

Church Observer

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

FOR DRINKERS.

A young lady of New York was in the habit of writing for the Philadelphia Ledger on the subject of Temperance. Her writings evinced such deep emotion of soul that she was deemed enthusiastic, almost a maniac. This charge induced her to write the following lines:

Go feel what I have felt,
Go bear what I have borne—
Sink 'neath the blow a father dealt:
Then suffer on from year to year—
Thy sole relief the scorching tear.

Go kneel as I have knelt,
Implore, beseech and pray—
Strive the besotted heart to melt,
The downward course to stay,
Be dashed with bitter curse aside,
Your prayers but scorn'd, your tears defied.

Go weep as I have wept,
O'er a loved father's fall—
See every promised blessing swept—
Youth's sweetness turned to gall,
Life's fading flowers strewed all the way
That brought me up to woman's day.

Go see what I have seen,
Behold the strong man bow—
With gnashing teeth—lips bathed in blood—
And cold and livid brow;
Go catch his withering glance and see
There mirrored, his soul's misery.

Go to thy mother's side
And her crush'd bosom cheer;
Thine own deep anguish hide;
Wipe from her cheek the bitter tear;
Mark her worn frame and withered brow,
The gray that streaks her dark hair now,
With fading frame and trembling limb;
And trace the ruin back to him
Whose plighted faith, in early youth,
Promised eternal love and truth,
But who 'forsworn, hath yielded up
That promise to the cursed cup;
And led her down, through love and light,
And all that made her prospect bright,
And chained her there, 'mid want and strife—
That lowly thing—a drunkard's wife;
And stamp'd on childhood's brow so mild,
That withering bright, the drunkard's wife.

Go feel and see and know,
All that my soul hath felt and known,
Then look upon the wine cup's glow,
See if its beauty can atone!
Think if its flavors you will try!
When all proclaim "'tis drink and die!"

Tell me I hate the bowl—
Hate is a feeble word—
I LOATHE, ABHOR, my very soul
With strong disgust is stirred
Whene'er I see, or hear, or tell,
Of the dark BEVERAGE OF HELL!

Family Circle

DR. WILLOUGHBY AND HIS WINE.

(Continued from No. 10.)

CHAP. XIII.

Mr. Coleman rang his minister's door bell one day with a hurried peal, and, hastening after the girl who admitted him, met the lady of the house at the parlor door. His usually neat dress was a little disordered, and his face bore marks of watching and grief. He inquired eagerly for Mr. Thayer.

"We want him immediately at my house," he said. "She has asked to have her minister to pray with her once more. She is failing fast. Mrs. Thayer,—we are going to lose our little Alice."

"O Mr. Coleman, is it possible! We thought she was better, that the symptoms were all favourable. There must have been a very sudden change."

The usually voluble man could not speak. His lip quivered, and he turned his face away.

"You have my deepest sympathy," she said. "Sit down a moment while I call my husband, and he will return with you."

She ran upstairs to the study. The minister was leaning back in his chair with his eyes closed. The paper he had been reading was on his knees.

"Louis, come quick," she said; "Alice Coleman is dying, and they want you immediately. Her father has come for you. Don't keep him waiting a moment—Why, Louis!"

She stopped suddenly, for her husband did not in any way seem aware of her presence.

She went to him and, laying her hand heavily upon his shoulder, tried to rouse him. He opened his eyes, looked vacantly at her, muttering a few unintelligible words, then his head dropped, and he sank helplessly back. She made no further effort to waken him. Mortification, anger, and contempt followed each other rapidly on her expressive face, and she turned and left the room.

She found Mr. Thayer, she told his afflicted parishioner, too ill with dizziness and headache to leave his room. It was a sudden attack; she hoped it would soon pass off, and he would come the moment she returned so with safety. She spoke to him many regrets and expressed her sympathy; but when sorrowful and Mr. Coleman went away, she committed her room and wept tears of morning and anger. Toward evening, upon thinking that Alice Coleman was still a prisoner, he went to the kitchen, and prepared with her own hands a bowl of strong coffee, which she took to her husband. He was dozing in his chair, but roused up readily at her summons, drank the refreshing beverage she brought him, and was sufficiently himself to understand the necessity for exertion. Then with soft, cool hands she bathed the aching head, and assisted him to arrange his disordered dress. He accepted these wifely attentions very gratefully and humbly, and professed himself able to go upon his sorrowful errand.

