

Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Family Circle.

SAFETY OF THE BELIEVER.

It needs a great stretch of faith sometimes, when the enemy comes in like a flood, to believe that God is as much at peace with me through Christ, as with those already above; that Abraham now in glory is not safer than I am. Is that presumption, do you think? What a precious name, a strong tower, into which, if we run, we shall be safe! Were I left to myself, I should run from it. I would not trust myself to His word, but seek to save myself from danger. But almighty love arrests me, pulls me in; and then rewards me for coming. How much is there in those words, "are safe"—to think we are safe from every thing! No evil shall ever touch us—evil at the end, or evil on the way.

I have heard it told through one who was present at the shipwreck of the Kent, as a remarkable circumstance, that every mother in her imminent peril, as if by instinct, turned to her youngest child and clasped it in her arms. So does the Lord to the helpless believer. Will any say that those children who, exulting in strength, were left to themselves, were more safe than the helpless infant whose life depended on the parent's life?

Maternal love alone

Preserves them first and last;

Their parents' arms, and not their own,

Were those that held them fast.

Blessed be God, He loves not according to our desert, but according to our necessity. Blessed be God, it is not written, His blood can cleanse from all the evil we see, but what He sees.—Sandy Powerscourt.

THE BIBLE.

It is related of Dr. Kennicott, who spent thirty years in collating the Hebrew Scriptures, and resigned a valuable living because his studies prevented his residing on it, that his wife was accustomed to assist him in his preparation of his Polyglot Bible by reading to him, as they drove out for an airing, the portions to which his immediate attention was called.

When preparing for a drive the day after the great work was completed, she asked him what book she should now take, "Oh," exclaimed he, "let us begin the Bible."

No wonder that he was a happy, well-balanced Christian man, as ready to die calmly in Christ, as he had been to live and labor for Him.

His appetite for the word of God increased with its gratifications. Instead of fretting at some trifling defects in the translation, his great genius, and consecrated spirit found full satisfaction in a lifetime perusal of its sacred pages.

She who was his helpmeet in the Bible sense of the word, who acquired a difficult language that she might aid his researches, had her reward. Her heart was so penetrated with the sustaining truths with which her sacred studies had filled her soul, that her composure and Christian heroism astonished those who ministered to her husband in his last agonies. Her widowed heart found an anchor of safety in those precious promises of the widow's God.

"Oh, that I had read other books less and my Bible more," said an aged mother in Israel when called suddenly to face death.

Shall not we utter the same farewell cry, and if regret and shame were not banished at the door of heaven, should we not lament with tears, that other books, though containing valuable Christian truth, had been suffered to crowd out the word of God from our attention. Would it not be well if we as a nation, as churches, as individuals should say with the man of God after thirty years of research; Let us begin the Bible.—American Messenger.

—The grand leading affection of all is love. This is the great instrument and engine of nature, the bond and cement of society,

the spring and spirit of the universe. Love is such an affection as cannot so properly be said to be in the soul as the soul to be in that. It is the whole man wrapped up into one desire, all the powers, vigour, and faculties of the soul abridged into one inclination. And it is of that active, restless nature, that it must of necessity exert itself; and, like a fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results, and unavoidable emanations, so that it will fasten upon an inferior, unsuitable object, rather than none at all. The soul may sooner leave off to subsist than to love; and like the vine, it withers and dies, if it has nothing to embrace. Now this affection in the state of innocence was happily pitched upon its right object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its neighbour. It was not then only another and more cleanly name for lust. It had nothing of those impure heats that both represent and deserve hell. It was a vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-days, as the vital heat from the burning of a fever. Joy—it was not that, which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good, suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in vain, or indecent eruptions, but filled the soul, as God does the universe, silently and

as now, many of the poor people who lived among the hills were unable to obtain a copy of the Word of God. Nor was this all; for this very incident was the means of originating the first Bible Society in the World. The good Welsh minister, after talking with the little girl, felt so deeply the destitution of the people, that when he visited London in December of the same year, he brought the subject before the committee of the Religious Tract Society, of which he was a member. He urged them to send Bibles to Wales, and to form a society for the purpose. Another minister proposed that they should form a society to supply the nation and the world with Bibles. The society was not organized at that time, but the friends of the plan continued to talk about it until they induced others to join them, and on the 7th of March, 1804, the society was formed under the name of "The British and Foreign Bible Society." It has ever since been a blessing to the world.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were running unmannerly. He had observed for some time a change for the worse in his son, but he knew the cause. He was very angry, but he said nothing to Robert at the time.

In the evening he brought home a garden six beautiful rosy-cheeked apples, and put them on a plate, and presented them to Robert.

He was much pleased at his father's kindness, and thanked him.

"You must lay them aside for a few days, that they may become mellow," said the father.

And Robert cheerfully placed them on the table with the apples in his mother's room.

Just as he was putting them on the table, he saw a small black spot on the plate, and he was quite nettled.

"But, father," said Robert, "this apple will spoil all the others."

"Do you think so? Why should you throw away the fresh apples rather than the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so round and rosy-cheeked, were now quite rotten, and sent a bad smell through the room.

"O papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

—If we bring broken, believing hearts towards His mercy-seat, it is the Lord's name to forgive all sorts of offences, iniquity, transgression, and sin. It is His free compassion to cast all our sins into the depth of the sea. Now, the sea, by reason of its vastness, can drown mountains as well as mole-hills; the boundless ocean of God's mercies can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the most desperate work of darkness and most horrible sin, far more easily. But this mystery of mercy, and miracle of God's free love, is a jewel only for truly humbled souls. Let no stranger to the life of Godliness meddle with it. Let no swine trample it under his feet. May we so "earnestly repent," and be "heartily sorry" for our misdoings, that God may "forgive us all that is past," through Jesus Christ our Lord.—Robert Bolton.

For the Young.

THE WELSH GIRL AND THE BIBLE.

There was, many years ago, a little Welsh girl who went every Sunday to hear the Rev. Thomas Charles preach in the town of Bala, in Wales. She was very attentive and well-behaved in church, and not like some little girls, who laugh and whisper while the services are going on. Mr. Charles often met her in the street during the week, and was in the habit of asking her to repeat the text from which she had heard him preach the previous Sabbath-day. This she was generally able to do without hesitation. But one day when her pastor met her, and as usual, asked her the text, she was silent. He repeated the question, but still she kept silent, while tears were added. Kindly placing his hand on her head, as she stood before him with down-cast eyes, the good minister said, "What is the matter, my child?" Encouraged by his kindness, the girl replied, "the weather, sir, has been so bad that I could not get to read the Bible." "Could not get to read the Bible! Why, what does that mean?" said Mr. Charles. "Why, sir," answered the child, "we have no Bible in our house; but there is one in a house the other side of the mountain, that I can look at whenever I choose. But the weather has been so bad this week, that I have not been able to get there." The house to which the child referred was seven miles off, and she had been in the habit of walking there every week to read the chapter from which the minister had taken his text the previous Sabbath. When the good pastor found that the little girl was willing to walk fourteen miles for the privilege of reading the Bible, he made her a present of one, which she kept in her own house. Does any one ask why no Bible could be found within seven miles, and why the Bible Society had not distributed Bibles among the people? The answer is simply this:—This circumstance happened in the year 1802, before there was any Bible Society in existence, and as Bibles were neither so plentiful or as cheap then

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

A confirmation was held by the Lord Bishop of Ontario at St. Mary's Church, Newboro, on Monday the 10th instant, at half-past 3 o'clock in the afternoon. The Bishop was assisted by the Rev. Mr. White, incumbent of Smith's Falls, the Rev. Mr. Lowe, incumbent of Leeds and Lansdown, the Rev. Mr. Jones, incumbent of Lyn, and the Rev. Mr. Stephenson, incumbent of Newboro. Prayers were said by the Rev. Mr. Lowe, and the lessons were read by the Rev. Mr. Jones. After the evening service the Bishop desired the candidates for confirmation to stand in order before him, when his Lordship asked the questions and went through the confirmation service in the usual way. The candidates then severally knelt in front of the communion railing; the Bishop placed his hands upon the head of each candidate, and solemnly confirmed seventeen; after which the Bishop delivered an admirable address, which was instructive alike to the confirmed candidates and the older members of the congregation. It is to be hoped the eloquent address of his Lordship will have a lasting and abiding influence, through God's grace, upon the hearts of the newly confirmed candidates, as well as upon the hearts of the large number of church members and others who were present.

The Bishop and clergy partook of the Lord's Supper, and afterwards administered the same to the newly confirmed candidates and members present, between forty and fifty of whom happily participated.

A collection was then taken up towards defraying the expenses recently incurred on the parsonage house. The services concluded, the Bishop dismissed the candidates with his blessing.—Com.

DIOCESE OF TORONTO.

The regular quarterly meetings of the standing committees of Synod were held on Tuesday, 9th August last, in the board room and Synod office.

The first meeting held was that of the Clergy Trust Committee, at 10 a.m.

A communication was received from the Solicitor for the Synod of Ontario declining certain property offered by the Synod of Toronto in part settlement of the matter in dispute between the two Dioceses. The committee to offer other property instead. A letter was read from the Rev. J. Van Linge, stating that the prospect of his recovery is doubtful and agreeing to accept a retiring allowance of \$300 per annum from the Commutation Fund. The Committee passed a resolution granting Mr. Van Linge the retiring allowance, and placing him on the list of superannuated clergymen.

The endowment of the See, rectory lands, and land and investment committee met at 11 a.m.

It was Resolved,—That all notes belonging to the Episcopal Endowment Fund given by parties residing in and to the east of Whitby be entrusted to the Rev. W. Logan, with the request that he make application to the makers of the notes for payment thereof, or at least for the payment of the interest and renewal of the notes; and that the Secretary be empowered to make a similar arrangement with any clergyman of the Diocese willing to undertake a given portion of country; and that the expenses thus incurred be paid by the Secretary.

Applications received for the purchase of certain portions of the Barrie and Clarke Glebes were laid over till next meeting, further information being required.

Bolton Glebe.—The committee declined to execute a deed tendered by the Toronto, Grey and Bruce Railway Company for conveyance of a small portion of glebe, as the same was not in accordance with the agreement for sale.

Fenelon Falls Endowment.—The Rev.

B. S. Hosken was instructed to proceed against the tenant of the lot in Verulam for arrears of taxes, taking local legal advice as to the proper course to be pursued.

Application for purchase of land in Amaranth and Plantagenet, and consideration of the case of the Munro Endowment, were deferred till next meeting.

The committee then adjourned.

The Mission Board met at noon, the Lord Bishop in the chair.

The financial statement of the Mission Fund for the quarter ending 1st August was read, showing receipts, \$8,081 06; disbursement, \$2,700 85; balance 1st Aug., 1870, \$5,380 21.

On motion of Archdeacon Fuller, seconded by Rev. Dr. McMurray, the following resolution was adopted:—

That the Lord Bishop be respectfully requested to issue a Pastoral address to the members of the church generally in the Diocese, urging upon them the duty of increasing their contributions to the Mission Fund; and upon the people who enjoy the services of our Missionaries, the duty of increasing their payments towards their support; so that the vote unanimously given at the last session of the Synod—that our Missionaries in Priests' orders shall receive \$800 a year, and those in Deacons' orders \$600 be realized.

