

Church Observer

G M Evans

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

VOL. III.—No. 23.

MONTREAL, WEDNESDAY, JUNE 15, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

THE OLDEST CHRISTIAN HYMN.

In Paed. Lib. III. of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the primitive church. It is there (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:—

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring,
To shout Thy praise.

Thou art our holy Lord!
The all-subduing Word,
Healer of strife!
Thou didst Thyself abuse,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast,
Of holy love!
And in our mortal pain
None calls on Thee in vain,
Help Thou dost not disdain,
Help from above.

Ever be Thou our Guide,
Our Shepherd and our pride,
Our staff and song!
Jesus! Thou Christ of God!
By the perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we Thy praise on high,
And joyful sing,
Infants, and the glad young,
Who to Thy church belong,
Unite and swell the song
To Christ our King!

Family Circle

THE PRAYING MOTHER.

Who is this that steals so softly into our chamber this cold winter's evening? The moon, shining through the partly closed shutters, reveals a tall and slender form. It steals from bed to bed, to be made sure that each young inmate is "safe and warmly laid."

"Ah, mother! I know you are praying for us." Happy are the men and women who can remember a mother like this!

A member of the family tells me this new yet old story of our precious mother.

It was after some of us were settled in life, that her only son was the source of much anxiety to the mother's heart. The boy was so afflicted with a most sensitive nervous temperament, that the question of the continuance of his education became a very doubtful one.

One cold morning, one of the sisters of the sick lad had occasion to go into the garret. There was our mother, bowing before God, pleading for her son. "Oh that Ishmael might live before thee!" live as regards this life; and live as regards the higher life of the world to come. With what strong crying and tears did she wrestle with the angel of the covenant.

Long years have passed; that dear mother is in her grave; but has God forgotten her petitions?

A few weeks ago, in one of our large cities the prayer-meeting for college was attended with much interest. One prayer in particular melted all hearts and drew tears from all eyes; it was from the lips of a prominent citizen, himself the father of a son in college. What moving eloquence in his words, what faith in his petition.

This praying man was the son of the praying mother who, in the cold garret, long years before, had wrestled with the angel and prevailed.

Christian mother, do not be discouraged about your son. Pray on. Sooner or later, it may be after you are dead, the lost shall be found.

M. A. W. C.

ADVICE TO A MOTHER.

The first book read and the last book laid aside by every child is the conduct of its mother.

1. First give yourself, then your child to God. It is but giving Him His own. Not to do it is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself, do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

4. Give not heedless commands, but when you command require prompt obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, patriotism, and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit.

12. Pray with and for your child, often and heartily.

13. Encourage all attempts at self-improvement.

14. Never deceive, nor break a promise to a child.

15. Reprove not a child severely in the presence of strangers.

16. Remember that life is a vapor, and that you and your child may be called out of time into eternity any day.—Anon.

JERUSALEM THE GOLDEN.

From within the walls of an old French monastery, amid the dim light of the "middle ages," a faint light of Heaven, so pure and true, had shone in the hearts of the faithful.

Jerusalem the Golden,
With milk and honey blest,
Beneath thy contemplation,
Sink heart and voice opprest.
I know not! oh, I know not
What holy joys are there,
What radiance of glory,
What bliss beyond compare!

Most justly has the glowing description of the celestial country in which this poem abounds been called "the sweetest of all the New Testament hymns of heavenly home-sickness which have taken their inspiration from the last two chapters of Revelation." It savors of naught but faith, love, and heaven, and thus it wins its own way, wherever there is a Christian heart looking for and hastening to a home above.

This hymn, which was written originally in Latin, was part of a bitter satire by "Bernard the monk," on the age in which he lived. To his weary heart the world seemed full of sin and iniquity, fast ripening for destruction.

"The times are at the worst, let us our vigils keep,
Lest the Judge who is fled, and soon to appear,
Shall us at his coming find slumbering and sleeping."

Out of the existing terrible corruptions of church and state, Bernard could see no way of escape, saved by the avenging hand of God. Priests and rulers were alike debased by sin, and justice seemed but a name and an image robbed of meaning and dignity.

This satirical poem was entitled, "De Contemptu Mundi," (Contempt of the World,) but ere the heart-sick writer begins his dark picture of the world's fallen state, he glances heavenward, and by way of contrast to the brief and troubled life below, sketches in exquisite language, the peace and rest of heaven above, which is the "golden Jerusalem."

It is a significant fact that while the satire is left only for scholars to dig out, and read as a curious literary record of the past, the joyful song, based on the Word of God, has become immortal. Bernard is dead, but the cause of his Master, for which he trembled, has never for one moment been suffered to die. "Kings of the earth have

set themselves, and rulers have taken counsel together against the Lord and the Anointed." But they have not prevailed. He who sitteth on the throne has laughed at them, and by a touch of his hand "dashed them in pieces as a potter's vessel."

The "little flock" of Christ's chosen ones still hold on their way, and bear witness to God's truth, of which not "one iota" can ever fail. Millions of trusting hearts have followed the pious man out of earth, without fear or pain, believing that the heavenly Jerusalem above was then through Christ "a realm and hope of life."

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—American Messenger.

LET US DO MORE GOOD.

Our churches should be more aggressive—not as belligerent forces, battling beating down for the sake of leaving no stone in ruins. As organizations, they may be perpetual reformers. The confused elements about us must be controlled, arranged, and all classes of people brought up into Christly form, and made sympathetic according to the spirit of the Gospel. The Christian church is a mere little select company of the pure and sanctified, who are expected to spend all their time and talent to keep them from backsliding into a lost condition. They are bound together for a more noble purpose—to do good to others—to use Christ in the winning power of his reconstruct society—to christianize the world. The church, to be really evangelized, must be the centre of attraction and must so largely the spirit of Christ as to be able to invigorate, to cheer, to comfort, to exalt, and to bless common people.—Rev. Alexander

For the Young

PERSONAL QUIP.

"You have a very good teacher, Henry, one of the best I should think."

"Yes, he knows all about the lesson, knows how to tell it too, but there's one thing about him I don't like. He's afraid of the boys."

"Afraid of you boys?"

"Yes. He don't care to ask the close questions. He skips every one as if he was afraid of them or of us."

"Perhaps he thinks you will not like to answer them."

"That's just it. He knows most of the boys don't like home thrusts, and perhaps would not like him as well if he asked them; so he is afraid to do it."

"Perhaps that is not it. Some teachers think it is better to teach the truth, and let the scholars apply it."

"Yes, but we don't do it. I'm no better than the rest, and perhaps should wince a little at first, but I should respect the man more if he would do his duty. We go to Sunday-school that the truth may do us good. If the teacher talks in a general way, we slip out of it just as we do the sermon. Our teacher last year used to talk naturally about such things, till we got so we could say just what we thought."

"It will never do me any good to be told that such and such things were meant for the world. I want to feel it is for me. I wish our teacher would talk that way."—S. S. Times.

Lord Shaftesbury, in writing to the Times, on the religious difficulty, says—"It has, of late, been my duty to hear, read, and see a great deal on the subject among the working classes, and all the shades and forms of dissent. The admission of the Bible into the schools, with due religious teaching, is (especially among the women) all but unanimous; and I believe that I am speaking the sentiments of many of the clergy and laity of the Church of England, when I say that, were this principle conceded, they would assent on their part to the exclusion of catechisms and formularies from the rate-provided schools."

Ecclesiastical News.

CANADIAN.

DIocese of Montreal.

ORDINATION.—The Lord Bishop and Metropolitan held a general Ordination on Trinity Sunday, in Trinity Church, Montreal, when Messrs. Empson and Dixon were admitted to the Diaconate.

The prayers were read by the Rev. Canon Bancroft, D.D., LL.D., and the Rev. J. P. Dumoulin, M.A., and the lessons by the Rev. Septimus Jones, M.A.

The venerable Archdeacon Leach, D.C.L., LL.D., presented the candidates, and assisted in the communion service.

The sermon was preached by the Bishop from Acts vi., 3: "Men of honest report, full of the Holy Ghost and wisdom."

The communion was administered by the Bishop, assisted by the Archdeacon and other clergy.

There was a large congregation, and the services and sermon were more than usually impressive.

CONFIRMATION.—The rite of confirmation was administered by the Lord Bishop and Metropolitan at Laprairie, on Tuesday, the 13th inst., to twelve young persons.

The Bishop was attended by his chaplain, the Rev. Canon Bond, LL.D., who preached from Isaiah xlv., 8: "Fear ye not, neither be afraid."