The young girl who lay dying in her home of luxury that night, had endeared herself greatly to her pastor. An only daughter, and the pet and darling of her father's heart, she had received every advantage that affection and wealth could furnish. She was lovely in every sense of the word, beautiful in person, amiable and affectionate in disposition, and a devoted

and legal at times and shrink from the self-condemnation he felt when he hesitated to accuse him of acting inasmuch as Sabbath after Sabbath, from the sacred desk he taught a religion that enjoins upon its followers to keep themselves pure, unspotted from the world, to abase the flesh, and exalt the spirit, while yielding in secret to the indulgence of one of the lowest appetites of our poor fallen nature.

She used his brilliant popularity to wound him. "She demanded how he dared stand in his high place and turn his face to heaven; how he could accept the reputation of sanctity his people gave him, and hold himself up as their pattern and guide, enslaved as he was fast becoming to such a vice!"

She verily thought she was pursuing the right course; that it was necessary to say these cruel words, to rouse her husband to a sense of his danger, and induce him to throw off the habit that had gained such power over him. She grew weary of the sound of her own voice at length, and perhaps relented a little at the utter dejection and misery his face and attitude expressed.

"I am all you say and more," he said, when she had finished. "My wife can never think half as meanly of me as I think of myself. I would to God that my sins and my sorrows might soon be buried in the grave with me."

She saw him no more that night; but hour after hour, lying awake in her bed, she heard his monotonous tread as he paced his study floor.

"He feels badly," she thought, "and no wonder; my plain talk will do him good. Poor Louis, if he only had father's force of character, what a man he would be! I declare it is provoking to have him so mild and amiable! If he had only answered back to-night now, it would have been a comfort. One hates to have all the scolding to one's self."

give it up. We explained to her again and again that you were too ill to come, and she would appear satisfied for a few moments, but her mind wandered a little, and she would forget, and go back to it again and again. She thought we were cruel not to send for you; that we had not told you how much she wanted you to come. She never once blamed you, sir, for how she loved you! Your name was on her lips only a few moments before she died."

The minister knelt beside the dead girl, and, dear as Alice Coleman was to her father's and mother's heart, there had been no such bitter tears shed over the remorseful man shed that day.

"How he loved her!" the minister said,—"our dear minister. What a tender, affectionate heart he had!"

"You found her living?" the minister said, anxiously, when her husband returned from the house of mourning.

He shook his head, for a moment he could not speak. Then he thought it his duty to say that she was not to be repeated here. There were times when she remembered them, and she would cry herself deep into her pillow, and she would cry herself deep into her pillow, and she would cry herself deep into her pillow.

He knew his wife's delicate sensibility, his science, his love of the duties of his profession, and his scrupulousness in the discharge of his duties.

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study. She found her husband lying upon the lounge in an uneasy slumber. He was moving his head restlessly from side to side, and talking in his sleep. She bent over him, and heard the words "Unfaithful shepherd," and then Alice Coleman's dying call, "Will he come, mother? O mother, will he come?" She put her hand upon his wrist, and felt the bounding pulse; then he opened his eyes, and saw her standing by his side.

"I can go," he said, struggling to rise; "I will go at once; there is not a moment to be lost."

He looked wildly about him, and then, full consciousness returning, sank wearily back upon the pillow. But during the three weeks of fever and delirium that followed, amid all the varied delusions that troubled his brain, none gained so strong a hold upon his imagination, or caused him half the distress, as the fancied neglect of parochial duty, and the seeming to be what he was not. His wife, standing by, heard, with what feelings may be imagined, her own reproachful words repeated again and again, mingled with exclamations of despair, or prayers for pardon. He fancied himself at times confessing his sin from the pulpit, and painfully raising his weak voice that all might hear, denounced himself as "the worst of sinners, a hypocrite, a false teacher, a lying prophet, a thing of horrible iniquity, a creature utterly vile and polluted, not fit to live."

Then he called upon the godly men and saintly women of his congregation to come and drag him from the holy place he had defiled, but cried out in the same breath that he could not leave his post, that, unfaithful sentinel as he was, he must not desert, he must stay out the dreary watch, though it ended in death and shame.