The Rev. S. Givins called the attention of the Board to the necessity of taking steps with as little delay as possible to provide Missionaries for the white people at Little Current on the Manitoulin Island, at Bruce Mines on Lake Huron, and at Sault Ste. Marie and Fort William, on Lake Superior.

The consideration of this matter was postponed.

The Indians Mission Committee met and adjourned till, 11th August.

The Widows and Orphans Fund and Theological Students' Fund Committee met at 2 p.m.

The financial statement for the quarter ending 1st August, showed receipts during that period amounting to \$173.08, and disbursements for pensions, on 1st July, \$760, leaving a balance overdrawn of \$586.92. The attention of the Committee was chiefly given to the insufficient condition of the fund, and it was decided that the Lord Bishop should be requested to order the general collection to be made on the second Sunday in September.

The proceeds might be applied to the payments of the pensions due on 1st October; and that the Committee should hold a special meeting on the 27th September, to arrange for such payments. A resolution also was adopted to the effect that a reduction of one third on the several pensions would be necessary on and after the 1st October, the present amount, however, to be continued, as ordered by the Synod, "in case the state of the fund in October next permit." It was resolved that application be made to the General Purposes Committee in regard to certain amounts mentioned in the report laid before the Synod as supposed to be due from that fund to the Widows' and Orphans' fund.

The General purposes, Statistics and Assessment Committee met at 3 p.m.

The Rev. S. Houston, Waterdown and Lowville, applied for the accustomed grant of \$50 to each of the following three objects:—

1. Towards a parsonage house, to be erected adjacent to Grace Church, Waterdown.

2. Towards the erection of a church in the Township of Nassagaweya.

3. Towards the purchase of a building for the use of the church in the village of Carlisle, East Flamborough.

It was resolved that the Secretary be instructed to address the Hon. Sidney Smith, and to bring under his consideration the very heavy loss arising from the loan made to him of the funds of the Darlington Rectory, by which the whole endowment of that parish has been virtually swept away; and to enquire whether he would be inclined to do anything by a payment in money or insurance on his life, to reimburse the fund for a portion of the loss.

The Sunday School and Book and Tract Committee met at 4 p.m.

The following resolutions were adopted:—

That a sub-committee, consisting of the Chairman, Rev. Dr. O'Meara and Mr. Marling, be appointed to prepare and lay before this Committee a list of all books, catechisms, &c., at the disposal of this

Committee, including those which have from time to time been approved by the late Book and Tract Committee; and that specimens of these books and publications be placed in a book case in the Committee Room for convenience of reference by members.

That a sub-committee, consisting of Rev. Mr. Boddy, Mr. Wood, and Dr. Hodgins, be appointed to draw up regulations on which grants of Prayer-books, Catechisms, library books, &c., will hereafter be made by this committee, and submit a draft of these regulations at the next meeting.

That a sub-committee to consist of the Chairman and members resident in Toronto, meet once a month—the functions of such committee to consist merely in the granting of books and the transaction of formal business.

The Audit committee met at 5 p.m.

The clause in the Constitution defining the duties of the Audit committee was read and discussed when it was unanimously resolved—

"That in undertaking the duties of their office the committee desire to put upon record their understanding of the meaning of said clause which they consider covers the appointment of competent accountants to audit the accounts and compile the necessary statements, showing the position of the various funds and securities, and the examination and verification of such statements so far as it may be in the power of the committee to verify the same; that Messrs. William Gamble and James Browne be appointed auditors for the ensuing year; that they make their examination periodically, and be prepared to present a report at each quarterly meeting of the committee, and that the detailed statements called for by the constitution be prepared, ready for examination, at the quarterly meeting in May.

The quarterly meeting of the Committee on Indian Missions was held on Thursday, 11th inst., at 4 p.m.

The financial statement submitted showed a balance on hand of \$325.22.

The Chairman reported that, at the request of the superintendent of Indian Affairs, he had attended an investigation held in July last at Garden River by or (of the Indian department) of the

dispute between the Rev. Mr. O'Meara and the Catholic mission-ary, who had been occupying land at that place; and that the Committee should be requested to maintain our claim to the valuable property surrendered many years ago for the use of the Mission. A communication was also read from the Rev. Mr. Chance in reference thereto, upon which it was

Resolved,—That, in reference to the dispute respecting the land given to the church at Garden River, a sub-committee, consisting of the Chairman and Dr. O'Meara, be authorized to take such steps as may be necessary to secure our claim to the property.

A letter from the Rev. Mr. Hill, missionary at Shequandah, in which he called upon the committee to fulfil their engagement of providing him a residence at that station, as it was deemed necessary that he should reside there, was next read; and also a letter from Mr. Burkitt, offering his house at Little Current for the purpose.

It was resolved,—That in consequence of the impossibility of obtaining accommodation for our missionary at the Indian village, he be allowed for the present and till a more suitable arrangement can be made, to reside at Little Current; and with a view to his doing so, Mr. Burkitt's offer to rent his premises for \$60 a year, be accepted for the coming winter.

That with a view to keeping the church at large informed on the state and progress of our Indian missions, Mr. Hill be requested to furnish quarterly reports (like those of his predecessors) of his proceedings in the discharge of his missionary duties; and that the chairman be requested to publish such extracts from these journals as shall seem to him likely to interest the Christian public.

A communication from the Rev. E. Wilson was also read but in the absence of definite information respecting the Church Missionary Society's plans, its consideration was postponed.

The Widows' and Orphans' Fund committee met on Wednesday, September 28, at noon.

With reference to the collection appointed to be taken up on Sunday, the 11th September, the Secretary reported that re-

turns had been sent in from fifty-five parishes, amounting to \$1,134.96, leaving fifty-seven parishes to be heard from. It was resolved,—That owing to the liberal response that has been made by several parishes within the Diocese to the call which has been made upon them, the Secretary be instructed to pay the quarterly annuities due 1st October next, in full.

After the transaction of other business and the consideration of a new By-Law for the management and administration of the W. and O. Fund, the committee adjourned.—*Condensed from the Herald.*

—At the ordination held by the Lord Bishop of Toronto, in St. Stephen's Church, Toronto, on Sunday, the 9th of October the following gentlemen were admitted to Orders:—

DEACONS:—Robert Gordon Sutherland; William Hoyes Clarke, B. A., Trin. Col., Toronto; William Newton, Ph. D.

PRIESTS:—William Whately Bates; Ephraim Horace Mussen, B. A., Trin. Col., Toronto; Alexander Croft Shaw, B. A., Trin. Col., Toronto; Gaden Crawford, McKenzie; Thaddeus Walker, B. A., Trin. Col., Toronto.

—The Rev. Provost Whittaker preached the Ordination sermon and the Bishop was assisted in the laying on of hands by the Ven. the Archdeacon, the Provost, and the Rev. J. G. Geddes, M. A., Examining Chaplain.

The Rev. R. G. Sutherland has been appointed to the charge of Pickering; the Rev. W. H. Clarke to Dysart, and the Rev. W. Newton to Rosseau, Parry Sound Settlement.

GREAT BRITAIN.

—Lord Robert Montagu, M. P., is said by the *Times* to have joined the Church of Rome. Should it be the case it will be an example of rapid change of opinions.

—The Earl of Shrewsbury has accepted the office of President of the National Association for Freedom Worship, in lieu of the late Bishop of Chichester.

—A Missionary bishopric is to be established in China. The gentleman who has been selected for the post is the Rev. W. A. Russell, M. A., of Ningpo, who is now on his way to England.

—Shoreditch church London was lately entered by thieves who managed to steal the communion plate, which was valuable on account of its great antiquity.

—The Rectory of Handsworth, near Sheffield, having become vacant by the death of the Rector, the parishioners have petitioned the Duke of Norfolk, the patron of the living, that the wants of populous outlying districts of the parish may be provided for. The living is worth \$26l. yearly. It was offered for sale some time back but did not meet with a purchaser.

—The Bishop of Manchester in consecrating the new church of St. James the Less, Great Ancoats, expressed an opinion that in some respects it was a noble aim for a man to desire to make money, if only he did it honestly, and with the object of spending it patriotically; and he rejoiced that in Lancashire as much or more of that high spirit existed than probably in any other part of England. The church will seat 654 persons, and has been erected at a cost of 2,500l.

—The Dean of Ripon has been seized with an attack of bronchitis. The remedies found necessary for reducing the complaint were so severe that they brought the dean to a state of considerable weakness. He is, however, rapidly recovering, and is expected in Ripon in the course of this week. A local paper says the dean takes a lively interest in the present transition state of the Irish church, and has been preaching twice every Sunday in the county of Antrim. His contribution to the Irish Church Fund is 1,000l.

—A new bishopric has been formed in Australia, the site of which will be at Rockhampton, which is at present in the diocese of Queensland. The gentleman selected as the first Bishop is the Rev. G. M. Gordon, M. A., of Trinity College, Cambridge. He was educated at Trinity College, Cambridge, where he took his B. A. degree in 1861. For some time after his ordination he was curate of Ledington, near Croydon, but during the last few years he has been serving in the diocese of Madras, in connexion with the Church Missionary Society.

—A new church, London, is in course of erection in John street-road, Clerkenwell,

which will be ready for consecration in the course of a few weeks. It is dedicated to St. Peter and is erected in memory of the Protestant martyrs. The Rev. B. Oswald Sharp, of King's College, London, formerly curate of St. James's Church, Clerkenwell, will be the first Vicar. A new church is in course of erection in Stepney, dedicated to St. Benet, provision being made for it out of the revenues of St. Benet's Grace-church-street, which has been removed. The Rev. J. Richardson, M. A., late incumbent of St. Matthew's Pell-street, St. George's-in-the-East, will be the first vicar. A new church has just been commenced in the Notting-hill district of Kensington.

—The death is announced of the Rev. Willial Russell, the most aged clergyman in the diocese of London, although there is one who, two or three years younger, was ordained before him. Mr. Russell was educated at Clare College, Cambridge, where he took his B.A. degree in 1814, when he was seventh junior optime in the mathematical tripos. Having received ordination from Dr. Brownlow North, Bishop of Winchester, he was presented in 1817 to the family living of Shepperton, near Chertsey, which he held until the time of his death, a period of 53 years. This living, which is worth about £500. a year, appears by the *Clergy List* to have passed into the patronage of the Rev. John Clement Govett, M.A., Vicar of Pontesbright, Essex. Mr. Govett was formerly curate of Staines.

—The Company of the Revisers engaged on the authorized version of the Old Testament have resumed their labours at the Deanery, Westminster, under the presidency of the Bishop of St. David's. The Bishops of Landaff, Ely, and Bath and Wells, and fifteen other members of the company, took part in the proceedings. Those who are interested in the progress of the work, whether members of the English church or of other societies, will be glad to learn that the health of the venerable chairman is so far restored as to give ground for hoping that he will be able to exercise an active and watchful superintendence throughout its further progress. The spirit which prevails now, as at the first, among all engaged in this task gives good grounds for believing that their labours, when completed, will commend themselves to the great majority of the English people.—*Times.*

—The Bishop of Exeter on the occasion of the annual meeting of the Society for the Propagation of the Gospel was held at Exeter on last month. The Bishop preached to a crowded congregation in the cathedral on the necessary connection between science and religion. He contended that, instead of being antagonistic, they were, rightly considered, mutually helpful; both alike formed part of God's great scheme. Later in the day, the Bishop presided at the public meeting, and made some remarks upon education. Speaking of the working of the Bill on that subject, he said he was sanguine it would produce good results. He hoped there would be no part of the diocese where religion would be excluded from the schools. If there were any portion where this would take place, other provision must be made. His lordship counselled that great care should be taken in appointing the school boards.