The Rev. Mr. Dart, Incumbent, brought forward the candidates, and the Litany was read by the Rev. Canon Bancroft, D.D.

A very solemn address was delivered to the candidates and to the congregation by the Bishop.

The Bishop and party were hospitably entertained by Mrs. Dart, in the Parsonage, which appeared to be in excellent order, and which reminded some who were present of former occupants and days that are past.

DIocese of Ontario.

ANGLICAN SYNOD.

On Thursday last the ninth session of the Anglican Synod of the above diocese was opened in Ottawa, his Lordship the Bishop presiding.

At ten o'clock in the morning his lordship, Bishop Lewis, with the Very Rev. the Archdeacon and the delegates, attended divine service in Christ Church, where a sermon was preached by the Rev. Mr. Mulock, of Kingston, after which the holy communion was administered.

The early part of the afternoon was employed in examining the credentials of delegates.

The Synod met for business at three o'clock in the chapel of ease, Sussex street. The bishop opened the proceedings with prayer, after which the roll of the clergy and lay delegates was called by the secretaries. His lordship then addressed the assembly as follows:—

Reverend Brethren and Brethren,—The good providence of God has again permitted us to assemble in this our ninth session of our Diocesan Synod, to concert measures for the well-being of this church, and I have called you together in this city in accordance with a request unanimously made at our last Synod. In opening the session, I have but a few words to offer. The year that has passed since our last meeting has been marked by a steady progress of church work, as is evidenced by the satisfactory character of our various funds, and in the continued increase of the number of church and parsonage houses. I ought, perhaps, notwithstanding every possible effort to bring our claim on the diocese of Toronto to a satisfactory settlement, we have been unable to do so in consequence of the continued excuses urged by the authorities of that diocese for their procrastination. Our solicitors, however, report that they have

received mortgages representing \$16,000, the titles of which are under examination, but the balance, \$10,000, as yet remains unpaid. Of course this diocese will claim interest upon the debt from the date of the compromise by which we accepted \$26,000 as a settlement on the 1st day of September last. I rejoice to be able to state that the Sustentation Fund now exceeds \$21,000 in subscriptions, and that 19,000 has been invested in undoubted securities. I have been notified by the secretary of the society for the Propagation of the Gospel that this society has made a grant to this diocese for the year 1871 of £4,000 sterling, which is £50 less than last year, and for which our thanks are due to the honourable society. The Mission Fund of the diocese continues to prosper, which is due in a great measure to the well-organized labour of the missionary deputations, which has brought the subject of missionary duty more systematically and effectually before the members of the church year after year. During last winter I attended thirteen missionary meetings, and I was much cheered by the increased attendance and interest displayed both by clergy and people, and I feel satisfied that if similar earnestness be persevered in, our diocese will never want the means of support for missionaries of the church. The present great want under which we labour is the lack of duly qualified candidates for holy orders. Four missions which may be considered eligible spheres of duty have been vacant now for a long time simply from inability to obtain clergy fitted for the work; and at present I see no probability of a happier state of things being brought about, except by means of greatly increased liberality towards our Divinity Students' Fund, and a total alteration in the system of applying. Since my last statement I have held twenty-four confirmations, at which 471 females and 400 males were admitted to the holy ordinance; and of the total of 871 confirmed, 717 presented themselves for the first time at the holy communion, and I desire publicly to express my great satisfaction, at witnessing almost everywhere not only an increased interest in the rite, but a greater solemnity of demeanor and a more hearty and reverent participation in the services. Some important subjects will be offered for your consideration during this session, and among them the reports of the committee on an increase of the episcopate, and on amendments to the canon on the board of missions. I deliberated for some time whether I should state my views on these reports or not, and I decided that it would be better to allow them to be fully discussed before I made any remarks of my own, as I do not desire to prejudice the minds of others, nor, indeed, commit myself to any expression of opinion which may require to be modified on further information being obtained. Praying, then, for the guidance of the Holy Spirit upon our deliberations, and in full confidence that your best exertions will be given to effect such a legislation as may advance our Master's cause in this diocese, we now commence the business of this session.

Rev. Mr. Parnell was unanimously elected clerical secretary, and Mr. H. D. Shaw, lay secretary; Rev. R. L. Moore, treasurer; and Messrs. R. Walkem and J. Shannon, auditors.

Several reports were then presented. It was moved by the Hon. Jas. Patton: "That whereas the Lord Bishop, at a special session of the Synod, held at Ottawa in November, 1862, announced 'that he joined with the Bishop of Toronto in authorizing and recommending for use in this diocese the church hymn-book lately authorized in the diocese of Toronto,' and that such announcement was received as official and binding upon the diocese, and was recorded in the journals of Synod; and whereas, also, the subject of church psalmody has engaged the attention of the Provincial Synod, and a committee composed of representatives from the several dioceses has been appointed to prepare a selection of psalms and hymns adapted to the wants of the church throughout Canada, be it therefore resolved—That this Synod would greatly deplore the introduction or use of any unauthorized versions of the psalms and hymns, since a departure from the recognized official action of the Synod must be attended with unnecessary expense, and is calculated to destroy the uniformity of divine service in the churches of this diocese."

Several of the members expressed a wish to have the collection of "Hymns, ancient

and modern," authorized; others contended that, in view of the preparation of a book of hymns by the authority of the Provincial Synod, it was well not to take any action in the matter.

His Lordship said that while he found much to admire in several of the collections now in use, none of them were in all things what he would like. He coincided with the idea of awaiting the action of the Provincial Synod.

The motion was withdrawn. Moved by the Hon. J. Patton, "That canon vii., relating to the election of delegates be amended, by providing that there shall be eighteen clerical, and eighteen lay representatives voted for by the same ballot, and that the twelve members in each order having the highest number of votes shall be declared elected delegates to the Provincial Synod, and the next six highest substitutes."—Motion lost.

SECOND DAY'S PROCEEDINGS.

The Ven. the Archdeacon presented the report of the Mission Board.

Several reports of committees were presented.

NOTICES OF MOTION.

Mr. Berford.—"That no person shall be eligible as a lay delegate to Synod, except he is a resident of the parish for which he is elected."

Mr. Berford.—"To form a fund to pay lay delegates in certain cases."

Mr. Berford.—"For leave to sell lot No. 14 in the 11th concession of Bathurst, and invest the amount in Dominion Stock, for the benefit of the rector of Perth."

Mr. H. S. McDonald.—"That with a view to secure uniformity in public worship, His Lordship the Bishop of the Diocese be, and is, hereby requested to take such steps as may be necessary to cause a uniform practice in reference to reading or not reading prayer or prayers before the preaching of the sermon, to be adopted in all churches in the diocese."

Dr. Henderson.—Confirmation of the constitution, order of proceedings, rules and canons, far as canon vii., as amended at last session of Synod, pp. 647, 648, 663, 660 and 713—also, the confirmation of the amendment of sec. 5, canon xxvi., p. 663.

The Clerical Secretary.—That in canon xxi., sec. 6, the words "31st May" be struck out, and the words "30th April" be inserted.

The scrutineers declared the following names to be the representatives at the Provincial Synod:—The Ven. the Archdeacon; Messrs. G. A. Anderson, J. A. Preston, J. S. Lauder, J. W. Burke, F. R. Tane, J. J. Bogart, C. Forrest, J. A. Parnell, Dr. Baswell, J. Stannage, and J. Mulock.

Substitutes.—Rev. J. B. Jones, S. Jones, the Very Rev. the Dean, F. W. Kirkpatrick, R. Garrett, R. Lewis.

The following gentlemen were declared elected as lay delegates:—Messrs. F. McAmay, Judge Jarvis, Dr. Henderson, H. D. Shaw, G. May, J. Crawford, J. B. Lewis, Hon. J. Patton, A. Code, M. P. P., E. J. Senkler, A. B. Simpson, H. S. Macdonald.

Substitutes.—Messrs. A. Hooker, D. F. Jones, J. Frizzelle, J. Shannon, W. C. Evans, J. Twigg.

The scrutineers for the election of members of the Mission Board, reported as follows:—The Revs. Messrs. Preston, Anderson, Burke, Tane, Nesbitt, White, Bogart, and Lauder; Messrs. J. McCuaig, Hon. J. Patton, L. Keefer, E. Harrison, W. B. Simpson, W. C. Evans, E. J. Senkler.

The Rev. S. Jones brought forward the Mission Fund Canon, with amendments.

It was decided to bring forward the principles of the canon in the form of a report from the committee appointed at the last Synod to frame the canon.