While his brother clergymen of the city were taking the protracted vacation, and in the life-giving air of the hills, or the cool sea-breezes of the coast, the young minister of the Wilmot street church lay in his darkened chamber, his body wasting with burning fever, and his diseased brain, preternaturally active, struggling and toiling under the fancied stress of labor to be done. There were many sermons thought out and delivered on that bed of suffering, it may be with an impulsive flow of thought and emotion that had accompanied no real discourse. He was driven on perhaps in a kind of ecstasy of inspiration that he had never known in health; but the glow and the fervor and inspiration were all accompanied by a painful consciousness of weakness, and even the most triumphant strains sometimes ended in a cry of human pain.

Hour after hour, day and night, through the closed door came the muffled tones of the minister's voice. His anxious parishioners, coming to inquire for him, heard, in the hall below, that strange murmur, low and sweet, and very plaintive in tone, and went away with sad faces and a presentiment of coming ill. And Irish Annie, stopping on the stairs to cross herself, called on the Holy Mother of God to save him, "for shure," said Annie, "an' its the death-song he's singin'!"

His wife scarcely left him night or day. With gentle hands she cooled his temples and supplied his every want; and her calm voice soothed his troubled fancies and quieted his fears. She seemed to feel little weariness or need of repose, and would yield her post to no one.

Louis Thayer came back to life again, at last, pale and thin and his voice tremulous with weakness. But when the family physician recommended him to take with his beefsteak and mutton-chop a glass or two of wine, "to aid digestion and give tone to the system," he quietly but steadily refused.

"I understand my own constitution, doctor, and I am fully convinced that stimulants do not agree with me."

When Dr. Willoughby urged the young minister's former experience to the contrary, he replied that there had been a change

in his system, and he could no longer bear wine.

"Then," said his father-in-law, a little impatiently, "you stand a fair chance for a relapse. It is all but impossible for a man in your state of weakness, with little or no constitution to back him, to get up from a fever without stimulants. I tell you, Louis, you must drink wine, or you will die."

"Then I will die, said the minister.

(To be continued.)

EFFECTIVE CHRISTIANITY.—We want in you Christianity that is Christian across counters, over dinner-tables, behind your neighbor's back as to his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the Church—Justice and Mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is in vain, and ye are yet in your sins.—Bishop Huntington.

For the Young.

WATCHING ONE'S SELF.

When I was a boy, said an old man, we had a school-master who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case."

"Ah," thought I to myself, "there is Joe Simmons that I don't like. I'll watch him."

It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "and how did you know he was idle?"

"I saw him," said I.

"You did; and were your eyes on your book when you saw him?"

I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our conduct, we shall have no time to find fault with the conduct of our neighbors.—MATT. vii. 3.

A FRIEND IN NEED IS A FRIEND INDEED.

"O dear, O dear! what shall I do?" pitifully cried the fly, as she struggled to escape from the Spider's web in which she had become entangled. "Will no one help me? Must I be left here to die?"

Nobody made any answer to his appeal, and two or three flies of her own size flew hastily away.

"Oh, don't all leave me!" pleaded the unhappy prisoner. "If only some one would help me, I might escape; I am not tightly caught."

"You should take care, and not be caught at all," said a Bluebottle, as he buzzed disdainfully past.

"I will—I will take every care in future, if you will only help me now to escape. Will you? Oh will you?"

"Really, I don't see how you can ask it of me," responded the Bluebottle, superciliously. "I might entangle or soil my own wings. You should be more careful."

"Oh indeed I should," said the Fly. "But it does little good to tell me that now. Mr. Wasp—Oh Mr. Wasp—they say you can do a kind action occasionally; will you not prove it, by lending me your assistance now?"

But the Wasp flew off, and only said, "Very impertinent, to make such a request of me."

"Will nobody?" gasped the Fly. "Mr. Bee—kind good Mr. Working-Bee—will you do nothing for me—you, who have been so friendly?"

"I have no time. I must collect my money," said the Bee, making his escape.

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

TO THE CLERGY OF THE DIOCESE OF ONTARIO.—Rev. and Dear Brethren,—I propose (D.V.) holding Confirmations during the ensuing spring and summer, in your respective parishes, according to the following list, which will be continued so as to embrace all that portion of the diocese lying east of Kingston.

There will be a celebration of the holy communion at each service.

Believe me, ever faithfully yours, J. T. ONTARIO.

Kingston, April 3, 1870.