—An interesting incident is related in connexion with the Archbishop of Canterbury's ordination at Croydon. Two of the gentlemen ordained (the Rev. H. C. Squires, B.A., of Wadham College, Oxford, and the Rev. R. A. Squires, B.A., of St. John's College, Cambridge) were twin brothers. Born together, affections and sympathies and their future destiny seem to run together. Their features are so much alike that it is difficult to distinguish them. The thoughts of both were directed to the ministry, and both have sought for missionary work. In the Archbishop's examination they both showed themselves excellent scholars, one of them (Mr. R. A. Squires) being placed first in the examination, and selected, consequently, to read the Gospel in the Ordination Service. As their affection will not allow them to be separated, they will both proceed to India, and their labours among the heathen will be conducted within a few miles of each other. They will work in connection with the Church Missionary Society.

—Alexander Dumas is at Dieppe, dying of paralysis.

CHURCH REFORM.

By the Rev. J. C. RYLE, B.A.

CHAP. VI.

THE POSITION OF THE LAITY.

"The Position of the Laity" is the last subject which I propose to consider in handling the question of Church Reform.

The gravity of the subject cannot well be overrated. A calm examination of it will be found to expose one of the weakest points in our whole Church system.

In opening up this question I am sadly afraid I shall tax the patience of my readers. I must entreat them to bear with me a little, and to mark each step of the argument through which I hope to conduct them.

Let us begin with a definition. When we talk of the laity of a Church, what do we mean? We mean, of course, all within her pale who are not ordained to any ministerial office.

Let us next inquire what was the position of the laity in New Testament Churches. This is an inquiry which demands special notice, and deserves special attention.

Let us now proceed to examine the present position of the laity in the Church of England. It is a position which falls very short of the New Testament standard.

Of course I shall be reminded that the laity are represented in our Church by the churchwardens, who are elected every Easter, and summoned annually to the visitation of the Archdeacon or Bishop.

Of course I shall be reminded again that lay Churchmen occupy a prominent place in Church Congresses and Conferences, and fill a very useful position on the committees of religious

societies. I am quite aware of this, but it is entirely beside the question. All these are purely voluntary agencies, which form no part of the Church's authorised and normal machinery.

But some one, again, will remind me that the House of Commons represents the laity of the Church of England. Surely the less we say about that the better!

With every desire to make the best of our Church and its constitution, I cannot avoid the conclusion that in the matter of the laity its system is defective and infra-scriptural. I cannot reconcile the position of the English lay Episcopalian in 1870, with that of his brother in any apostolic Church eighteen centuries ago.

Now, what is the true cause of this anomalous state of things? It is one which may easily be detected. The position of the English laity is neither more nor less than a rag and remnant of Popery.

What are the consequences of this unsatisfactory state of things? They are precisely what might be expected—evil and only evil. Departure from the mind of God, even in the least things, is always sure to bear bitter fruit.

Seldom considered, seldom consulted, seldom trusted with power, seldom invested with authority, the English lay Churchman, as a rule, is ignorant, indifferent, or apathetic about Church questions.

You may lay it down as an infallible rule, that the best way to make a man feel an interest in a business is to make him a "part of the concern." The rule applies to ecclesiastical corporations as well as to commercial ones.

I am determined with heart and soul, and mind and strength, to cry aloud for Church Reform.

But what is the reform that is needed! Grant for a moment that we have at length discovered that our lay Churchmen are not in their rightful position.

The answers that some men make to these questions are so puerile, weak, and inadequate, that I am almost ashamed to name them. They tell us coolly that the laity may become lay-agents, and Scripture-readers—may even exhort and give little addresses—may teach Sunday-schools and be parochial visitors—may manage reformatories and houses of refuge—may attend committees, and superintend Church finance!

The reform I plead for in the position of our laity is something far deeper, higher, wider, broader, more thorough, and more complete. I plead for the general recognition of the mighty principle that nothing ought to be done in the Church without the laity, in things great or in things small.

I suggest, in the first place, that no Convocation or synod of Anglican Bishops ought ever to be held without the presence and assistance of the laity. Let every Bishop who attends such a convocation bring with him one intelligent layman from his diocese, who understands Church questions, and can say how they look from a layman's point of view.

I suggest, in the second place, that no English Convocation ought ever to be sanctioned without an equal representation of the laity. The existing Convocations of Canterbury and York are reported to be busily hatching some measure of self-reform.

I suggest, in the third place, that no Diocese ought to be governed by a Bishop alone, without the aid of a Lay Priory Council. The advice of three or four wise independent laymen who knew the ins and outs of the district, and were familiar with public opinion, would be an incalculable gain to any Bishop.

I suggest, in the fourth place, that no Ruri-Decanal Synod ought ever to be held without the presence of the laity. As things are now, I hold that mere clerical Synods in rural deaneries do very little good. Many clergymen never attend them, or attend only out of respect to their Bishop's wishes.

Let the laity of each rural deanery be gradually trained to regard the Ruri-Decanal Synod as the representative expression of the Church of England's opinion within the district.

I suggest, in the fifth place, that no parochial clergyman ought ever to attempt the management of his parish or congregation without constantly consulting the laity. If he does not like to have anything so stiff and formal-sounding as a "parochial council," let him at any rate often confer with his church wardens and leading communicants about his work.

I suggest, in the sixth place, that no appointment to a living or cure of souls ought ever to be made without allowing the laity a voice in the matter. This is a strong opinion, I know; but it is one which I have deliberately formed. Our present system is a total mistake, and an abominable abuse.

I suggest, in the seventh place, that no system of ecclesiastical discipline ought ever to be sanctioned which does not give a principal place to the laity. I say a "principal place," and I say it purposely. Changes are said to be impending over our ecclesiastical courts. We are promised a new court of law in which remedies are to be cheap, expeditious, and accessible to all.

Such are the reforms I suggest in the position of lay Churchmen. They are no doubt very wide, very sweeping, and very thorough. But I have yet to learn that they are not most desirable in the abstract, and imperatively required by the times.

Well! I reply, look at the Irish Church, and learn wisdom. If disestablishment comes, you will be obliged to cast yourselves on the aid of the laity, whether you like it or not.

But "it is a dangerous reform," some men will cry. "The laity will take the reins into their hands, and Lord it over the consciences of the clergy." Such fears are simply ridiculous.

a new steam engine, when its joints are stiff, and its bearings hot. The laity may kick over the traces at first a little, and not understand what they have to do. But give them time, give them time. Show them that you trust them, and make them see what is wanted, and I have no doubt the laity would soon settle down in their place, and work with a will.

"But it is a useless reform," some men will snarl cry. "The laity are unfit to advise Bishops, or sit in Convocation, or take part in Rural Decanal Synods, or give an opinion about the fitness of Incumbents." I do not believe it for one moment. The lay members of our Church may not be critics of Greek or Hebrew, or deep theologians, compared to many of the clergy. But many of those have quite as much grace, and quite as much knowledge of the English Bible. Above all, they have, as a rule, much more common sense than the clergy. No man can be ignorant of that who knows how our best laymen conduct themselves on the committees of our great religious societies. The observation of Lord Clarendon about the clerical body is, alas! only too true.

After long experience, he declared his conviction that "clergymen understand the least, and take the worst measure of human affairs of all mankind that can write or read." I fear, if he lived in the present day, he would not give us, as a body, a much better character. Nothing, I firmly believe, would be such an advantage to the Church as to leaven all its action with a judicious mixture of lay element. The true cause of half the church's mistakes in these latter days is the absence of the laity from their rightful place.

I must leave my subject here. Two points alone I have purposely left untouched. I have not room to enter into them fully, and I shall therefore dismiss them with a very few words.

I have said nothing about the sale of Livings. I hold that it deserves unmitigated condemnation. A system by which a cure of souls can be sold like a flock of sheep or a drove of pigs, is simply a disgrace to the Church which tolerates it, and to the country in which it takes place. It ought to be clean swept away. The heaviest penalty ought to be imposed on every one who has anything to do with it, either directly or indirectly, either as principal or agent. Let all alike, buyers, sellers, vendors, purchasers, clergymen, patron, and lawyer, be severely punished if detected. The thing is an offence in God's sight, and a blot on the character of the Church of England.

I have said nothing about Diocesan Synods. So long as our dioceses are as large as they are, they are impracticable and impossible. If collective, and including all the clergy of a diocese, and an equal number of laity, they would be such enormous assemblies that nothing could be done. If elective, and formed by representatives from each Rural Deanery, they would kindle a party spirit throughout every diocese, and light fires that never could be quenched. They may be possible when our dioceses are diminished, though even then their advantages are greatly exaggerated. To talk of them as a panacea for all the evils of the day is simply ridiculous. The moment Diocesan Synods begin to do anything beyond talking, they are in imminent danger of causing schisms and divisions between diocese and diocese all over the land. To expect any great result from them, until there is a properly constituted synodical body for the whole Church, is absurd. After disestablishment a synodical diocesan synods might possibly be necessary and useful. Before disestablishment, and especially while our dioceses are undivided, they can do little, in my judgment, but harm.

I lay down my pen with a deep feeling that I have only touched the surface of my subject. In the whole field of "Church Reform" I know no point of such real importance as that which I have tried to handle in this paper. If the lay members of the Church of England would only open their eyes, understand their rightful position, and do their duty, there is no saying what good might be done to our Zion. So long as the laity leave everything to the clergy, I have little hope for the Establishment. Once let the laity see, and assert their position, and by God's blessing, it might be life from the dead.

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Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, OCT. 19, 1870.

CLERICAL INSUBORDINATION.

One of the most promising signs of the times, as regards the English church is the uneasiness of the clergy of "the advanced school" under Episcopal rule. One would think that if the English Bishops erred at all it was on the side of undue toleration, not on the side of persecution. Of all men they show the highest appreciation of that feature of millennial blessedness which consists in lambs and lions lying down together. As a rule they evince no decided preference for any parti-

cular school, and certainly do not show their attachment to one by relentless persecution of any other. In the opinion of most people they are too tolerant rather than not sufficiently so. From a parish where the services are simple, scriptural and in accord with long established usages, an English Bishop will go to another in which the ceremonies of the Romish church are so scrupulously mimicked that the difference is no greater than "twixt tweedledum and tweedledee," and will perform his episcopal duties without evincing by word or gesture his consciousness that the services in the two parishes are, in form and spirit, as wide asunder as Christianity and Paganism. Surely, if any men should give universal satisfaction, or at least, should be exempt from the charge of intolerance, the English Bishops should.

Their tolerance, however, does not seem to be highly appreciated on either side, and seems especially distasteful to the party which might be expected to be most grateful for it. If either of the sections of the church has reason to complain, it is certainly not the Ritualist school. It would be sheer nonsense, at present, whatever it would be after the confirmation of the Bennett judgment, to speak of tolerating the Evangelicals. The old tolerates the new, the numerically strong tolerates the numerically weak, that which has law on its side tolerates that which is questionably lawful. Therefore till it appears that the Ritualists properly claim more venerable antiquity, greater numerical strength, and stricter conformity to the law, they cannot pretend to tolerate the Evangelicals, but are manifestly tolerated by them.