Several motions, on the order of business, were proposed and carried.

Mr. Shannon, in introducing his resolutions on lay patronage, said that the principle had the approval of the Bishop of Huron, and was receiving no small attention in Toronto. In Montreal it also was found to work well. He did not want the laity to have a controlling voice on the question of church patronage, but he thought that they should be entitled to some say in the matter. The question was a difficult one, but it should not, on that account, be shirked.

Rev. E. Beaven seconded the motion, not that he approved of the details of the canon proposed. The laity had practically a voice in the matter, and his lordship had always acted in conformity with the wishes

of the people. The resolution affirmed a principle which was already established in practice.

Mr. Cartwright objected to the motion altogether. The Bishop was elected by the Synod, and could be trusted with the appointment of the clergy.

Mr. J. F. Taylor said, that so far as Montreal was concerned, where the system had been tried, the late Metropolitan had expressed dissatisfaction with the results.

Mr. Berford moved, seconded by Mr. Shaw—"That whereas the motion now before the House is in direct variance to a resolution passed at the Synod, held in Brockville and Ottawa, in 1862 and 1863; that the motion implies that his lordship is unworthy of confidence, and should no longer be entrusted with such powers as have been conferred upon him; * * *

It is hereby resolved, that this Synod knows no reason why it should in any way wish to alter the decision arrived at in 1862-3, but on the contrary, does hereby express the fullest confidence in his lordship, that he will continue to exercise his judgment consistently for the interests of the church, believing that his lordship, from his intimate knowledge of the clergy, is in a far better position to make a proper selection than the laity can possibly be; also knowing that from his lordship's express declaration that he will not force a clergyman on any parish distasteful to the majority of the members thereof."

It was moved by Mr. Macdonald, seconded by Hon. J. Patterson—"That while neither affirming or disaffirming the truth of the matters set forth in either the resolution or amendment, it is inexpedient for the Synod to take any action in the matter until the success or non-success of the canons in reference to the matter of patronage passed or to be passed by the Synods of Toronto and Huron be ascertained."

The amendment to the amendment was lost.

The amendment was then about to be put, when Mr. Shannon said he was satisfied with the result of the vote first taken, and asked leave to withdraw his original motion.

His lordship granted the request, and the House adjourned.

THIRD DAY'S PROCEEDINGS.

A petition was received from members of the congregation of Tamworth, praying for assistance in defraying the debt of the church. These parties had, it appeared, become personally responsible for the debt of the church, having mortgaged their farms therefor, and their property was likely to be taken from them to satisfy the claim.

The report of the assessment committee was presented. The assessment of Christ Church, Ottawa, had been raised from \$25 to \$30.

Seven notices of motion were given.

The Venerable the Archdeacon moved the confirmation of a resolution adopted at the last Synod, granting outfits to missionaries. The Archdeacon, in doing so, stated that in many instances the missionaries were young men who had with great difficulty just got through a collegiate course, and who had not the means to purchase an outfit.

The resolution met with general approval, and was carried.

Mr. Walkem moved the adoption of the treasurer's and auditor's reports. Carried.

The Chancellor moved the adoption of the revision of canons, seconded by Mr. Twigg.—Carried.

The Ven. Archdeacon moved the adoption of the report of the Mission Board.—Carried.

Rev. J. S. Lauder moved the adoption of the report of the committee on the increase of the Episcopate.

[The report recommends that inasmuch as there appear to be insuperable difficulties to the subdivision of the diocese into two separate sees, the committee on the increase of the Episcopate have heard with great satisfaction the opinion of his Lordship the Bishop as to the appointment of a coadjutor bishop, and beg to assure his Lordship that they will heartily co-operate with him in giving practical effect to the idea, and that with this end in view, a sub-committee will be formed to consist of the chairman, the Rev. J. A. Preston, Messrs. Shaw and Badgley to report upon the proposed scheme at an adjourned meeting.]

Mr. Lauder, in introducing the report, said that it had been for some time admitted that it was imperative for the interests

of the church that a resident bishop should be located at Ottawa. It was found impossible at present to divide the diocese into two sees, or to raise an endowment fund sufficient to justify such action. He pointed out that the church in Ottawa was now without church room for her members; was there a resident bishop in the city the difficulty would be got over, and a cathedral church would be erected.—Another reason for the church having a resident bishop—here was that on official occasions the Anglican Church could not assume her proper position, and was not properly represented. He was not altogether in favour of a suffragan bishop, but considered it was the best that could be done at present, and in time the fuller measure of an independent bishopric would come. On the part of the church in Ottawa he would guarantee \$1,000, half the proposed sum for the suffragan's salary.

Rev. Mr. Preston agreed with Mr. Lauder regarding the prestige which the church lost in not having a resident bishop in Ottawa. As a country clergyman he must say there were other reasons why he should like to see an increase of the Episcopate. The diocese was as large in its area as Ireland, and the visits of its head, though always welcome, were of necessity few.

His lordship said that he would like the Synod to understand his own participation in it. Accidentally he was in Ottawa while the committee was sitting, and by invitation attended their meeting. He at one time favoured a division of the diocese, but on considering the matter and the weakness of some portion of the diocese, he did not know that it was advisable. He threw out the suggestion of a coadjutor bishop suddenly as the idea flashed upon him. The reason for the establishment of a bishop at Ottawa was that it was the seat of Government, and there the church should be represented. The work of the diocese did not require an increase of the Episcopate. In fact, his only complaint in regard to work was that the clergy of the diocese did not provide him with work enough.

Rev. T. L. Stevenson would like to see a bishop in Ottawa, but did not want to force one on the people. He objected to a suffragan bishop; if a bishop was wanted, let him be an independent one, and if Ottawa wanted one, it could provide a salary for him. He would move to refer the report back to the committee. He considered that the first thing to be done was to provide a means of support for the new bishop. When that was done, they could speak of electing one.

Rev. Mr. Forrest seconded the motion.

Rev. Mr. Lewis objected to the increase of the Episcopate. He had made up his mind not to vote for the appointment of a coadjutor bishop, unless his lordship stated that he found his work too much for him.

Mr. May, on behalf of several members of the Synod, wished to know if his lordship was obliged to reside at Kingston?

His lordship said he was not. Nothing in his letters patent compelled him to remain there.

Mr. Henderson wanted to know if a pledge had not been given by his lordship, previous to his election, that he would reside there?

Rev. Mr. Lauder said if so, it was on condition that a See House was provided.

His Lordship resumed the chair at 3 o'clock.

Rev. Mr. Lewis resumed the debate on the Episcopate, and moved that the report of the committee be referred back to them, to amend by recommending the removal of the seat of the Episcopate from Kingston to Ottawa.

Mr. May seconded the resolution.

Mr. Lewis's amendment was lost.

Mr. Stevenson's amendment, on the yeas and nays being called on, was lost by the following vote:—Yeas—Clergy, 26; Laity, 9. Nays—Clergy, 19; Laity, 13. The amendment was declared lost for want of concurrence of the orders.

The motion for the adoption of the report being put was declared lost. Yeas 32. Nays 47.

Rev. Mr. Lewis gave notice that at the evening session he would move that in the opinion of the Synod, the residence of the Bishop of Ontario at Ottawa would do away with the necessity of a coadjutor bishop.

The Rev. J. A. Preston moved the adoption of the report of the committee for

providing for insurance on the lives of the clergy. The Hon. J. Patterson seconded the motion.—Carried.

Mr. Bedford moved for leave to sell Lot No. 14 in the 11th Concession of Bathurst, and invest the amount in Dominion stocks, for the benefit of the rector of Perth.—Select Committee.

Mr. Twig moved that with a view to secure uniformity in public worship, his lordship the bishop of the diocese be, and he is hereby requested to take such steps as may be necessary to cause a uniform practice in reference to reading or not reading prayer or prayers before the preaching of the sermon, to be adopted in all churches in the diocese.—Withdrawn.

Dr. Henderson moved the confirmation of the amendment of section 5, canon 26, p. 663.—Carried.

Clerical Secretary moved that in canon xxiv., sec. 7, the words "31st day of May" be struck out, and the words "30th day of April" be inserted.—Carried.

The Chancellor moved the adoption of the report of the committee on the petitions of the Rev. J. Bogert and C. Forrest.—Carried.

Rev. J. A. Mulock moved the adoption of the report of the Book and Tract Committee.—Carried.

The Ven. Archdeacon moved the adoption of the report of the committee on Branch Depositories.—Carried.