Table with columns for location, date, and time. Locations include Barriefield, St. George's Kingston, Gananoque, South Lake, Langdowne, Lynd, New Dublin, North Augusta, St. Andrews, N. Augusta, St. James, Brockville, Matilda, Smith's Falls, Merrickville, Burritt's Rapids, Kempsville, Kars, North Gower, Prescott, Christ Church, Ottawa, and St. Alban's.

DIOCESE OF HURON.

SILVER READINGS AT ROCKTON, BEVERLEY.—On Wednesday evening, the 28th ult., Rev. A. G. L. Trew, M. A., of Toronto, gave a reading of selections from Campbell, Jean Ingelow and others, in the Town Hall, Rockton. The readings were interspersed with songs by local amateurs, so as to vary the entertainment and relieve the reader. The hall could not hold all who came, many persons remaining outside from sheer want of room.

ACKNOWLEDGMENT.—The acting Chaplain to the Provincial Penitentiary, Rev. C. P. Mulvany, acknowledges Hymn Books for the convicts, from a released convict, a member of the prison choir, to the amount of \$50. Also, the receipt of \$2.25, being contribution from a convict, in aid of the Hymn Fund.

Reading at a meeting of the Bible Society in London lately, the Bishop expressed his sorrow that a proposal had been made to revise the present version of the Holy Scriptures. A loss would thus, the Bishop said, be sustained which could not be counterbalanced. For 300 years people had read it as the true version, millions of copies had been sent abroad among the heathens, and by its blessed teachings many had been converted. He deprecated any alteration now, which, it had been declared by the most learned and wisest of scholars, could not alter the fundamental truths it contained.

UNITED STATES.

OHIO—END OF THE TATE CASE.

[The Rev. Samuel Clements to the Rev. C. C. Tate.]

CINCINNATI, Jan. 25, 1870.

Rev. and Dear Sir:—I enclose the resolution of the Standing Committee with preambles. As I have no opportunity of knowing by personal observation, when the surpliced choir and processional singing are discontinued, will you please notify me of the fact, when I will withdraw the presentment that is pending? I am, yours truly, S. CLEMENTS.

Rev. C. C. Tate.

Copy of preambles and resolution of Standing Committee.

Whereas, The Bishop of the Diocese of Ohio has laid before the Standing Committee a copy of a letter received by him from the Rev. C. C. Tate, dated Dec. 7th, 1869; and,

Whereas, In said letter the Rev. C. C. Tate, admitting that he still continues the unlawful practices and the disobedience to the godly judgment of his Bishop for which he has been presented, promises that he will discontinue said practices on and after the 1st of January next; and,

Whereas, The Standing Committee cannot but disapprove and condemn the said Rev. C. C. Tate's delay in submitting to the godly judgment of his Bishop, and also the objectionable statement of the reasons

for hereafter submitting, yet, discontinue continued agitation, and sincere for the peace of the Church, which has been disturbed by the unlawful practices of said C. C. Tate,

Resolved, That the Church Advertiser and hereby is, authorized to withdraw the presentment against the Rev. C. C. Tate when he shall have fulfilled his promise of discontinuing his unlawful practices by submitting to his Bishop's godly judgment.

The above is a true copy from the Minutes of the Standing Committee.

SAMUEL CLEMENTS, Secretary.

PHILADELPHIA.—The Rev. J. W. Bohame, Rector of the Church of the Intercessor, has sent in his resignation, to take effect at Easter.

—In the Church of the Evangelist Confirmation was administered to thirty-four persons on Friday evening, the 11th inst. A number of ministers were present and took part in the services.

—The Colonial Church Chronicle informs us that Bishop Cox's Letter to Pius IX., which we printed some time since, and which is published in pamphlet form in this country, has been translated into the Slavonic dialect of Bohemia, and the many good things Bishop Cox has done, he has done nothing better than writing of this clear, learned, logical Catholic letter, which does him more honor than any other of his writings. An American Church the highest honor has been translated and circulated in English, German, Italian and French, and now makes its appearance in Slavonic, for Russia, Poland and Bohemia. It will find itself at home in the native land of Huss. The Chronicle says: Meanwhile, the appearance of a Czech translation of Bishop Cox's Letter to Pius IX. has assisted in reviving in the rest of the population Calixtine memories. And at Nachod it has been proposed to apply to the Archbishop of Canterbury.—Am. Churchman.