Still they are not satisfied. They cannot pretend that we do not enjoy toleration, yet they accuse the Bishops of being so far from intent to their consecration vows as to be in July last to respect or obedience to the Indian to have insolently and impudently Bishops have forfeited their right to rule over them, and that, in short, they are free to do as they please. This is a startling assumption on the part of men whose whole pretensions rest on the theory of apostolic succession, independent of the personal character of those who are in the line of succession. But lest any of our readers should suppose that we are imputing to these men views which they do not avow, we give the following extract from the Church Herald, which is not by any means the most rabid of the English High Church journals:—

"On Holy Cross Day there was a special Low Mass at a London church, for the clerical members of the Guild of the Holy Cross. An unattached priest gave a short address on the subject—'Are Priests bound to obey their Bishops in all things?' He expressed his opinion, and it seemed to meet with general approval, that considering the Bishops are selected for their political partizanship, and that several of them have openly countenanced and defended the admittance of heretics to communion, it was impossible for priests to render them that respect or obedience, which, under more favourable circumstances would be their bounden duty."

The sentiments of the "unattached priest" are loyalty itself, in comparison with some recent declarations of clergy of the same school. He condescends to give reasons for the insubordination which he urges as obligatory on Ritualistic clergymen, but others take the ground that Bishops are men of straw, mere phantoms and shadows; scarcely deserving the notice, much less the regard of any man of understanding.

This is a curious outgrowth of extravagant sacerdotalism. But any one who reflects on the matter will see that it was to have been inevitable. The Ritualists began by claiming for the priesthood as flowing from the Episcopate, extraordinary spiritual powers; they were certain to end

by encroaching on the prerogatives of the order from which those powers were alleged to be derived. It was inevitable from the progressiveness of human vanity. There was no reason why those who derived their authority mediately from the apostles should be, in the discharge of the duties devolving upon them in virtue of that authority, subordinate to those who derived theirs directly and immediately. The apostolical succession of bishops, in the high church sense, once granted, and with it the apostolical succession of priests, in the same sense, there was manifestly an end to the subjection of the latter order to the former.

This is just the pass to which matters have come. While those of the English clergy who rested their claims to be regarded as the successors of the apostles on their preaching apostolic doctrines and leading apostolic lives, are "in subjection to the powers that be," and show by their obedience that they believe those "powers" to be "ordained of God," the men who rested their claims on doubtful chronological tables are found in arms against their bishops, declaring that they will not have these men to reign over them. While the Evangelicals who make no sacerdotal assumptions are respectful and law-abiding, the Ritualists, or sacerdotalists, show themselves the bitter enemies of episcopal rule, even when it is tolerant of them to a questionable degree.

At the commencement of this article we said that the insubordination of the Ritualistic clergy was one of the most hopeful signs of the times. We think it will open the eyes of the Bishops to the fact that the advanced school, not in spite of, but because of its sacerdotalism, is disloyal to and destructive of Episcopacy—that priestly pretensions and Episcopal authority cannot co-exist.

We publish in this issue a letter addressed to His Lordship Bishop Oxenden, on the subject of the late celebration of the Lord's Supper in the chapel at Westminster Abbey, and the action of the Upper House of Convocation thereupon. In our next, we purpose reviewing the subject.

ACKNOWLEDGMENT.—The following amounts have been received by the Honorary Secretary of the Kingston Auxillary to the London Society for promoting christianity amongst the Jews:—

Table with 2 columns: Donor Name and Amount. Includes entries for 'Mrs. Dobbs \$20.50', 'Mrs. R. V. Rogers 22.50', etc.

Subscriptions on behalf of the above society will be thankfully received by the Secretary, Francis W. Dobbs, Portsmouth, Ont.

Correspondence.

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

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EDUCATION.

To the Editor of the Church Observer:—

SIR,—Will you be kind enough to enlighten your many readers with what has been done by the "Committee on Education" appointed by the Synod in June last?

It was suggested by some of your correspondents on this subject last spring that it was feared the naming of a committee really amounted to nothing more than parading the names placed on it before the public, and it now seems too much like the reading of the Report, "this day six months," as our Parliamentary worthies are wont to express it, even with this, one of the most important subjects that concerns the church.

Had I the influence, time, and power of many gentlemen in this city, I would start the work at once in some practical way; but as I cannot command those requisites, I must con-

tent myself with lending aid in occasionally referring to the subject, so that it may not be lost sight of. I am even willing to do all in my power in any way that will practically advance the organization of the school or college for the daughters of Protestants. Statistics have repeatedly been produced to show the feasibility of the work; and since then, more complete detailed estimates, prove beyond a doubt, the correctness of the figures already produced, viz., that scholars can be educated and boarded (first class in everything) at a charge of one hundred and thirty dollars per annum each; and what seems really to be wanting, is a move by every congregation being publicly called together to appoint delegates to meet and arrange a plan to carry forward the work. We must either have this or find another Dean Hellmuth in the Province of Quebec who will do as he has done in Huron.

The starting point is the most important one and to succeed, it must be purely Protestant, non-sectarian, and with an undoubted reliable head. Contributions and assistance will be forthcoming both in funds to build and in scholars to make the institution self-supporting, provided it is raised or built to accommodate five hundred boarders.

Let us have immediate action and remove the stigma of indifference which now exists as to having our daughters educated in Roman institutions.

T. R. J.

Montreal, Oct. 15 1870.

DEVOTION OF SAILORS.

To the Editor of the Church Observer.

SIR.—I see in the Observer of Oct. 12th the following taken from the British Workman:—

"Out of your crew of 800 men, how many of the blue jackets kneel down to pray before getting into their hammocks? To this question, which was addressed to an old seaman, the reply was, 'I don't know ten who do it.'"

With regard to kneeling down, you might as well kneel down in the Strand or any other public thoroughfare, as to kneel down on the deck; but I know it is the custom for sailors when in their hammocks to offer up prayer, and to commit their ways unto the Lord, for they well know that if they die before the morning, the hammock that they are offering up prayer in becomes their coffin. What would a landsman think if he had to sleep every night in his coffin? Although we have many faults, still, as a body, sailors are not behind any other class, as a whole, in devotion or true christian piety. "They that go down to the sea in ships, and occupy their business in great waters," these men see the works of the Lord, and his wonders in the deep.

Read the lives of the sea captains of the Elizabethan era, and also those of the commonwealth, Barrows life of Drake, and that of Blake by Hepworth Dixon. Judge of christianity by the regulations drawn up by Sir Martin Frobisher for his third voyage in 1578—article 1st. "To banish swearing, dice, card-playing, and all filthy talk, and to serve God twice a daie with the ordinarie service, usual in the Church of England." Read the instructions of Sir John Hawkins to one of his little Squadrons: "Keep good company; beware of fire; serve God daily; and love one another."

I am happy to say that from the experience of forty years, the above extract is a gross libel.

Yours truly E. D. ASHE,

Quebec, Oct. 16, 1870. Com. Royal Navy.

POSTURES.

To the Editor of the Church Observer.

DEAR MR. EDITOR.—I recollect reading some six or seven months ago in your journal, two or more articles "pro and con," on the subject of right posture to be observed during the morning collections and reading of offertory sentences by the congregation of the Quebec Cathedral. And as nothing emanated therefrom to cause all to stand or sit, but left them in the deplorable position of half-standing and half-sitting, and as nothing apparently has been done by our worthy Prelate, who certainly must feel shocked and grieved to see so large a portion of his flock quite beyond his control for our side or the other must in his sight be in the wrong. Be things as they may, a cure is needed, a physician wanted; and that, either in our highly esteemed Metropolitan, or through our Provincial Synod, some remedy ought to be procurable, so that such unseemly, and most certainly unchristian-like exhibitions may be stayed, and that such Synodical action may be brought to bear as will stay any deviation or introduction of novelty so uncalled-for, as now sought for by a loving God.

Trusting some quick and satisfactory action will be promptly taken, I beg to remain, yours &c. A CHURCHMAN.

Quebec, October 18th, 1870.

LETTER.

To the Most Reverend Father in God, Ashton, Lord Bishop of Montreal, and Metropolitan of Canada.

THE LATE CELEBRATION OF THE HOLY COMMUNION IN HENRY VIII'S CHAPEL, WESTMINSTER ABBEY, TO THE NEW STANLEY REVISION COMMITTEE, AND THE ACTION OF THE UPPER HOUSE OF CONVOCATION THEREUPON.

MY LORD:

Nothing, as it appears to me, so insulting to the loyalty of Anglican Churchmen, or so painful to their love of the Evangelical purity of the Gospel, has occurred in this generation, as the late administration of the Holy Eucharist in Henry VIII's Chapel, Westminster Abbey, by Dean Stanley, to prominent and determined schismatical teachers, one of whom was, positively, a Socinian; who presented themselves there by his invitation; and the equally, if not still more, humiliating fact of its vindication by several of the Right Reverend Fathers of the Church in the Upper House of Convocation, of the Province of Canterbury, on Tuesday, 5th July last.

Now, though it may be said that we, in this Ecclesiastical Province of Canada, have no immediate connection with this most unhappy transaction, still I am sure that you, Most Reverend Sir, will feel quite as strongly as I do, that the Mother Church in England can take no false step, not only without our being grieved for her dishonour, but also, without evangelic truth and apostolic order, themselves being seriously imperilled, throughout the entire Anglo-Catholic Church. And therefore it is, that, with all respect, I venture to draw your Lordship's gravest attention, and, through you, that of our Colonial Church generally, to some plain statements concerning the unscriptural principles, ecclesiastical anarchy, and Episcopal degradation involved in this most unwarranted—yea, immoral—procedure, and its no less indefensible Episcopal apologies.

I am the more ready thus to address your Lordship, because, in our rude colonial simplicity, we are very apt to judge of things by the naked facts of the case, unbiassed by those meretricious adornings which oft-times cause them to be received with complacency by the artificial circles of more polished localities. Besides, in times of imminent peril, it is "every man to the rescue"; and though, in my not short service of our holy mother, I have often had occasion to blush for the temporizing policy of those who should have been the very first to man the walls of her citadels, still, I do not think that I ever felt so thoroughly cast down, as by the transaction to which this letter refers, and its yet more humiliating defence. Happy will it be, if, when thus well-nigh bereft of all other hope, we are thereby driven to the feet of Him who hath promised that the gates of hell shall not prevail against his Church; no, not although Satan himself be transformed into an angel of light, "and his ministers also be transformed as the ministers of righteousness."