The Chancellor moved the adoption of the report of the Episcopal Trust Fund Committee.—Carried.

Rev. S. Jones moved that the committee on Divinity Student's Fund be empowered to place in the hands of the bishop, from time to time, the state of the funds, permitting certain sums to be applied according to his discretion, in assisting in case of need the candidates for deacons' orders in meeting unavoidable expenses connected with their ordination.—Carried.

Rev. S. Jones moved for the appointment of a committee to amend the canon on the management of the D. S. Fund.—Carried.

Rev. S. Jones moved for a committee to draft a canon on Book and Tract Fund.

Hon. J. Patton moved that the election of provincial delegates and members of the Mission Board be proceeded with at the same time. That the scrutineers of the clerical and lay vote to be the same for both elections, and that as the rolls of the clergy and laity are called out for such election, ballots shall be deposited by the electors of each order in separate boxes provided for that purpose.—Carried.

The Rev. Mr. Lewis, by permission of the chair, withdrew a motion regarding the increase of the Episcopate.

The Ven. Archdeacon asked for a suspension of the rules of order to introduce a motion expressive of appreciation of the liberal and hearty reception extended by the church people of Ottawa to the members of the Synod.

The resolution was carried.

Rev. S. Jones, seconded by Mr. G. May, moved the thanks of the Synod to the Rev. Mr. Mulock for his sermon at the opening of the Synod.—Carried.

The Synod was then closed by his lordship pronouncing the Benediction.

DIocese of Fredericton, N.B.

A meeting of the parishioners of St. John's Church, Fredericton was held recently to discuss the propriety of appointing lay delegates to the Synod. The Rector, Rev. G. M. Armstrong, was in the chair, and the vestry clerk, Mr. R. P. Starr, acted as secretary. The meeting was opened by extemporaneous prayer by the Rector, which covered ground and took up subjects that must have been entirely overlooked by the compilers of the Church of England Service. It was an earnest supplication for assistance and direction in the work in hand, and for the power to overcome heresies, etc., that are creeping into the church. After this the Rector made a lengthy statement of his views on the question of a Synod, to which he declared he was decidedly opposed. A great deal was said about the Bishop and his opinions upon ecclesiastical matters, the inference to be drawn from all which was that the Bishop and Mr. Armstrong differed materially in their opinions. When Mr. A. entered the ministry, nearly thirty years ago, he accepted the canonical law of the church, and will obey his ecclesiastical head in all matters which he believes to be correct, but not otherwise; and he has refused to obey the Bishop, and in correspondence with his Lordship had been styled "an ungodful son of the church."

The Rector read the proceedings of a former meeting of the parishioners of the church, at which the Synod had been disapproved of; read also the circular from the Bishop, in compliance with which the present meeting

was called; and, at the request of Mr. C. M. Gardner, the constitution of the Synod was read.

Mr. Ruel put in a resolution, as follows:—
Whereas, on several previous occasions this parish has almost unanimously refused to elect delegates to the Synod which has been formed in this Diocese, or take any part therein, believing that in so doing it was subserving the best interests of the Church:

And Whereas, sundry propositions were made last year to amend the Constitution of the Synod, which, if adopted, would have removed some of the objections to it entertained by this Parish, but which were deliberately rejected by the Synod at its last meeting:

Therefore Resolved, That there are no reasons why the decisions of this Parish on this question should be reversed; on the contrary this parish desires now to record its conviction, that it is undesirable to appoint delegates to the Synod, or to unite with it or recognize it or its acts in any way, until its constitution is amended, and rendered less objectionable than it is at present.

Mr. Ruel's resolution was put to vote and carried by a division of 29 to 10.

DIocese of Newfoundland.

THE CHURCH IN BERMUDA.—On a recent occasion the Bishop delivered an address to the clergy which was intended to impress upon them the duty of strict attention to the rubrics of the church, in the performance of the several orders and offices; and occasion was taken from the fact of their being called together on one of the church's holy days, to express a hope that these days would be more generally observed, after notice given, as ordered in the prayer book. The obligation of inquiring into the circumstances of persons presenting themselves for marriage, as regards age, affinity, etc., was insisted on; the legal immunity, it is said, not affecting, or not removing, the moral responsibility, in what affects the interests of the church and society in general. Other like topics were enlarged on, and the clergy were particularly, as on previous like occasions, entreated to give attention to their schools, now receiving liberal aid from the legislature, and having the great advantage of inspection of a gentleman of undoubted integrity and ability, and fully prepared to second their views and endeavours in grounding the education of the poor on their holy religion. His Lordship briefly alluded to some of the questions agitating the church in England;

and the services of the suffragans or assistant Bishops, believing that his clergy would agree in expecting some very beneficial results, having perceived, and shared with him the help and benefit of Bishop Kelly's services. His Lordship strongly deprecated any alteration of the Athanasian Creed, showing the necessary limitation of the clauses objected to, which properly understood have but the effect of a solemn warning and earnest protest. The proposed revision of our English Bible he considered of so great difficulty and importance, that although undoubtedly to be desired in view of amendments by the substitution of modern for obsolete words and phrases, or through newly discovered manuscripts of the sacred text clearing up doubtful interpretations, it would require a rare combination of learning, prudence and piety, in those entrusted with the work, and the prayers of all Christians interested in and for the many millions who now or hereafter will know and receive the Word of God by this translation.

GREAT BRITAIN.

TOO GOOD TO BE TRUE.—It is stated in some of the church papers that if the doctrine of the "Real Presence" is condemned by the Judicial Committee of Privy Council in the forthcoming cause of the Rev. W. J. E. Bennett, Vicar of Frome, there is likely to be a great secession of the "Catholic party from the Church of England, and that the seceders will either form a "Free Catholic Church" or will seek for a fresh Apostolate from "the venerable church of Constantinople."

THE BISHOP OF BATH AND WELLS ON THE PROGRESS OF POPEY.—Lord Arthur Hervey, the new Bishop of Bath and Wells, during his primary visitation, said that there had been more perverts from the Church of England to the Romish Church during the last thirty years than during the previous three hundred years, and that the most alarming circumstance was the changes in doctrine and ritual which had come over the body of the Church of England itself.

ENTHRONEMENT OF THE BISHOP OF ST. ASAPH.—The Right Rev. Joshua Hughes the newly-consecrated Bishop of this Diocese, has been duly enthroned in the cathedral church of St. Asaph, with much solemnity, about a hundred clergy of the diocese taking part in the ceremony. The Very Rev. the Dean, assisted by Archdeacons Wickham and Foulkes and the clergy of the cathedral, performed the

ceremony. The sacred edifice was crowded in every part by a congregation comprised of the aristocracy and gentry of the province. Bishop Hughes, being the prelate last nominated, will, under the Manchester Bishopric's Act, be without a seat in the House of Lords until a vacancy arises in a See other than Canterbury, York, London, Durham, or Winchester.

THE BISHOP OF GLOUCESTER ON REVISION.—The forthcoming work *On the Revision of the Authorized Version of the New Testament*, by the Bishop of Gloucester and Bristol, will be devoted to a discussion of the whole subject. It contains seven chapters. In the first, the present movement is described and considered; and in the second, the state of the text of our version. In chap. iii. the characteristics of our version, and the principles on which it was constructed, are investigated. In chap. iv. the limits are defined within which revision should be kept. In chap. v. the probable amount of corrections is estimated, and samples of the work are given. The samples of revision are Matthew v., vi., vii., as exhibiting a portion of Scripture where a minimum of correction is necessary; and Romans v., vi., vii., viii., as a portion where a maximum seems required.—*Athenaeum*.

CONVOCATION REFORM ASSOCIATION.—We learn from the *John Bull* that there was a meeting of the Association for Promoting the Reform of Convocation, on Thursday, at Willis' rooms, under the presidency of Lord Lyttleton, and the general opinion seemed to be that the laity should be admitted into Convocation. The following was the principal resolution: "That a committee be formed for the special purpose of extending the association, and advancing the cause in London and the neighbourhood, to be called 'The Provincial Metropolitan Committee,' consisting of such members of council as may be able to attend, with not less than twelve, or more than twenty-four additional members, to be by them selected from the association—such committee to present a quarterly report of its operations through the secretary to the executive committee, and to continue in office till the first meeting of council in 1871."

GLOUCESTER CATHEDRAL RESTORATION.