KENTUCKY.—On the 28th, 29th and 30th of March Bishop Cummins, of this diocese, visited Caseyville, a small town on the Ohio River, midway between Henderson and Paducah. The service of the Episcopal Church had never been heard in the community. The venerable Bishop Smith, thirty-three years ago, was the only one who held any public service, only officiating and for the family. No missionary Church had ever ministered there, but Bishop Cummins found a most interesting and general feeling favorable to our beloved Zion. He officiated for three days in the Cumberland Presbyterian Church to large audiences; on the first day, reading service, baptizing four adults and one child, preaching, and confirming ten persons, five of whom were men. The next day, the Bishop baptized and confirmed (in private) an old man, and conducted services; and the third day, he read service, preached, baptized two men, and confirmed three more, and administered the Lord's Supper to about thirty persons. Two facts will explain the secret of this wondrous result. Mr. Samuel Casey has been reading lay service at the coal mines, three miles away, and by the aid of his brother, conducted a Sunday school, and a zealous woman, the head of a large family living here for twenty years, without a pastor, has regularly each Sunday read the service in her own home. This woman was rewarded by seeing five children confirmed in one day, three sons and two daughters. Is not this a noble example to laymen and earnest Christian women?—Cor. Am. Churchman.

ARKANSAS.—ARRIVAL OF THE BISHOP.—Our new Missionary Bishop arrived at Little Rock last week, and commenced his ministerial labors in the Diocese at our parish church on Ash Wednesday morning. In the disorganized and anomalous state of society now existing here, the gentle courtesy and quiet dignity, which are so happily combined in Bishop Pierce, will render him widely useful, and peculiarly acceptable as a spiritual ruler, while the sound and churchly tone of his teachings, and his ripened scholarship, cannot fail to render his ministrations in this State, to which the tide of immigration is now rapidly flowing, by God's blessing, redundant to the credit of the venerable Fathers who have sent him, and largely instrumental in the extension of the Master's kingdom, and the winning of many souls to Christ. His sermon on Sunday evening, upon the union of the Divine and human natures in Christ, was a rich liter-

ary treat, evincing careful study and a well-stored mind, while it was also replete with Christian consolation and spiritual instruction. With such happy auguries for the future, the Churchmen of Arkansas may well take heart and go forward.—Cor. Church Journal.

GREAT BRITAIN.

BIBLE REVISION.—We hear on good authority that the deviation of opinion among the Bishops is such that the Committee of the Southern Province will virtually follow the Northern, and allow the premature and ill-timed Biblical Revision movement to go to sleep.—Record.

VACANT DIOCESES.—The Times states, that the Reverend Joshua Hughes Vicar of Llandovery in Wales, is to be the new Bishop of St. Asaph. He received his education in the University of Cambridge, but is highly spoken of as a master of the Welsh language, in which he fluently converses and preaches. The Venerable Archdeacon Durnford, Canon of Manchester, and Rector of Middleton, is to be the new Bishop of Chichester.

A MUNIFICENT GIFT.—The Bishop of Salisbury lately consecrated the church of St. Mark's, Talbot-village, near Bournemouth. The church was built at the sole expense of the late Miss Georgina Charlotte Talbot, at a cost of 5,000l., and she endowed it with the sum of 3,400l. The village was entirely created by this lady, who, about twenty-five years ago, bought up a considerable tract of barren heath, built cottages upon it, provided almshouses for the poor, and built a schoolroom at her own expense, and further endowed it with the sum of 7,000l. Miss Talbot, who was the daughter of the late Sir George Talbot, of Mickleham, Surrey, died on the 19 ult., and thus, unfortunately, did not witness the consummation of her work.

THE WELSH TRANSLATION OF THE BIBLE.—Mr. E. St. John Parry writes to the Times:—"Many of your readers may be ignorant that we possess in Great Britain a version of the holy scriptures which I venture to think superior even to our own authorized version—I mean the Welsh translation of the Bible. The first translation was made by Bishop Morgan, with the aid of Dr. Godman, Dean of Worcester, and published in 1588. This was the first complete edition of the Bible in Welsh, and comprised a revision of the translation of the New Testament by William Salesbury. A new and corrected edition of this Bible was published in the year 1620, by Bishop Parry, of St. Asaph, assisted by Dr. John Davies. This is the standard version of the Bible at this day. I have often been struck by the superior accuracy of this version, especially in reading the New Testament, where I am more capable of judging of the merits of a translation. It will be of great use in the proposed revision of our own English version."