I am convinced, as firmly as it is possible for a man to be, that a connection of Church and State is essential to the best interests of both; that it is demanded by the honour of Christ; and that, as a principle, it is clearly laid down in Holy Scripture. Indeed, I think that any man of ordinary unprejudiced intelligence, who has himself witnessed the social immorality and the awfully extensive prostration of truth in countries where they are not so connected, must both see and feel the infinite wisdom and benevolence displayed in such an arrangement. Further, I am no admirer of the Synodical election of Bishops. Nevertheless, it is impossible to shut one's eyes to the fact that prelates exclusively appointed by the State are, with few exceptions, chosen from a class of men whose minds have been so trained to regard State expediency as the sole rule of all public offices, however sacred,—not to speak of their temptation, from personal motives, implicitly to obey the nod of the minister of the day,—that it has become but too evident that, if the Church does not arise in her might, and insist, notwithstanding her being established, upon having an influential voice in the appointment of her own chief shepherds, either she will become more Erastian than Prussia, and further from true Christian holiness than Rome herself, or else the Most High will surely permit her own rash and ungrateful children to join her open enemies, in cutting her adrift from all the Divinely-appointed aid and influence arising from her union with the State. The Church has never been viewed with contempt (however she may have been persecuted), nor ever lost any of her power of winning souls, excepting through unfaithfulness within.

Permit me, then, to entreat your Lordship's unprejudiced consideration of the following strictures:—1. The unlawfulness and 2 the unscriptural character of the peculiar circumstances connected with the late celebration of the holy communion in Henry VIII's Chapel. 3. The weakness, if not worse, of the excuses offered by the Bishops in Convocation. 4. The evil consequences to be dreaded from this and similar acts of Erastian unfaithfulness and dishonourable insubordination by those in the high places of the Church.

I. That it is absolutely unlawful for any English clergyman publicly, wittingly—yea, even, ostentatiously—to administer the holy Eucharist to open and persistent Nonconformists, cannot be denied. How much worse, then, must be the sin of disobedience in doing so to their ministerial leaders! Canon xxvii distinctly forbids the reception of schismatics at the holy table; and if any law of the Church be binding, both legally and conscientiously, upon clerics, this is one, since its thorough accordance with the general teaching, and even almost unbroken usage, of the Church clearly forbids any plea of its having become obsolete. Canons xxviii., cx. and cxii., also, by obvious implication, do the same. And surely it is as opposed to genuine self-respect and to true taste, as it is false to honour and principle, for the chief functionaries of the Church, publicly

and contemptuously, to set her laws at defiance so long as they remain unrepealed, and are felt to be binding on the consciences of the clergy at large? But the utterly inexcusable character of this act of Dean Stanley, and of the conduct of the prelates in so strangely supporting him, is proved, beyond all possibility of escape, by the Rubric at the end of the Confirmation Service: to the observance of which, in its spirit at least, these gentlemen were bound by the most solemn vows, made before God and His Church,—their high dignities greatly increasing their obligation to keep those vows.

But, yet further, in admitting these nonconformist ministers to the altar of Christ's Church, there was an open violation of the principles involved in the solemn exhortation given at the very time of celebrating the holy communion, inasmuch as these dissenting teachers were not even "intending to lead a new life, following the commandments of God, and walking from henceforth in His holy ways," as "this Church and realm hath received the same," but clean the contrary, as the Dean and the Bishops very well knew.

Again, Dr. Stanley and his right reverend supporters did, by this formal act of theirs, most plainly violate their ordination vows yet further, inasmuch as so far were they from being "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word"; that they openly admitted to the most sacred mysteries of our holy religion prominent teachers of such "erroneous doctrines," down to the very Socinian who denies the Lord that bought him; and so, by an action which spoke much louder than words, these chief guardians of the faith told those heretical teachers that they did not regard them as mutilators or corruptors of the "faith once delivered to the saints," or as schismatics who were dividing the seamless garment of Christ. On the contrary, the Dean and the Bishops, by thus solemnly giving them the right hand of fellowship, most emphatically bid them "God speed," and, by so doing, did verily, if we are to believe St. John, make themselves "partakers of their evil deeds." But, perhaps, my lord, we are no longer to consider it as "an erroneous doctrine," or as an "evil deed," to "forbid" the little ones to be brought to Christ, or to deny that He tasted death for every man, or to sneer at His own terrific warning to the ungodly respecting the "everlasting fire prepared for the devil and his angels, where the worm dieth not, and the fire is not quenched!" or to refuse to "hear the Church," or to "despise" those whom the Master hath "sent," or even to "count the Blood of the Covenant an unholy thing"—but, perhaps, I say, we are to suppose that eternity has advanced in its enlightenment as rapidly as sections of Christendom boasts to have done, and that truth and error have therefore become as indifferent to the Holy and Unchangeable One as they appear to be to many of the princes of His earthly kingdom.

Nor is it any valid apology for Dean Stanley to say that some of the errors of these dissenting teachers are held by individuals amongst our acknowledged communicants, because, by these last, they are held, subjectively, as private opinions; but not so with those leading schismatics whom the Dean of Westminster so traitorously (as an Anglican dignitary, not now to speak of his accountability to his Divine Master), invited to the altar of Christ in Henry VIII's Chapel. They inscribe these, or similar unscriptural errors, on the forefront of their banners as the very grounds of their opposition to, and separation from, the visible Church and appointed Fold of Christ.

II. But worse yet, for that the action of the Very Reverend the Dean of Westminster, in administering the Sacrament of the Body and Blood of Christ to determined schismatical teachers, and the complicity of the right reverend fathers in God, the chief overseers of the flock of Christ, in knowingly sanctioning the same, even to the extent of partaking of that most holy rite with them, was in direct contradiction to the principles laid down in Holy Scripture itself, is beyond reasonable dispute. Our Lord distinctly commanded His disciples, saying, "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Now, if this was the duty of the faithful with respect to one who refuses to submit to the decision of the Church in the matter of a mere personal trespass, how much more must it be so concerning those who not only "neglect," but contumaciously resist, the decisions of the Church in those sacred matters specially committed to her charge? I see not, Most Reverend Sir, how the Dean and the Bishops can possibly clear themselves from the very painful guilt of having, in their late action, openly treated the positive command of their Lord Himself with disobedient scorn, though I sincerely hope that such was not their intention.

But, again, St. Paul reiterates the above principle, in the very broadest terms, in his Epistle to the Romans, wherein he says, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them"; and he also specially praises the Corinthians that, notwithstanding their other serious errors, they had "kept the ordinances as" he had "delivered them" to them, which, in writing to the Galatians, our great apostle pronounces the man "accursed" who should "preach any other Gospel" than that which he had preached. In the same spirit he solemnly charges Titus thus: "A man that is an heretic, after the first and second admonition, reject." And even the loving John, in this matter of rejecting every teacher of erroneous doctrine, waxes unusually severe, thus warning the "elect body and her children": "Receive him not into your house"—how much less, then, to the holy table!—"neither bid him God speed," for he that biddeth in God speed is partaker of his evil deeds." While taking up the very same note, the Church herself, "in the ages all along," hath given her own clear and Scriptural admonitions without

end, to have no brotherly intercourse with those who obstinately differ from the Catholic faith, or separate themselves from apostolic unity.

But not to be tedious, though the vital importance of the subject might excuse a volume, your lordship well knows that the entire teaching of Holy Writ is based upon the principle of soundness in the faith, unity in the visible Church, and piety in the life, with the exclusion, so far as possible, of all else from the community of the faithful. For this the one Fold was established, the one Household instituted, and the one Gospel Priesthood appointed:—for this the representative apostle was commanded, "Feed My lambs"; "Feed My sheep";—for this the Good Shepherd so forcibly warns us against "hiring shepherds," "wolves in sheep's clothing," and so forth. Indeed, in the whole of our Lord's teaching, and that of His apostles, the safety and purity of His "chosen" are made very chiefly to depend upon their preservation from false teachers and from companionship with those of uncertain faith, no less than from consorting with those of impure life,—their protection from these great dangers being secured, so far as earth admits, by their "continuing steadfastly in the apostles' doctrine and fellowship."

Now, Most Reverend Sir, I am happy in thinking that you will feel, with myself, that this late ostentatious admission, by the Dean of Westminster, of prominent nonconformist ministers, who were all, in greater or less degree, heretical and schismatical,—(or else the teaching of the Church is false, and herself an arrogant sham!)—to the most holy sacrament of the Body and Blood of the Lord, as though they had been amongst the most faithful members of His visible Body—the Church—was a singularly contemptuous treatment of all this teaching of the inspired Word of God, was a very flagrant insult to the Priestly purity and the Kingly authority of the Lord Jesus himself, and was a sad instance, and that on the part of the chief watchmen of our Israel, of "doing the work of the Lord deceitfully," alike as regards the souls of those so admitted and of the simple-hearted within the Church, as both were, by this action of the Dean and prelates, very plainly taught to consider the difference between truth and error, and between humble obedience and seeking the praise that cometh from men, as being very immaterial matters. And the possible personal excellence, or even religious earnestness, of the nonconformist leaders so united, is no sufficient mitigation of the complicated offence, inasmuch as the Great Head of the Church has given certain laws to His Household, which the private judgment of no man, however high his position, has a right to violate; and has surrounded His fold with fences which His true and wise shepherds will be the last themselves to overlook, or to allow others to do so, however

My heart sinks as I contemplate the whole business, and think what a very painful want it manifested of a Godly-jealousy for the honour of Christ, on the part, too, of those very persons to whom He has committed its chief keeping. It is a mere Romish figment to suppose, as was offered in extenuation, that the schismatical, if not heretical, baptism of these dissenting teachers had brought them within the Catholic Fold of Christ; and even if it had, their subsequent ecclesiastical relations and avowed opposition to the Church had, undoubtedly, separated them from it. It was, therefore, I am sorrowfully convinced, an act of most unfaithful guardianship for the Dean and the Bishops thus to aid—nay, to invite!—these persons to climb over the wall of Christ's Fold, instead of entreating them to enter in by the door.

Nor do I think it speaks well for the honourable conscientiousness of these nonconformist ministers themselves, either thus suddenly to forget what they usually call their conscientious scruples, or so readily to avail themselves of what, as ecclesiastical scholars, they must have known to be a betrayal of his trust, especially as a prominent guardian of the Church's doctrine and discipline, on the part of the Dean of Westminster. Indeed the entire transaction was such, that I cannot but feel that the Pure and the True One must have looked upon it with indignant displeasure.

4. But, yet further, this most unscriptural administration of the holy communion has been vindicated—nay, exulted over—as a great triumph of charity, and one singularly worthy of the liberal enlightenment—(query, the Christless cold-heartedness!)—of the nineteenth century! Your lordship, however, will remember where it is written, "that genuine charity rejoiceth in the truth." But here was a pretended charity which tended to rivet the bonds of error upon the souls of those who were already its unhappy victims, and to cause even the very children of the kingdom to despise that truth which alone can make them free. Again, Gospel charity "seeketh not her own," while surely, in this late indiscriminate celebration of the holy Eucharist, the praise of a popular liberalism was eagerly sought at the expense of the purity of the Church and the honour of her Lord. I have read of an apostle who would give place, "no, not for an hour," to false brethren, but who was yet so full of pitifulness, that he could wish himself "accursed from Christ" for his brethren, his kinsmen according to the flesh. Here, indeed, was the truest, tenderest charity for others, without the slightest suspicion of popular self-seeking for himself—a charity, too, characterized by the truest wisdom and deepest love as regarded his brethren, combined with the utmost loyalty to his beloved Master's honour and parity. What a contrast to the Very Reverend the Dean of Westminster!

III. But to proceed with my strictures. The excuses offered in Convocation by our right reverend fathers in God for the Dean's conduct appear to me to have been almost more lamentable, if possible, than the thing itself.