—The work of restoring Gloucester Cathedral proceeds vigorously and with the best results. The beautiful south porch will have been completed in a few weeks; the south transept and the south aisle round the choir are both finished, and the restoration of the north aisle is in an advanced state. Last autumn some of the leading firms of decorators were asked to submit designs for the adornment of the choir vaulting. Acting on the advice of Mr. Gilbert Scott, the architect of the restoration, the Chapter, a few weeks ago, accepted the design of Messrs. Clayton and Bell. Already the decoration of about one-third of the choir from the east window—manifestly the most elaborate portion of the work—has been effected, and the remainder will probably have been completed in about two months. Sufficient of the scaffolding has been already removed to show that an effect of almost unsurpassed beauty will be the result. The bosses are gilded, the angel figures are partly gilded, and colour has been applied to the tracery; the panels are left untouched. Messrs Clayton and Bell are also painting the vaulting of the chapel east of that of St. Andrew—a chapel which is to be restored in memory of the late Sir C. W. Codrington. A great improvement has followed the removal of the gallery in the south transept, formerly occupied by the King's School pupils, and which concealed St. John the Baptist's Chapel, and a like remark applies to the removal of the opposite gallery in the north transept. By these removals the whole width of the cathedral from each end of the transept has been thrown open; but the full effect will not be manifest until the canopied seats are again fitted.

IRISH CHURCH RE-ORGANIZATION.

—The first list of contributions to the Sustentation Fund is published by the representative body. The whole amount acknowledged is over £100,000, and the sums subscribed range from £12,000, (which Sir Arthur Guinness and his brother, Mr. Cecil E. Guinness, each contribute,) down to 1s. The giver of this last donation is named Sharples. The Archbishop of Dublin, whose name heads the list, gives £1000, in five instalments, as a donation, and an annual subscription of £1000. The ven-

erable Bishop of Cashel gives £5000 as a donation; the Bishop of Derry £4500.—The late Earl of Derby left £2000. A like sum is given by Mr. J. B. Ball. The Bishop of Meath gives £1000, and will subscribe annually £500. The Provost of Trinity College contributes £1000, and there are over a dozen other donations of the same amount. There are several gifts of £500, including one by the Duke of Leinster, and then the sums descend down to the shilling. In addition to these sums parochial contributions have been commenced.

CHURCH MISSIONARY SOCIETY.

—The Rev. J. E. Sampson, of St. Thomas's, York, writes to the *Record* on the subject:—"My chief object is to suggest a more thorough organization in our endeavour to obtain permanent subscriptions. There are hundreds of people in our parishes, not unwilling to subscribe, who are never asked. My own parish is canvassed every two years. Every person, as far as possible, is invited to become a subscriber of at least a penny a month. Each collector has a small district, and all removals are noted, and new-comers at once called upon. The result is that instead of an annual collection, and about a dozen subscribers, producing under £40, we raised in the first year £109, and last year, which was our eighth, we presented £184 to the society. Instead of a dozen subscribers, out of a thousand families, we have 350, besides 72 missionary boxes. We have no 'religious difficulty.' Dissenters frequently subscribe, as well as church people, as will be seen from the fact that in one sheet, containing 114 families, no less than 75 subscribe.—One element in the success of our missionary effort has been the use of a canvassing paper. This is left at each house, and the people are thus prepared when the collector calls."

THE CITY CHURCHES AND CHARITIES.

—Mr. A. Johnston, M.P., has brought in his bill to effect a re-arrangement of city parishes, and for the better management of parochial charities and trust funds. The bill seeks to appoint as commissioners the Bishop of London, the Lord Mayor, the Recorder, a representative of the city corporation, and nine others—in whom shall

be vested the spiritual and charitable property of parishes within the city to vest. They are to divide the property into two classes, and are to frame schemes for its application. They are to select certain churches to be churches of the new parishes proposed by the scheme; others may be left standing, but some are to be removed, in which case provision is made for the maintenance of graveyards, and the transfer of the remains of the dead. Churches are not to be removed without the consent of the incumbents, and charitable trusts less than fifty years old are not to be affected without the consent of trustees.

A CARDINAL AGGRIEVED.

—A letter from Rome, April 24th says: "On Holy Thursday Cardinal Sacconi was attending the Pope from the balcony of St. Peter's to the Paulini Chapel, where he was to assist in serving the supper, when he saw among the crowd, behind the files of the Swiss guard, his valet with his vestments, and he asked the Commandant Sonnenberg to let him pass. That officer answered rudely: 'I have received orders from your superiors to let no one pass, and I shall take no orders from you.' The Cardinal made no reply, but went himself to the valet and changed his vestments in the middle of the crowd. On returning home, however, he wrote an angry letter to Cardinal Antonelli, who is Prefect of the Apostolic Palace, and demanded an apology. Cardinal Antonelli endeavoured to get off with an evasion, but his offended brother wrote again to say that he would never appear at the Vatican till he could go there without being insulted. This threat brought to his apartments next morning the Commandant Sonnenberg, who was beginning a rambling speech, when Cardinal Sacconi exclaimed, 'You insulted a Cardinal of the Holy Roman Church. If you have come here to ask pardon, do it at once; if not, go away!' The commandant found the leek must be eaten, and, without further shuffling, he swallowed it down."

A BOSTON MINISTER SAYS HE ONCE

preached on "The Recognition of Friends in the Future," and was told by a hearer, after service, that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any.

SUBSCRIPTIONS RECEIVED SINCE 15th APRIL.

Cobourg.—Miss Tremain, Joseph Nixon, Portsmouth.—Rev. F.W. Dobbs, James Kelly, Robt. Arthurs, Thos. Painter, Henry Connolly, Robt. Blair, Major Straubenzie, Chas. Brass, Robert Preistly, George Sexton, Eli Baden, Chas. George, Mrs. Moyle, Thos. Johnston. Miscellaneous.—Mrs. Warren, Walkerton, R. W. Henneker, Sherbrooke; Mr. Allen, Kingston; W. G. Marsh, Clarksburg; G. Morphy, Toronto; Rev. G. Keyes, Exeter; Rev. I. W. Burke, Prescott; Col. Higginson, Vankleek Hill; William Drumm, St. Johns; Rev. F. Harding, Alymer; Miss Talbot, London; J. Gregory, Wingham; Rev. R. V. Rogers, Vittoria; Robert Kestell, Simcoe; James Campbell, Toronto; Rev. M. Gueronf, Berthier. Montreal subscriptions are not published.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, JUNE 15, 1870.

CONFIRMATIONS

BY THE LORD BISHOP OF MONTREAL. June and July, 1870.

- June 13.—Monday, 9 o'clock, at Laprairie. " 15.—Wednesday, 9 " " Sorel. " 25.—Saturday, 11 " " Chambly. July 7.—Thursday, 2 " " Sutton. " 12.—Tuesday, 2 " " W. Farnham " 17.—Sunday, Morning, " Waterloo. " " " Evening, " Shefford. " 18.—Monday, 2 o'clock, " Iron Hill. " 21.—Thursday, 11 " " Rougenont " " " 6 " " Abbotsford. " 24.—Sunday, Morning, " E. Staunbridge " " " Evening, " Dunham. " 27.—Wednesday, 3 o'clock, " Frelighsburg " 29.—Friday, 3 " " Cowansville " 31.—Sunday, Morning, " Phillipsburg " " " Evening, " Pigeon Hill.

Confirmations will also be held at Bedford and Granby.

DIOCESE OF HURON.

We devote so much of our space this week to the proceedings in the diocese of the Ontario diocese that we are obliged to exclude a large amount of interesting diocesan intelligence. In our next week's issue our friends will have an extended report of the meeting of the Huron Church Society.

PATRONAGE.

A debate on the question of lay patronage was the most interesting feature of the recent session of the Synod of the Ontario diocese. The question came up on a motion by Mr. J. Shannon to repeal canon VI. and substitute the following:—

- 1. Upon a vacancy occurring in any parish, it shall be the duty of the churchwardens to report the same to the bishop, who thereupon shall nominate one or more clergymen for the appointment. 2. A vestry meeting shall be called within [ten] days for the purpose of considering the bishop's nomination, and upon a vote being taken, any of the clergymen so nominated receiving the support of a majority of such vestry, shall be declared duly appointed. 3. In case none of the clergymen so nominated shall be approved by the vestry, the result shall be communicated to the bishop, who may further nominate one or more clergymen to fill the vacancy, and such nominations shall be submitted to the vestry within the time, and voted upon in the manner provided by the second section. 4. Provided, however, that in case the vacancy shall not be filled up by the bishop within the space of [three] calendar months, the appointment shall lapse to the vestry absolutely.

