
The Pastoral Office	3 Edts.

Among other works, several of which have attained a large circulation, are—"Short Lectures on the Gospel;" "The Pluckley Tracts;" "The Story of Ruth;" "Decision," &c.

The popularity of Dr. Oxenden's writings is not only great, but it is deserved. Dora Greenwell, in an essay on "Popular Religious Literature," (*North British Review*) says:—"In this department (that of tracts) we know nothing equal in usefulness to the tracts and small religious books of the Rev. Ashton Oxenden. They are clear, simple, and evagelic, holding out the great truths of salvation with a firm grasp, drawing the reader's heart towards them, as with a loving voice and hand. Mr. Oxenden has also the great merit of writing in short sentences: short, like the Lacedaemonian swords, yet reaching the heart."

From this faithful description of his writings, it is easy to gather the character of the earnest servant of Christ, who is their author.

It is to be hoped and expected that should Divine Providence spare Dr. Oxenden many years to administer his office as Bishop of Montreal and Metropolitan of Canada, his usefulness in this country may equal or surpass that of his previous life.—(*Dominion Monthly Magazine*, October, 1869.)

PERE HYACINTHE, the most eloquent, and one of the most pious priests of the Romish Church, who for the past few years has been preaching as a revivalist, with almost unparalleled success, in the church of Notre Dame, in Paris, has abandoned the Romish Communion, and announced as his reason for so doing that the doctrines and practices of the Roman Church are not in accordance with the principles of Christianity, and he can therefore no longer obey the orders of the Holy See.

By Telegraph.

LONDON, Sept. 27.—The *Times*, in an editorial on the relations of England and the United States, says the progress and result of the negotiations on the Puget Sound question shows that the Americans and English can keep sufficiently above the mists of national prejudices and apply principles of equity to the settlement of international disputes. The work was a trying one for the arbitrators, and any decision would have been satisfactory. The actual one is not unsatisfactory. The most agreeable feature of this negotiation is the judicial temper displayed by the gentlemen conducting the enquiry. The San Juan and the Alabama difficulties are the only questions now left outstanding. These, if ever brought to arbitration at the same hands, could scarcely resist the anxiety to observe the terms of their commission by doing justice and equity without fear, favor, or affection for their own country, which has distinguished the arbitrators of this claim.

PARIS, Sept. 27.—Reports from Rome state that the case of Pere Hyacinthe will be submitted to a canonical investigation, which will probably result in excommunication.

FLORENCE, Sept. 27.—Mount Etna is in a violent state of eruption.

WASHINGTON, Sept. 28.—The Cuban privateer "Hornet" is understood to be on her way to Cuba. She will keep a sharp look out for Spanish transports carrying troops to the island, and also for the regular steamers plying between Havana and Spain carrying the Spanish flag.

MONIES RECEIVED LAST WEEK.

Wm. Rath, Mitchell; J. Aldwell, Toronto; Hon. E. Hale, Sherbrooke; J. O. Eward, Toronto; Thos. Cocker, Montreal; J. Plimsoil, Montreal; W. Simpson, Levis; Rev. Canon Elwood, Goderich; Rev. J. Rawson, Picton; Wm. Buttery, Sorel; John White, Montreal, \$2 each. Total, \$22.00.

NOTE.—We beg to refer Subscribers, who have not yet remitted the amount of their subscriptions for 1869, to the circular enclosed to them last month.

Married.

At St. Mary's Chapel, Island of Orleans, on the 22nd inst., by the Lord Bishop of Quebec, assisted by the Rev. C. F. Thordike, the Rev. George Vernon Houseman, Rector of Quebec, to Louise Aylmer, daughter of the late Chief Justice Bowen, and widow of the late Thomas Kendall, Esq.

Commercial.

CHURCH OBSERVER OFFICE. Wednesday, 29th Sept., 1869. Gold closed to-day at 132.

STOCK AND SHARE LIST.

Table with columns: BANKS, Amt of Shares, Paid up, Dividend last 6 m's, Closing Prices. Lists various banks like Bank of Montreal, City Bank, etc.

Table with columns: BONDS, Amt of Shares, Paid up, Dividend last 6 m's, Closing Prices. Lists various government and municipal bonds.

EXCHANGE.

Table with columns: Bank on London, 60 days sight, or 75 days date, Private, with documents, Bank on New York, etc.

ROBERT MOAT, BROKER.

North British Chambers, Hospital Street.

MONTREAL WHOLESALE PRODUCE MARKET.

Table listing various commodities like ASHES, BACON, BEEF, BUTTER, CHEESE, FLOUR, GRAIN, LARD, MEAT, etc. with prices.

A YOUNG LADY, A FRENCH PROTESTANT, desires a situation as GOVERNESS to young children in a pious English family.

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THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA.

The Annual Term of this Institution will open on the FOURTH WEDNESDAY OF SEPTEMBER, being the 22nd day of the month. At the same time, and in connection therewith, the Preparatory Department, designed for those who have devoted themselves to the ministry of Gospel, but are not yet prepared by classical attainments for theological study will resume duty.

It is important that those who wish to join either school for the first time, should be promptly on the ground, and an equally prompt return of those who already belong to the Institution, is earnestly desired by the Faculty.

WILLIAM SPARROW, Dean.

Theological Seminary, Fairfax Co., Va., Aug. 16, '69.

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This Institution is located at Gambier, Knox County, the seat also of Kenyon College, both having been founded there by Bishop Chase, in A.D. 1827. Gambier is reached by the Sandusky, Mansfield and Newark Railroad, via Mount Vernon, from which it is distant five miles. The Gambier hack will be in waiting at the station on the arrival of the mail trains.

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Rev. G. T. BEDELL, D.D., Bedell Professor of Pastoral Theology.

Rev. S. A. BRONSON, D.D., Elutherus Cooke Professor of Ecclesiastical History and Church Policy.

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