I. In the first place, I note that it was stated, with quite an air of injured innocence, by the prelates concerned, that they were blamed for presenting themselves, as a committee, before the altar of Christ, and, together, seeking His blessing upon the important duties they were about to engage in.

But here one is compelled to ask, How came they, the chief guardians of Divine truth, to have undertaken so solemn a work in connection with those whom they had no right to ask to accompany them to their Lord's more immediate sacramental presence? The revision of the translation of the inspired Book of God, is a work which can never be successfully accomplished without the special aid of the Holy Spirit to free those engaged in it from the visits of human prejudice, or the, still worse, perversions of a defective faith. But the promise of such special guidance is confined to Christ's visible and apostolic Church; hence, to have sought co-ordinate aid in revising a translation of the Bible from those outside of her pale, and who deny her faith, was surely a most unwarrantable act of presumptuous unbelief, and a strange dishonour to the dignity of the Incarnate Head of the Church. Concerning the intellectual unwisdom of such a plan, as destroying all hope of honest unity in a matter in which unity is essential, in order to their work being trustingly received, I shall say nothing, as the purpose of this letter is to draw attention to yet sadder inconsistencies, and to still deeper evils.

It is said, however, that unless different sects and parties join in this revision, it will not be received by the English-speaking public generally. Nor will it, thank God, though all the

learning in Christendom be brought to bear upon it, if the direct aid of the Holy Spirit be withheld. Hence this objection, if correct, only proves, either that this is not the time to undertake such a work, or else that the appointed servants of Christ must be content to work for His own elect, whether those who are without will bear or forbear. One thing is certain, that if the Church dishonours her Lord by lacking faith in her own divine mission, she cannot expect that He will cause others to reverence her work.

I fear, however, that the secret springs of this movement will be found with those dishonest Churchmen, who hope, by their "furious driving," as an able American prelate lately remarked, to control better—aye, and abler—men than themselves, and so send forth an English Bible, the "free handling" of which shall have obscured many of its most vital truths. I do not believe, my lord, that this work is of God, from the manner in which it is sought to be accomplished. I am, therefore, heartily thankful to believe that it will come to naught; and so the treacherous promoters be put to shame.

2. Again, it was pleaded in Convocation, that they, the Bishops, were not necessarily concerned as to who knelt besides them at the Lord's Table, for that that responsibility rested with the Dean, as administrator. My lord, my very soul blushed when I read such an excuse, which I am only prevented from designating as paltry in the extremest degree by remembering who made it! The right reverend fathers either did know, or surly, in so important a matter, ought to have done so, of whom the Committee of Revision was composed, and who were therefore to be invited to partake, with them, of the holy Eucharist. Yes, "invited" for such a notice as was sent by the Dean was, whatever may be said to the contrary, to all intents and purposes, an invitation, especially to strangers; and if the prelates had not approved the step, it was, as I must think, beyond all question, their very plain duty, considering their sacred office, to have remonstrated with the Dean, and if he had still persisted in so unwarrantable a procedure, to have officially declined themselves to be present.

3. It was further stated by the Bishops, not so much in apology, as triumphantly, that these nonconformist ministers (the Socinian included!) came to us, and not we to them; and that it was, in fact, most gratifying to see them so far forgetting their prejudices, and foregoing their habitual oppositions, as to conform, for a time at least, to the Church in her holiest offices. But, surely, herein is a strange confusion of ideas. These gentlemen never submitted, nor did they ever intend to do so, to the public law of Christ as the Church receives, and has ever received the same, and they were admitted to share in her holiest

My heart sinks as I contemplate the whole business, and think what a very painful want it manifested of a Godly-jealousy for the honour of Christ, on the part, too, of those very persons to whom He has committed its chief keeping. It is a mere Romish figment to suppose, as was offered in extenuation, that the schismatical, if not heretical, baptism of these dissenting teachers had brought them within the Catholic Fold of Christ; and even if it had, their subsequent ecclesiastical relations and avowed opposition to the Church had, undoubtedly, separated them from it. It was, therefore, I am sorrowfully convinced, an act of most unfaithful guardianship for the Dean and the Bishops thus to aid—nay, to invite!—these persons to climb over the wall of Christ's Fold, instead of entreating them to enter in by the door.

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IV. But now, Most Reverend Sir, permit me to point out what I am firmly persuaded must be the inevitable result of such unhalloved laxity, such scornful trifling with the faith "once delivered to the saints," as that lately exhibited by Dean Stanley and his Episcopal supporters, if it be permitted to go on in these

high places of the Church unchecked and unrebuked.

1. No society, not even a Freemason's or an Orange Lodge, can continue intact if its prominent members are allowed openly to trample its constitution and laws under foot. And in the present case, what is to prevent us, the subordinate clergy, from following the Dean of Westminster and the Bishops, and so administering the most sacred rites of our holy religion to the despisers of Confirmation, or even of Baptism—to the Dissenter, Jew, Turk, or Infidel (Socinian, for instance)? Yea, and as it is even worse to "deny the Lord that bought us," than it is to be occasionally drunkards or unchaste, why should we hesitate to admit, if so disposed, open ill-livers to the Lord's Table? Certainly not the Rubric before the Communion Service, since we, the parochial clergy, have surely as much right to regard the keeping of our Ordination vows as mere medieval superstition as have our superiors—the Deans and Bishops?

But I need not to remind your much-respected lordship, that, under such circumstances, the once venerated Church of England would have ceased to be a living portion of Christ's holy Catholic Church, and have sunk into a mere apostate Erastian sect.

2. But it may possibly arouse some of those who are too apt to look with indifference upon such doings as those against which this letter is protesting, if they are reminded of the probable division of the Church should such Erastian unfaithfulness continue, followed in England, ere long, by the casting of the honours and emoluments of the Establishment into the dust; for let its hierarchy be well assured, that the holiest convictions and the deepest affections of its most faithful children cannot be much longer subjected to scornful oppression without producing an overwhelming reaction. No institution can retain its vitality, and such less the Church of the Living God, when truth and earnestness are driven out of its Establishment at home; and reckless theological partisans in the Church generally would do well to remember that the Anglican Fold of Christ is no longer confined to the Church in England and Ireland, and that, consequently, whenever the sad alternative is absolutely forced upon her sons of either conniving at doctrinal apostasy or of separating from her, there is now little danger of their being left without Godly Bishops, who would willingly share their spiritual trials and their temporal adversity, and so perpetuate amongst them the full and complete succession of Christ's apostolic ministry.

That this is no idle threat, the blessedly-deepened earnestness of the English Church throughout the world, within the last forty years, is sufficient warrant. And the noble, though, in her case, perhaps, mistaken, gesture of the "Free Church" of Scotland, evincing striking evidence of what earnest men, even in this self-seeking age, are prepared to sacrifice for what they believe to be the cause of Christ; and we may safely satisfy ourselves that, whether in England or the Colonies, the Covenant Bride of the Lamb will not be behind her less-favoured sister in following her Bridegroom into the wilderness whenever it is necessary to do so, in order to maintain, in their purity and fullness, her apostolic doctrine and discipline. Although, at the same time, she may not dare, in England, to surrender, without stern necessity, those privileges arising from her union with the State, which it was undoubtedly her Lord's gracious intent should aid her in building up and extending His kingdom both at home and abroad.

We may be sneeringly told that Rome is ready to receive all discontented Anglicans. But, doubtless, Most Reverend Sir, your extensive acquaintance with the English Church has made you fully aware that there are thousands of her faithful sons who stand well-nigh in as much dread of the deeply-ruinous errors of the Papacy, as they of that self-worshipping, time-serving, and, oft-times, unprincipled, Rationalism, which, under its various forms, from Puritanism to infidelity, is so fatally devastating Protestant Christendom, and no less in America than in Europe; aye, and which is also destroying the souls, it is to be feared, of multitudes within the churches of the Romish obedience itself. But I repeat, that true Anglican Churchmen have no need to fear that they will be left to the bitter alternative of the Papacy or of ultra-Protestant negations, since there is good hope that in the English Church hierarchy itself would be found faithful bishops who would stand by them in the hour of their distress; and, at all events, there can be no doubt that, amongst the Irish, Scotch, United States and Colonial Anglo-Catholic Bishops, there are many true-hearted servants of Christ who would rejoice to perpetuate a genuine Apostolic Episcopate for the succouring of the faithful remnant, and the building up again, in England and the rest of the Anglo-Saxon world, a pure Church somewhat worthy of her ancient apostolic origin.

It may be proper to explain, before concluding, that I have no intention, in the foregoing strictures, to condemn the gentlest dealing, in our ordinary parish work, with the simple and ill-informed, whose estrangement from the Church is rather their misfortune than their fault; nor would I say one word against putting the most liberal construction upon the spirit of our rubrics in their favour, which is consistent with truth and honest obedience. I have, myself, occasionally, and, indeed, lately, admitted such individuals, especially in the sick chamber, to the Eucharistic presence of their Lord; but this, as all honest and logical minds will feel, is as far as the Poles are asunder from that open and boastful violation of all Church law, positive Scriptural teaching, and personal truthfulness which was manifested by Dean Stanley in his recent celebration in Henry VIII's Chapel.

I have just seen, with equal surprise and sorrow—feelings which, doubtless, are deeply shared by your lordship—a semi-official state-

ment by his Grace the Archbishop of Canterbury, to the effect that the Ritual Commissioners propose to neutralize, by their own *dictum*, the legislation of the entire Church in more conscientious days, by adding to the authorized Rubrics, concerning the administration of the holy communion, the following note:—"The foregoing directions are not to be held to authorize the refusal of those who humbly and devoutly desire to partake thereof." That is, in plain terms, that the clergy are to receive whoever chooses to come to the Lord's Table, as it is quite impossible that we can see into their hearts, so as to know who are "humble and devout!" Now, my lord, it will be a pleasant reflection to us all here that such flagrant latitudinarianism will certainly not be accepted by the Church in the Colonies or in the United States, as, indeed, I trust not by the Church generally at home. But even such a note, fortunately, will not condone the offence of Dean Stanley, as other rubrics and canons, as I have shown above, do too positively forbid such proceedings as that of which he has been guilty. Nor could an appeal to one ordinary, such as the Archbishop recommends, set them aside, as their Saxon-English is too plain to be misunderstood. Indeed, in such cases where the honest meaning is clear, no clergyman is warranted in appealing to his Ordinary; nor has any bishop, however high his station, the least right to suspend their force by specious references to former controversies. The true course for an earnest and Scriptural Churchman to adopt in interpreting our Prayer-Book, where its utterances are at all indistinct, is, not to search for the *private opinions* of those who drew it up, for, doubtless, in their ultimate decisions, those were often overruled by the Holy Spirit. Our true appeal, therefore, lies—and more especially so, as it is in exact accordance with the principle by which they, themselves, profess to have been governed—to Holy Scripture, as it was ever understood by the "ancient Fathers," and received by "the whole Catholic Church of Christ."

I have the honour to remain, Most Reverend Sir, with all respect, your Lordship's faithful, obedient servant,

ADAM TOWNLEY.