We are not surprised to find that this very moderate proposal was opposed and defeated, but we are astonished at the ground which its opponents took. So broad a question as the relations of bishops and congregations, and an extension of the powers of either, involves important principles of church polity, and, certainly, should not be discussed as a personal matter and decided as such. When Mr. Shannon announced, in our columns, his intention to bring the subject before the Synod, we were glad to assist him by giving publicity to what he and others had to say on the question, because we hoped it would lead to a thorough debating of a subject of vital importance to the church. We naturally supposed that the opponents of the

proposed change would contend that to invest congregations with absolute or partial power to choose their pastors was contrary to the law of God, the spirit of episcopacy, and the interests of the church,—all which, we foresaw, would be stoutly denied and reasoned against by the advocates of the change. What we looked for with considerable interest was a discussion of such questions as—Does the New Testament give specific directions as to the appointment of pastors, or has the matter been left for settlement according to the exigencies of the church? Is lay patronage consistent with the form of church government, which, in its fundamental principles, we hold to be scriptural and apostolic? If lay patronage does not contravene any principle, is it expedient under existing circumstances?—all which questions were fair subjects of debate, and the investigation of them must have been deeply interesting. We never dreamt that a matter of such moment would be discussed on purely personal grounds, and dismissed because the bishop construed the motion which raised it as expressive of want of confidence in him. That this was the case, however, we infer from the report which appears in the Ottawa Times, from which we take the following:—

"After some appropriate remarks from J. B. Lewis, Esq., the meeting was addressed by his lordship the bishop, who said he had expected this trial, and had wished to know what show of reason the movers of the question had for wishing to withdraw the power from their bishop's hands, which they had aided in vesting in him. He did not know in what way he had transgressed his powers, or in what manner he had given dissatisfaction. He would say, on the general question of patronage, that he did not desire it. His situation would be happier without it. It was the great trouble of his office to suit parishes with clergymen. There were four parishes even then without clergymen, and he was at a loss how to find men to fill the situations with satisfaction. Indeed, he would be thankful to any one of those dissatisfied parishes if they could name a clergyman that would suit them, and take the responsibility of his shoulders. He would not accept the responsibility of patronage at all unless it was free and untrammelled. He had a decided objection to the last resolution that had been submitted, proposing to adjourn this motion for another session, and have it remain a vexed question for another term."

If his lordship's remarks have been faithfully reported, we are astonished that the Synod did not at once resolve to relieve him of a duty which he had found so onerous, and which, in some cases, he had found it impossible to discharge. Among some denominations, for a congregation to be for many weeks without a pastor—suitable or unsuitable—is a thing unknown; and in those in which the onus of choosing a minister rests on the congregation, in case of a vacancy, there is generally no scarcity of candidates, or much difficulty in the choice of one who, it is hoped, will prove suitable and efficient. We trust that those who have raised the question in the sister diocese will not be deterred by their recent failure from again introducing it, and that his lordship will be speedily relieved of the responsibility which he finds so irksome.

THE CHURCH HERALD.

The following is the letter from our Barrie correspondent to which we alluded in our last issue:—

"To the Editor of the Church Observer: SIR,—As I perceive you are still receiving contributions in aid of the OBSERVER, may I ask you if a statement that that paper is about to be bought up and absorbed by the Church Herald is true or not? This statement has been openly made by a canvasser for the latter paper in this neighbourhood, who added that the event was to take place about the beginning of July. Upon my saying that this could hardly be the case or we should have been advised of the fact through the columns of the OBSERVER, he replied that we were not intended to learn it, and that it was to be kept a secret till it actually took place; and further, that the Herald was to be supplied instead of the OBSERVER to the subscribers to the latter for the remainder of the year. Can all this possibly be true? And yet the Herald agent made the statement quite positively and authoritatively.

If it is true we should certainly have been informed of the fact through your columns ere now; if it is not, it ought to be contradicted publicly. I have nothing to say against the Herald, (knowing nothing of it,) but I prefer to have the option of subscribing to it or not.

Your obedient servant, A SUPPORTER OF THE OBSERVER. Barrie, June 6, 1870."

Of course we cannot hold our Toronto contemporary responsible for all the statements made by canvassers in its behalf. The ethics of canvassing are not of the highest, and nothing would surprise us less than to learn that the statement originated with an unscrupulous agent who acted in direct contravention of instructions from those whom he represented. If we thought the matter worth investigating—which we do not—and ascertained that the agent merely said what he had been told to say, the Church Herald would stand convicted of a degree of meanness with which we should be loth to see any religious journal charged.

It is a matter of indifference to us how the statement originated, but we cannot allow it to pass without a flat contradiction. Nothing can be farther from the thoughts of the proprietors of the CHURCH OBSERVER than its absorption by the Church Herald or any other paper. A proposal of the kind was made to the proprietors of this paper some months ago, but was declined with such courtesy as they were able to command. We were then given to understand that arrangements had been made by the proprietors of the Church Herald for the absorption of the Kingston organ. In fact the Herald, with a capacity for swallowing contemporaries almost equal to that of Aaron's serpent, was to devour everything in the shape of a Canadian church paper. The Kingston paper has not yet been devoured, and we are in a far better

position than when the gracious offer to consume us was made. Since then the position of our paper has vastly improved, and the additions to the subscription list have been constant, and it is not at all likely that these gratifying results of hard work and long patience should be relinquished for nothing. So remarkably have we grown in public favour that we think it probable that we shall be able, in a very short time, so enlarge to our original size. Moreover, the CHURCH OBSERVER has a mission to fulfil, on which no other religious paper published in Canada seems inclined to enter, and an amalgamation with the Church Herald would be an utter abandonment of it.

THE CONCERT IN ST. JAMES' CHURCH.

It affords us great pleasure to chronicle the failure of the recent attempt to convert the churches of this city into concert rooms. The alarm with which many persons, who believed in the sanctity of the House of God, heard that a musical entertainment was to be given in the Church of St. James the Apostle, was natural—but there is little reason to fear that such apprehensions will be again raised. The following announcement, which appeared in the Daily News of this city, will show what sort of entertainment was contemplated:

"MONTREAL DIOCESAN CHORAL ASSOCIATION.—A society, bearing the above title, has recently been formed, for the improvement of music in our churches. It is under the direction of Dr. Charles Davies, who has been appointed chorus-master; the secretary is Mr. Francis Crispo. The choir of various churches seem to have entered heartily into the plan, in the hope that on some future occasion the united choirs may be enabled to give, at Christ Church Cathedral, oratorios similar to those commonly known as the Gloucester, Hereford, and Worcester festivals. The first festival will be held on Thursday first, at the Church of St. James the Apostle, at eight, P.M. The service will consist of evening prayer, as sung in the English Cathedral. The following are the selections:—Magnificat, in G major single chant; Nunc Dimittis, double chant, Horndale Bennet. The anthem will be taken from the 122d Psalm—'I was glad when they said unto me, etc.' The music for the anthem has been specially composed for the occasion by Dr. Davies. The responses of

Tallis will be used throughout the service. After the service the Rev. Mr. Dumoulin will preach a sermon on 'Praise.' The choir will consist of members of the choirs of Christ Church Cathedral, St. George's Church, St. Mary's, St. Stephen's, St. John the Evangelist, and St. James the Apostle. His lordship the Metropolitan enters very warmly into the movement."

We were rather incredulous as to the statement of his lordship's approbation, and therefore were not surprised to read the following correction in a later edition of the News:—

"MONTREAL DIOCESAN CHORAL ASSOCIATION.—With reference to our notice of this association, we regret that one or two mis-statements were inadvertently made by our correspondent, and especially that which refers to the warm approval of the movement by the Metropolitan."

It is very strange that such a statement should have been made inadvertently.—How very emphatic "our correspondent" must be when he speaks advisedly—when he can be so precise and forcible in his inadvertence? We understand that his lordship deemed the matter one of so much importance that he lost no time in himself correcting the error of the "inadvertent correspondent;" and we are rather pleased than otherwise at this accidental result of the fit of abstraction during which the erroneous statement was made.

The following also appeared in the Daily News of Wednesday last:—

"In reference to an item in yesterday's paper, concerning the Montreal Diocesan Choral Association, we have been requested to state that the choir of Christ Church Cathedral is not connected with the Association."

And the subjoined letter appeared in the Daily Witness of Saturday last:—

"SIR,—In your issue of yesterday I observed a notice of a festival to be held in the church of St. James the Apostle, consisting of a meeting of choirs, St. George's included. I think there must be some mistake, as that choir has nothing whatever to do with it. Your obedient servant, GEORGE F. LE JUEUR, Organist, St. George's Church."

The promoters of the concert must have arranged their plans under an evil star.—With one exception, the choirs whose cooperation was announced, declined to have anything to do with it; the clergyman who it was intimated would preach, was not present; and the secular journals, while noticing the entertainment favourably, refused to recognize its supposed religious character.

DR. JENKINS ON EPISCOPACY.

A friend has called our attention to the fact that on the morning of the publication of Rev. Dr. Jenkins' utterance, on which we last week commented, the Rev. gentleman, at the Synodical breakfast, expressed regret that his words had been misrepresented; and that what he did say was—"We have the same great work to perform in opposing the pride and assumption of Hierarchical Prelacy, whether Roman or Anglican." In an interview since held with the respected moderator of the Kirk of Scotland, we have learnt that his reference was to those ritualistic assumptions by certain extreme men in our church, which are as repugnant to our own views as they possibly can be to those of the Rev. Doctor. At a time when all who love the Saviour are feeling the need of closer union in the conflict with evil, we should deplore the existence of any such misunderstanding.

CHURCH PATRONAGE.

A writer in the last number of the Churchman's Magazine thus sums up the arguments for and against an alteration in the patronage system:—

"After all there lurks behind the popular ebullition of feeling, of which we hear so much, a consciousness that a 'prudent exercise' of the Episcopal office, pure and simple, is the best method after all; so that ministers are not humanly-called to a pastoral charge, but specially sent by the Divine ordinance of episcopal supervision. As long, however, as age and past service seem to entitle a man to a position, which with large emolument, demands the energy of a ripe manhood, not his (though it may have been) so long as the interests of the

great mass of the church seems to be made according to the private comfort of its officers; as long as any other principle than 'The right man in the right place,' (the man for the place, not the place for the man) prevails in episcopal appointments—so long will the murmur of popular discontent and indignation be heard increasing, so long will the ablest and most energetic of the clergy be discouraged and disgusted; so long will talent be diverted from divinity into the channels of law and other professions; so long will the people be oblivious to the principle that the labourer is worthy of his hire; so long will the church of Christ languish, and less perfect but better managed systems of religion occupy waste places to our exclusion.

"It is painful to have to take this view of matters; but unless we understand the seat of disease, we cannot apply the proper cure. Far be it from us to say that anything else than 'prudent exercise' of episcopal authority obtains at present in any of our Canadian dioceses; but it is undeniable that the impression of mismanagement exists far and wide, and must have had in times past at any rate some considerable foundation in fact. Under present circumstances, with such a limited number of bishops, it is impossible for each bishop to be cognizant of the position and wishes of every one of his congregations; even though he be reinforced with any number of archidiaconal 'eyes' and rurideconal 'spy-glasses,' and a whole chapter of far-seeing canonical 'telescopes.' It is too bad that while 'other denominations' are succeeding so well with their crude adaptations of the Apostolic methods of church propagation, we should be content with a truncated and inefficient fragment of a perfect organization.

R. H."

Correspondence.

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

RED RIVER.

DEAR SIR,—In a very interesting article in your paper of May 11th, speaking of the new Province of "Maintobah," you give a list of the clergy of the Church of England working there; but in your list you have left out the names of the clergy connected with the Colonial and Continental Church Society:—the Rev. J. Carrie, Headingley, the Rev. Gilbert Coole, St. Anne, and St. Margaret La Prairie. Besides the two clergymen mentioned, Mr. D. Spence is working as a lay agent of the Society.

I think it right to call the attention of your readers to the above facts, as the Society has had missions in Red River since 1852.

Trusting I have not taken up too much of the space in your paper which I regularly read with much interest,

I remain, yours faithfully,

FRANCIS J. C. MORAN.
Assistant Clerical Secretary.

Colonial and Continental Church Society,
London, May 27th, 1870.

REMARKS.

[We presume it is needless to say that the omission to which our esteemed correspondent has drawn our attention was not designed, and that we are obliged to him for enabling us to complete our list of clergy officiating at Red River. The church in Canada is too largely indebted to the Colonial and Continental Church Society for us to delay a moment in correcting the error of which we have been kindly reminded.]

THE MISSION FUND.

To the Editor of the Church Observer.

SIR,—It is the fashion now-a-days to look principally at the commercial aspect of every thing, and the Mission Fund does not enjoy any exception from this rule. Many people indeed think it is the only practical view to take of it. It is in their estimation a mere matter of organizing a good working plan for collecting a certain amount of money. It is taken for granted that the obligation to furnish the money not only exists, but is felt and acknowledged by the people, and the only thing lacking is to provide something in the way of pains and penalties that will enforce on people the necessity of discharging this obligation. This, in fact, is the gist of the schemes which seem to be in general favour at present, and which are recommended to us, so far, at any rate, as

they apply to parishes partly self-supporting. Take away the penalties involved if people do not come up to the standard fixed by the scheme, and it loses all its significance,—all, in fact, which recommends it to those who advocate it so strongly. It is said to be on the voluntary principle, as we have no other recognized principle of action; but, at the same time, it tells people—if you do not come forward voluntarily and contribute a certain sum of money,—the church, through her agent the Mission Board, which manages this part of her business, will give you no assistance. Her missionaries are only furnished to people who recognize this pecuniary obligation on their own part. The church, in fact, by adopting such a scheme, proclaims that "point d'argent, point de Suisse,"—"no penny, no Pater Noster,"—are the mottoes she adopts in this respect.

It is no wonder that people use the same language in respect of a church as of a theatre, and say—we must have something in the way of preaching and singing that will draw, should be in favour of a plan that will only provide for poor people who cannot take it up for themselves as a commercial speculation, on condition that they pay their share of the working expenses.

These same commercial people who, to make their church pay, would secure a sensational preacher, and employ a paid choir of professional singers, are, however, the first to lift up their hands in holy horror if a hint is dropped that it would be becoming, particularly in a cathedral, to have a surpliced choir. It is, they say, the small end of the wedge, and if we once admit it, we shall get back to all those errors we removed at the Reformation. At the same time, they are striving who shall strike the hardest blows to drive home that secular wedge, already so far entered that any allusion to a spiritual view is spoken of with a sneer, as "devout common places," "sanctified common sense," &c.

This secularising tendency might much more consistently be likened to the Baal of the prophets' time than the efforts which earnest-minded men are making to "stand in the ways and see, and ask for the old paths, where is the good way, and walk therein." Let us get back, if we may, to the plan recognized by the church of old, free pews and offertory, and let the

assembly of the people together in God's house be for public worship, in which everyone shall join audibly, for the one will fail without the other. With the two working together we might hope for a revival of that enthusiasm which accompanied "the purple dawn of Christianity;" but with the modern system of rented pews, and churches, like theatres, managed on commercial principles, we may as well give up all hope at once, and if we would be consistent, openly avow that churches are for a species of Sunday recreation, furnished for a "consideration."

LAYMAN.

Montreal, 15th June, 1870.

FREE SEATED CHURCHES.

To the Editor of the Church Observer.

SIR,—As applicable to the proximity of an agreeable companion seated in the same pew with you in church, I was placed, lately, in one of the up-cars to St. Catherine's street, alongside of an old friend,—a most inveterate smoker of the strong, dark-colored cigar. His breath was so offensive that I was glad of the opportunity of changing my seat. Others who use tobacco in another form make spittoons of the city railway cars, and, I suppose, resort to the same filthy practice in their pews in church.

A young man lately asked me to endeavour to get him employment as bookkeeper,—and a very competent bookkeeper he is. From having been long out of employment, he said he and his wife and three young children were next door to starvation, and yet this young man could find money wherewith to buy tobacco. The effluvia from his clothing was so offensive that I told him if I was a merchant he would not be five minutes in my employment,—that the great body of merchants frowned down smoking, as, in a majority of instances, it lead to drinking, and that unless he agreed to abstain from the vice of smoking I could not do anything for him. He promised, and in a few days I got him a good situation.

Even without free seats in the Cathedral, a free use of the bath on Saturday night or Sunday morning would not be found amiss among people whose senses are very acute.

Figure to yourself, Mr. editor, the being seated in the same pew, or in the one in rear of a labouring man, who, perhaps, had not indulged in the luxury of a bath for two or three weeks, during which period the thermometer had reached 95 in the shade.

I am, sir, your obedient servant,
A SCOTCH EPISCOPALIAN.
Montreal, 10th June, 1870.