N.B. I have lately had the privilege of attending the Convention of the Diocese of Western New York, in Buffalo, over which the talented and sound-principled Bishop Coxé presided. In his address he drew attention, with characteristic decision, though with much filial—yea, loving—respect, to the arbitrary and uncanonical conduct of the Province of Canterbury in having appointed a committee to revise the English translation of the Bible, without even the co-operation of her sister Province of New York. In July, of course, without condescension in any degree, the rest of the Convention, the Indian, Scotch, Irish, Scotch, and American, were present. The subject, as I have already seen, was, with the exception of one or two, unanimously taken up by the Convention in vigorous resolutions calling upon their own General Convention to remonstrate with the Province of Canterbury for its hasty and isolated action in so important a matter, and one in which every branch of the English Church is so vitally interested.

When the late lamented Archbishop of Canterbury so successfully summoned the Lambeth Council, we hoped that the insular, if not arrogant, independent action of the Mother Church was to be a thing of the past. And in a short responsive address to the above Convention, I could not but state that, if the said Lambeth Council were not to prove a deceit and a sham, the Church in England, much less one province of it, must no longer act in the exclusive manner, as respects the other branches of it, which the Province of Canterbury has, in this late instance, unfortunately attempted. The Church in England will probably, ere long, if she does not do so already, stand quite as much in need of the moral support of her daughters as they of hers. Indeed, it may be said, with much force, of the whole, "United we stand,—divided we fall." In fact, much of the later action of the Church in England has abundantly shown how dangerous it is for mere establishmentarian ecclesiastics to legislate even for their own section of our Reformed Church, without consultation with the representatives of the whole body, a large portion of whom are happily not to be deceived by State blandishments.

Paris, diocese of Huron, }
20th Sept., 1870. }

RITUALISM.

The decision in the case of Shepherd v. Bennett, to which we lately directed public attention, has been made the subject of a special triumph by the Ritualistic party in England. At a meeting of the Frome branch of the English Church Union, held this week, the following resolution was adopted, at the instance of the well-known Rev. Lord Francis G. Osborne, Rector of Elm:—"That the Frome Selwood branch of the English Church Union offer their hearty congratulations to their chairman, the Rev. W. J. E. Bennett, on the fact that he has been, however unintentionally, an instrument in God's hands in eliciting from the Arches Court of Canterbury, a solemn decision that in the mind of that court the doctrines of the Real Objective Presence in the Eucharistic Sacrifice, and the adoration of Christ in the blessed Sacrament, are not, as some suppose, contrary to, but are intended to be maintained by the articles and formularies of the English

"Church." A supplementary resolution recognised as "a cause for much thankfulness that the late Judgment should have upheld the ancient doctrines, in spite of the long and almost universal forgetfulness of them in the English Church." What is being done on the side of the Church of the Reformation while the enemy within the gates is thus indulging in felicitations on so far realised success? Many are the instances on record developing a sort of moral *lusus natura* which distracts individuals or communities with the most trifling speculations or controversies at the gravest conjunctures. Nero fiddled while Rome was burning. Dickens makes Fagan, the Jew thief-trainer, wander mechanically into absurd calculations, on the arrangement of the court and the value of the materials used in its construction, at the moment when he is awaiting the verdict that may consign him to the gallows! Rational men may well be surprised to find Evangelical Churchmen contentedly occupying themselves with a trifling revision of the Lectionary, or perilous tampering with the authorised version of the Bible, at a crisis when it looks as if there had never been peril nearer to the heart of Protestantism. It might matter little if the Judgment pronounced by Sir R. Phillimore, in the Court of Arches, only effected external observances—left the wearers of albs and stoles and the burners of incense to practice their numerics and play their antics unopposed wheresoever—as in the case of Grangeogorman here—the tomfoolery may be liked by those who cannot go without their theatricals on Sunday. But the Judgment involves the vital and distinctive doctrines of Protestantism. The dismissal of the case against Mr. Bennett was justified by the Dean of Arches on the assigned ground of his own belief that "the objective, actual, and real presence, a presence, external to the act of the communication, appears to be the doctrine which the formularies of the Church, duly considered and construed so as to be harmonious, intended to maintain." Let such a Judgment remain unrevoked, and the Church must be rent asunder. Evangelical Protestants could not consistently remain in the membership of a Church whose formularies stood judicially interpreted as upholding an exposition of vital doctrine repugnant to the faith which is distinctively designated Protestant, and sweeping away the essential difference between the Churches of the Reformation and the Church of Rome. Schism is to be averted only by the success of an appeal; and, yet, while Ritualists are singing psalms, no sign is given on the part of those who must contemplate the "solemn decision" which has rendered Frome jubilant as one which cannot be otherwise than fatal to the unity of the Church of England. Bishops hold their Diocesan Visitations, deliver Charges touching on minor question of ecclesiastical polity, but are dumb on that which, in its agitation, revives the most eventful crisis in the history of the Church. As with us, in Ireland, thought and speech are given exclusively to mere externals, ignoring the peril to the very life of Protestantism that ought to be promptly and actively encountered.—*Dublin Evening Mail.*

SLEEPERS IN CHURCH.—The *Shepton Mallet Journal* says that the Rev. C. Woodcock, Vicar of Cardstock, who was preaching a few Sundays ago at Marshwood, a few minutes after he had named his text, stopped all at once and said, "I see five of the congregation asleep; it is no use of my preaching when the people are asleep. I can count one, two, three, four, five asleep, and I shall not preach any more now, but will come another Sunday and finish my sermon." He then at once dismissed the congregation.

Dr. Nehemiah Adams once said, that as he was preaching to his people on one occasion, in the midst of his discourse, as his eye glanced from his manuscript, he saw a very small boy intently gazing upon him. He was so struck by his appearance of interest that he turned for a few moments from his witten page, and deliberately and tenderly addressed his little listener. What a Sunday that was for that little boy! How dear his minister became to him. What an impression those few sentences made upon his mind! Would God that ministers might often be beguiled in the same manner from their notes!

ENLARGEMENT

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Following an old custom of *THE GAZETTE*, we will continue to supply it to Clergymen at a reduced rate. The *DAILY* will be sent for \$4.00 a year, or six copies of the *WEEKLY*, in a Club, for \$5.00; but this reduction will only apply where the subscription is paid absolutely in advance. In all other cases, the regular prices will be charged. The reduced rate simply covers the cost of the paper in its enlarged form.

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171 ST. JAMES STREET.

Montreal, 9th September, 1870.

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Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING. TERMS, etc., can be ascertained at his residence, No. 4 PHILLIPS SQUARE. Montreal, June 1st, 1870.

JOSEPH GOULD, (Successor to GOULD & HILL.) Importer of

PIANOFORTES & CABINET ORGANS 115 ST. JAMES STREET, MONTREAL.

JAMES MUIR, HOUSE AND LAND AGENT, STOCK BROKER, &c., &c., OFFICE: GREAT ST. JAMES STREET, (Adjoining Molsons Bank) MONTREAL.

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

THOMAS MUSSEN, IMPORTER OF BRITISH, INDIA & FRENCH GOODS, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL-CLOTHS, TRIMMINGS & SMALL WARES MONTREAL.

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LADIES' COLLEGE, LONDON, ONT.

The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR.

The Very Revd. I. HELMUTH, D.D., Dean of Huron, and Rector of St Paul's Cathedral.

LADY PRINCIPAL: Mrs. MILLS, late Lady Principal of Queen's College, London, England, assisted by a large and able staff of experienced EUROPEAN TEACHERS.

French is the language spoken in the College. COURSE OF INSTRUCTION. MODERN LANGUAGES:—English in all its branches, Natural Philosophy, and other branches of science and art; Drawing, Painting, Music—Vocal and Instrumental—Callisthenics, Needle Work, Domestic Economy, etc., etc. Next term commences on Twenty-sixth of April.

APPLICATION for Admission and for all other particulars to be made to the Lady Principal, or to Major Evans, Helmuth Ladies' College, London, Ont. 20th April, 1870.

THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH,

Will re-open on the first Monday in October next, when candidates for admission will present themselves for examination. The qualifications for entrance "required by the Statutes of the Seminary, Chap. VII., Sec. 1," are as follows:—

"Sec. 1. Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission into the Seminary shall be required to stand a satisfactory examination on the primary elements of the Hebrew tongue, on the Greek Grammar, and on the Gospels and the Acts of the Apostles in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. And the said candidates shall also sustain an examination upon the rules and principles of English composition, and present a specimen of their proficiency in that department.

JOHN M. FORBES, D.D., DEAN. New York, Aug. 25, 1870.

HIGHER EDUCATION.

HELLMUTH COLLEGE Board and Tuition per annum, \$226.

HELLMUTH LADIES' COLLEGE, (Inaugurated by H.R.H. Prince Arthur).

Board and Tuition per annum, - - - \$236.

President: The Very Revd. I. HELMUTH, D.D., Dean of Huron.

For particulars apply to Major Evans, London, Canada West.

COMMERCIAL UNION INSURANCE COMPANY.

CHIEF OFFICES: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 ST. PAUL STREET, MONTREAL, CANADA. CAPITAL,—\$2,500,000 Sterling.

FIRE DEPARTMENT. PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds. MODERATE RATES of Premium on an equitable system of assessment.

PROMPT SETTLEMENT OF CLAIMS.—The Directors and General Agents, being gentlemen largely engaged in commerce, will take a liberal and business-like view of all questions coming before them.

LIFE DEPARTMENT. The LIFE FUNDS are entirely separate, and are in the names of special Trustees. ECONOMY OF MANAGEMENT guaranteed by a clause in the Deed of Association.

EIGHTY PER CENT. OF PROFITS divided among participating Policy-holders. BONUS declared to 1867 averaged £2 2s. per cent., equalling a cash return of about every third year's Premium.

MORLAND, WATSON & CO., General Agents for Canada. FRED. COLE, Secretary.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1870. Summer Arrangements. 1870.

Trains now leave Bonaventure Station as follows:—

GOING WEST. Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at..... 8.30 A.M. Night do do..... 7.30 P.M. Accommodation Train for Cornwall and Intermediate Stations, at..... 4.00 P.M. Accommodation Train for Kingston and Intermediate Stations, at..... 7.30 A.M.

Trains for Lachine at 6.00 A.M., 7.00 A.M., 9.15 A.M., 12.00 noon, 1.30 P.M., 4.00 P.M., 5.30 P.M., and 6.30 P.M. The 1.30 P.M. Train runs through to Province Line.

GOING SOUTH AND EAST.

Accommodation Train for Island Pond and Intermediate Stations, at..... 7.00 A.M. Express for Boston at..... 8.40 A.M. Express for New York and Boston, via Vermont Central, at..... 3.45 P.M. Express for New York and Boston, via Plattsburgh, Lake Champlain, Burlington and Rutland, at..... 6.00 A.M. Do do do do..... 4.00 P.M. Express for Island Pond, at..... 2.00 P.M. Night Express for Quebec, Island Pond, Gorham and Portland, stopping between Montreal and Island Pond at St. Hilaire, St. Hyacinthe, Acton, Richmond, Sherbrooke, Waterville & Coaticook only, at 10.10 P.M. Sleeping Cars on all Night Trains. Baggage checked through.

The Steamers "Chase" and "Carlotta" leave Portland every Wednesday and Saturday afternoon, for Halifax, N. S., respectively at 4.00 P.M.

The International Company's steamers, running in connection with the Grand Trunk Railway, leave Portland every Monday and Thursday, at 6.00 P.M., for St. John's N.B., &c. Tickets issued through at the Company's principal stations.