LIST OF LAY DELEGATES TO THE DIOCESAN SYNOD, AS FAR AS THEY HAVE BEEN REPORTED.

CATHEDRAL DISTRICT.
Christ Church Cathedral—Strachan Bethune, Esq., Q.C.; Thomas Simpson.

DEANERY OF HOHELAGA.
Trinity, Montreal—C. J. Brydges, Charles Garth.

St. George's, Montreal—Geo. F. C. Smith, Geo. Moffatt.

St. Stephen's, Montreal—Chas. Smallwood, M.D., D.C.L., LL.D.; C. Healy, Esq.

St. James', Montreal—J. H. Winn, Fred. Kingston.

St. Thomas', Montreal—Henry W. Gaw, Samuel B. Fish.

St. Luke's, Montreal—T. R. Johnston, W. Salter.

Hochelaga—James Ballard, William Henry Tapson.

Berthier—Cuthbert Forneret, John Bostwick.

Coteau du Lac—Henry Roebuck, Alexander Perry.

Kildare—Thos. McGarity, Thos. Simpson.

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Chertsey—H. L. Routh, G. F. C. Smith.

Sorel—E. Carter, Esq., Q.C.; Frank Bond.

DEANERY OF BEDFORD.

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Rougemont—John M. Standish, Charles Wilkins.

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Milton—Mark Watson, Geo. G. Savage.

St. Hyacinthe—George Henshaw, Frederick Henshaw.

Potterton—Levi Perkins, Erastus Perkins.

South Stukely—Thos. Laty, Lt. Dun.

Stukely—Edw. Lusk, J. C. Carey.

Sutton—Dr. Hamilton, J. M. Laughlin.

Abercorn—Richard Spencer, J. J. Gibb.

Upton—Edmund A. Henderson, Geo. Kenneth Vann.

Waterloo—R. A. Ellis, Edward Slack.

Frost Village—Hon. L. S. Huntington, John Williams.

West Farnham—Wm. Donahue, James H. Mosher.

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Edwardsston—Geo. Whertley, Alex. Sever.

Franklin—Peter Pollica, Robert Fulton.

Havelock—Wm. Barrett, Fred. Cole.

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Hull—F. P. Rubidge, E. C. Hayden.

Lakefield—G. Rogers, Jr.; J. J. Gibb.

North Wakefield—Hon. John Hamilton, Thos. —

St. Andrew's—Edw. Jones, John Burwash.

Hudson, St. James'—R. W. Shepherd, John Thompson.

Cote St. Charles, St. Joseph's—S. E. Dawson, John Tempest.

AN EXTRAORDINARY FUNERAL.—A few days ago, says the *British Medical Journal*, a motley multitudinous procession was seen proceeding to the Cemetery of Mont-Parnasse, Paris. The crowd was chiefly composed of male and female rag-gatherers. The occasion of the muster of this filthy Parisian fraternity was the funeral of Dr. Genson, a man who quite recently had an excellent genteel practice and a good social position. The bottle clothed him in rags, and made him the doctor of the rag-gatherers. His abilities were good. He prescribed across the counter to his patients, who were very numerous, and had unbounded faith in his skill. After his coffin had been placed in the fosse commune, three patients of the deceased delivered funeral discourses. The first speaker was an ex-notary, the second an ex-advocate, and the third an ex-sous-prefet—all three now practising the nocturnal profession of street rag-gatherers, and inhabiting the Ile des Singes!

ST. PANCRAS CHURCH.

The following, which we extract from Mr. Palmer's interesting work in the parish of St. Pancras, London, will be interesting to such of our reader as are acquainted with the locality:—There is something very suggestive and solemn about an old weather beaten ecclesiastical edifice. Our reverential feelings are excited as we gaze on the moss-covered turret, or tread the aisle of the ancient building; and such feelings cannot but pass over us as we gaze on the little old church in the Pancras Road—the grandsire of many more stately edifices, and which had grown so old and wizened that it has resigned its ancient right of being called the parish church to the more commodious one in the Euston Road.

Few persons on entering the narrow and miniature structure could conceive that so small a building could ever have afforded accommodation to the whole God-fearing population of this now immense parish. Yet, with the exception of a chapel-of-case, erected in Kentish Town in the reign of Queen Elizabeth, it was the only ecclesiastical edifice in the entire parish, until about the year 1760. It is not known when the present structure was erected, but its date is fixed about the year 1350. There was, however, a building upon the same spot before that date, for in the records of the dean and chapter of St. Paul's we find a notice of a visitation made to this church in the year 1251, stating "that it had a very small tower, a little belfry, a good stone font for baptisms, and a small marble stone, ornamented with copper, to carry the pax or symbol of atonement." Norden, the ancient historian, in his Survey, says, "Pancras Church standeth all alone, as utterly forsaken, old and weather-beaten, which for the antiquity thereof it is thought not to yield to St Paul's in London. Folks from the hamlet of Kennistonne (Kentish Town) now and then visit it, but not often, having chapels of their own. When, however, they have a corpse to be interred, they are forced to leave the same within this forsaken church

churcharde, where no doubt it resteth as secure against the days of resurrection as if it laie in stately St Paul's." Norden's account makes it quite evident that there were no body-stealers in those days, and it also proves the solitary position in which the old church then stood.

THE ALI ILLAHEES OF PERSIA.

The Rev. Benjamin Labaree, Jr., gives the following interesting account of one of the heterodox sects among the Mohammedans of Persia:

The *Ali Illahees* are so designated by the orthodox Mohammedans, who suppose them to assert the divinity of Ali, the son-in-law of Mohammed. Though they do not reject his name, nor the specific doctrine it imports, they commonly call themselves *Ahle-Hakk*, i. e., "the people of the true;" also, "the people of the truth;" in distinction from "the people of the law," as they denominate the followers of Mohammed's legal religion. They also recognize the name *Nusairy*, by which, and by many of their doctrines, they seem closely related to the Nusairys of Syria.

This sect is found in nearly every part of Persia; scantily in the northern provinces, and very numerous in the southern and eastern.

As an open profession of their faith would subject them to the rigors of Moslem law, they are obliged to practice it in secret. Outwardly they profess to be true Mussulmans, and, before the orthodox, practice all the rites of Islamism. Among themselves, and to Christians, they denounce Mohammed and disregard nearly all the prescriptions of Mohammedan law. It is, moreover, a part of their faith that the inner doctrines of their religious belief are mysteries which it is forbidden them to reveal to outsiders. Hence a knowledge of their real faith and practices has been sought for with difficulty. In Syria, neither torture nor death has been able to extort from them these sacred mysteries. Their religious books are so rigidly concealed that it is commonly supposed they have none. M. Gobineau, formerly French Ambassador at Tehran, securing the confidence of some of the sect, elicited from them the main secrets of this singular religion, which he has published. In my interviews with the *Ali Illahees* of Oroomiah, I have satisfied myself of the correctness of most of his

BY SPECIAL APPOINTMENT.

TAILOR

TO

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Albion Mutual	124	\$2,292,210	\$219,411	\$4,818,410
Albion Mutual	171	1,541,550	151,041	4,000,000
Albion Mutual	463	2,282,890	181,910	5,476,858
Albion Mutual	155	282,890	55,322	Not Assd.
Albion Mutual	82	1,034,881	28,258	888,714
Albion Mutual	328	1,020,000	127,418	3,886,382
Albion Mutual	94	1,150,000	1,113	1,160,000
Albion Mutual	221	463,000	35,551	641,812
Albion Mutual	40	51,573	1,522,000	1,522,000
Albion Mutual	579	112,086	3,122	1,331,000
Albion Mutual	21	78,188	34,288	1,331,000
Albion Mutual	9	18,098	1,458	272,066
Albion Mutual	20	285,000	72,118	1,593,000
Albion Mutual	216	430,184	124,712	1,227,448
Albion Mutual	76	115,096	11,722	Not Assd.
Albion Mutual	451	794,350	67,956	1,473,550
Albion Mutual	288	678,000	10,000	1,000

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conveniences, cannot fail, to meet the require-
ments of a flourishing FIRST CLASS SCHOOL.
At a great outlay the proprietor has just
finished very extensive additions and improve-
ments to this property, rendering it, in appear-
ance and comfort, one of the most desirable
and elegant houses in the EAST END of the city.
The accommodations are so ample that it is the
intention of the MISSES FORNERET, from the
1st of May, to receive a few more PUPIL
BOARDERS in addition to those they already
have in their family.
For particulars apply at the school.