For further information, and time of arrival and departure of all trains at terminal and way stations, apply at the Ticket Offices.

C. J. BRYDGES, Managing Director Montreal, 9th May, 1870

THE OTTAWA RIVER VIGATION



MAIL STEAMERS, 1870.

MONTREAL TO OTTAWA CITY DAILY, Sundays excepted, stopping at ST. ANNS, OKA, COMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GRENVILLE, L'ORIGNAL, MAJORS, PAPINEAUVILLE, BROWNS, THURSO AND BUCKINGHAM.

The splendid fast sailing Steamers PRINCE OF WALES, CAPT. H. W. SHEPHERD. QUEEN VICTORIA, CAPT. A. BOWIE.

A Train leaves the Bonaventure Street Depot every morning (Sundays excepted) at SEVEN o'clock, to connect at Lachine with the Steamer PRINCE OF WALES (breakfast for Carillon, passing through Lake St. Louis, St. Ann's Rapids, and Lake of Two Mountains, from Carillon by Railroad to Grenville, join the Steamer QUEEN VICTORIA (dinner) for Ottawa City. DOWNWARD—The Steamer QUEEN VICTORIA leaves Ottawa City at SEVEN a.m., passengers arriving at Montreal at 5.30 p.m.

The comfort and economy of this line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists. Parties desirous of a pleasant trip can obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares. Passengers to the celebrated Caledonia Springs will be landed at L'Orignal.

PARCEL EXPRESS daily from the Office to Ottawa and intermediate landings. Single, Return and Excursion Tickets to Ottawa and intermediate landings may be obtained at the Office, 10 Bonaventure Street, or on board the Steamer. Single and Return Tickets to Ottawa can also be obtained at the Bonaventure Depot. Market Steamer DAGMAR Captain MCGOWAN, Upwards—leaves Canal Basin on Wednesdays and Saturdays, at SIX a.m. Downwards—leaves Carillon Mondays and Thursdays at SIX a.m. R. W. SHEPHERD.

May 14.

IMPERIAL FIRE INSURANCE COMPANY OF LONDON.

No 1 OLD BROAD STREET, AND 16 PAUL MALL Established 1803.

CAPITAL AND INVESTED FUNDS: £1,965,000 Stg.

Canada General Agency. RINTOUL BROS., 24 St. Sacramento Street. BRANCH AGENCIES THROUGHOUT CANADA

LIFE ASSOCIATION OF SCOTLAND.

Capital, - - - - - \$1,946,668.00

Assurances in Force on 5th April, 1869, \$34,745,174.00 Annual Revenue, - - - - - upwards of 1,200,000.00 Reserve Fund, - - - - - 6,312,300.00

The Books and Accounts of this Institution have, for many years been subjected to a continuous audit (apart from the Directors and Officials) by a professional Accountant of high standing and experience, and the utmost precaution is adopted to secure the permanent stability of the Company.

DIRECTORS AT MONTREAL: DAVID TORRANCE, Esq., (D. Torrance & Co.) GEORGE MOFFATT, Esq., (Gills-pie, Moffatt & Co.) Hon. ALEX. MORRIS, M.P., Minister of In'd Revenue. Hon. Sir G. E. CARTER, Bt., Minister of Militia. PETER REDPATH, Esq., (J. Redpath and Son.) J. H. R. MOLSON, Esq., (J. H. R. Molson & Bros.)

Solicitors: Messrs. RITCHIE, MORRIS & ROSE. Medical Officer: R. PALMER HOWARD, Esq., M.D. Secretary: - - - - - P. WARDLAW. Inspector of Agencies: - JAS. B. M. CHIPMAN.

GOULDEN'S NATRO-KALI, or EXTRACT OF SOAP, superior to any Concentrated Lye now in use. Warranted to make Soap without Lime or Lye, and with little or no trouble.

For sale by Druggists, Grocers, and Country Store-keepers, wholesale.

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Made solely by the Inventor, J. GOULDEN, (177 and 179 St. Lawrence Main Street.

The British America Fire & Marine Assurance Company, Established 1833.

All descriptions of Insurances effected at current rates.

M. H. Gault, Agent, Saint James Street.

WESTERN ASSURANCE CO. INCORPORATED 1851.

CAPITAL, - - - - - \$400,000 ANNUAL INCOME, - - - - - \$370,000

FIRE AND MARINE, HEAD OFFICE, - - - - - TORONTO, ONTARIO.

Hon. JOHN McMURRICH President. CHARLES MAGRATH, Vice-President

DIRECTORS: JAMES MICHIE, Esq. NOAH BARNHART, Esq. JOHN FISKEN, Esq. ROBERT BEATY, Esq. A. M. SMITH, Esq. WM GODDARD, Jr., Esq. JAMES G. HARPER, Esq.

B. HALDAN, Secretary.

Insurance effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire. On Hull, Cargo and Freight against the perils of Inland Navigation. On Cargo Risks with the Maritime Provinces by sail or steam. On Cargoes by steamers to and from British Ports.

Montreal Office: 102 St. Francois Xavier St. SIMPSON & BETHUNE, Agents.

NORTH BRITISH AND MERCANTILE FIRE & LIFE INSURANCE CO. (ESTABLISHED 1809.)

Capital - - - - - £2,000,000 stg. Accumulated Funds - - - - - 2,357,000 Annual Revenue - - - - - 811,301

ESTABLISHMENT IN CANADA. Managing Directors: D. L. MACDOUGALL and THOMAS DAVIDSON.

Ordinary Directors: Hon. THOS. RYAN, L. BEAUDRY, GILBERT SCOTT, DAMASE MASSON, B. B. ANGELES, WILLIAM EWING, Inspector.

MACDOUGALL & DAVIDSON, General Agents.

Head Office for Canada: 72 Francois Xavier Street, Montreal.

The following are the Statements made to the Government of Canada, by the different Life Insurance Companies, for 1869:

Table with columns: COMPANY, No. of Policies, Amount Insured, Premiums Received, and Dividend. Lists companies like The Canada Life Insurance Co., The Commercial Union, etc.

WM. NOTMAN, PHOTOGRAPHER TO THE QUEEN, 17 BLEURY STREET, MONTREAL.

Medals Awarded at London 1862, Paris 1867. The Reception Rooms are open to visitors, who are at all times welcome...

Portraits of the Most Rev. A. OXENDEN, the present Bishop of Montreal, and Metropolitan, just received from England; on view, and for sale by MR. NOTMAN, at his Studio, 71 Bleury Street

LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY. Incorporated by Act of Parliament.

CANADA HEAD OFFICE, - MONTREAL.

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

SECRETARY, - A. DAVIDSON PARKER.

LIFE DEPARTMENT. Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

SPECIAL "HALF PREMIUM" RATES. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium.

(Established 1856.)

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.) REAL ESTATE & INVESTMENT AGENT No. 61 Great St. James Street, Montreal.

SCOTTISH IMPERIAL INSURANCE COMPANY. Head Office for the Dominion: No. 96, St. Francois-Xavier Street, MONTREAL.

CAPITAL - £1,000,000 STERLING.

BOARD OF DIRECTORS: ALEXANDER WALKER, Esq., Merchant. M. P. RYAN, Esq., M.P.P. G. A. DRUMMOND, Esq., (Messrs. JOHN REDFATH & SONS, Sugar Refiners.)

WILLIAM P. JOHNSTON, MANUFACTURER OF BOOTS AND SHOES IN EVERY STYLE (FOR GENTLEMEN ONLY) 147 Gt. St. James Street, MONTREAL.



EXCHANGE BUILDINGS, 13 ST. SACRAMENT STREET.

CANADA BOARD OF DIRECTORS: Chairman—WILLIAM MOLSON, Esq. HENRY THOMAS, Esq. DAVID TORRANCE, Esq. HON. JAMES FERRIER, SENATOR.

CANADA LIFE ASSURANCE COMPANY.

ESTABLISHED 1847. Assets (brought down to a strict valuation) as at 30th April, 1870... \$1,090,098.50

Divisible Profit Surplus... \$192,891.53

Amount of Assurances in force... \$6,404,438

Special Features: Management and Home Investments. RETAINING ALL ITS MONIES IN THE COUNTRY.

DONALD MURRAY, General Agent, 13 ST. SACRAMENT STREET, MONTREAL.

H. GRANT, WATCHMAKER, MANUFACTURER OF GOLD AND SILVER JEWELLERY

MASONIC REGALIA, &c., 33 NOTRE DAME STREET, MONTREAL.

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INSURES AGAINST ACCIDENTS. ALSO ISSUES POLICIES OF LIFE INSURANCE At Lowest Rates for Cash.

Cash Assets, \$1,250,000

LIFE AND ENDOWMENT POLICIES in this Company combine ample security and cheapness of cost under a definite contract, embracing all that is desirable in Life Insurance.

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary. CHAS. E. WILSON, Assnt. Secy.

T. E. FOSTER, General Agent. A. B. CHAFFEE, Agent.

OFFICE: 145 ST. JAMES STREET, MONTREAL.

LANCASHIRE INSURANCE COMPANY.

Capital, - Ten Million Dollars

Risks taken at moderate Rates. No. 4 PLACE D'ARMES, MONTREAL. WILLIAM HOBBS, Agent.

RADWAY'S READY RELIEF

THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE!—THE TRUE CURE, BY SIMPLE MEANS.

Whenever any disease or symptoms appears as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," "a fatal malady," "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment.

TREATMENT AND CURE.

In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table-spoonful every two or three hours.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia.

DOSE.

On some persons 2 pills will act more freely than 4 on others: and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 139 St. Paul Street, Montreal, or 87 Maiden Lane, New York.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1.

Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5.

Sold by druggists and general storekeepers. DR. RADWAY & CO., Dominion Office, 430 St. Paul St. Montreal.

THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORIZED CAPITAL...\$2,000,000. SUBSCRIBED CAPITAL...1,000,000. DIRECTORS: HUGH ALLAN, President. EDWIN ATWATER, GEORGE STEPHEN, ADOLPHE ROY.

This Company is now prepared to transact every description of LIFE ASSURANCE, also to grant Bonds of FIDELITY GUARANTEE for employes in positions of trust.

THE CANADIAN RUBBER CO. MONTREAL,

MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c.

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY.

CANADA BOARD OF DIRECTORS: T. B. ANDERSON, Esq., Chairman; The Hon. HENRY STARNES, Deputy Chairman. (Manager Ontario Bank); E. H. KING, Esq., President Bank of Montreal; HENRY CHAPMAN, Esq., Merchant; THOMAS CRAMP, Esq., Merchant.

LIFE: Premium Income, - \$1,328,206. Reserve Fund, - 10,406,021.

FIRE: Premium Income, - \$4,336,870. Reserve Fund, - 4,857,045.

Tl. Prem. Revenue, \$5,665,075. Total Assets, - 17,690,390.

This Company continues to transact a general Insurance business, at moderate rates. Churches, Parsonages, and Farm Property insured at lowest rates.

T. D. HOOD, FIRST PRIZE PIANO FORTÉ MANUFACTURER,

No. 79 GREAT ST JAMES STREET, MONTREAL. Constantly on hand a large assortment of Square and Cottage Pianos.

PHEENIX FIRE INSURANCE COMPANY OF LONDON,

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

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