THE BISHOP OF COLOMBO (DR. CLAUGHTON) ON CONDUCTING CHRISTIAN MISSIONS.—From a speech at Bloomfield, Essex.—Having related his experiences in Ceylon, his Lordship remarked that he saw some indications at home of a dangerous inclination to rest upon external things, and to return even to some things which they had fancied were done away with. He did not wish to speak controversially, but he had been struck with that fact. He hoped it was a thing which was not spreading, and, indeed, he was glad to believe that there were some indications of its subsiding. So far as the mission field was concerned, it was far from correct to suppose that they could gain converts to Christianity by outward attraction—by going a great way in externals. The very reverse; the natives cared much more for simple religion and for earnest worship; they seemed to have a dread of these outward things, because they had had plenty of them in their own religion. And if they came to externals, the natives could beat them out of the field, for he had himself seen magnificent outward demonstrations, which could hardly be equalled in England. Real success in Christian work was only to be obtained by proclaiming the truths of the Gospel, by the power of God's word, and by preaching and maintaining those things which He had given them to maintain.—Chelmsford Chronicle.

REV. C. VOYSEY.—We are glad that Mr. Voysey has declined the terms on which the Archbishop of York offered to withdraw the prosecution. His Grace was no doubt anxious to furnish a new proof of

the reluctance with which he commenced proceedings, and of the absence of all harshness or any feeling of animosity against so obstinate an offender. The Archbishop felt that he could not, as chief ecclesiastical ruler in the Province of York, allow one of his clergy to go on poisoning the wells of salvation, by persistently teaching doctrines at variance with the truths of the Bible and Christianity.

Mr. Voysey is supported by a Committee headed by the Dean of Westminster, who are collecting money to pay his expenses. The Archbishop therefore felt it right that if the prosecution was abandoned, 200*l.* should be paid by Mr. Voysey towards the expenses he had occasioned. But the second and most important condition involved an undertaking on the part of the accused clergyman, that he should not accept preferment in a Church whose teaching he contravenes.

Both of these conditions are declined; and he appeals to the Judicial Committee of the Privy Council. We are pleased that he should thus challenge the decision of Supreme Court of Appeal. It would not have been satisfactory to the Church had his offence against her laws been left in any manner of doubt.—*Record.*

SUFFRAGAN BISHOPS.—The question of the style, title and dignity of the new Suffragan Bishops has been under the consideration of the Crown and in another column will be found the decision at which the Government have arrived, after consultation with the Archbishops of Canterbury and York, and a reference to the Bishops of both provinces. It would seem that the formal title of each Suffragan is to be "The Bishop Suffragan of * * *." They are to sign themselves by their Christian names and surnames, adding the title as above defined—"Bishop Suffragan," say of "Canterbury," "Lincoln," or "Lichfield," as the case may be. Territorial title, as of Dover or Nottingham, &c., are not permitted, and they are to have "no prescribed district" in the diocese to which they are temporarily attached. The style of the suffragan is to be "Right Reverend," and they are to be addressed, not as "My Lord," but as "Right Reverend Sir." The title of "My Lord and Lordship," as given to Indian and Colonial Bishops, arose, as is well known from an unintentional mistake in the patent of the first Bishop of Calcutta, which it was thought worth while to correct. That irrepressible humourist, Sydney Smith, long ago pointed out some of the ridiculous consequences that were likely to arise from the indefinite multiplication of *Lord* Bishops returning home in poverty without any provision for the needless burden of the Baronial dignity thrust upon them. The Duke of Newcastle declared his wish to withdraw this incumbrance in all future Colonial patents, but found himself hampered by the fact that Lord Clarendon, when Lord Lieutenant of Ireland, had admitted Roman Catholic Prelates at his Court as "My Lords" and "Your Grace"; and that Colonial Governors had followed this example, in the dependencies over which they presided. The accumulation of this difficulty is, however, to be henceforth avoided in the case of the new Episcopal Suffragans.

It is added that "no place or precedence is to be formally assigned to them save only when they are present for the performance of any official act by the appointment and on behalf of the Bishop of the diocese," when of course they represent the prelate in whose name they act. Any other arrangement would be out of place, as the Ecclesiastical Commission under which a suffragan acts may be summarily revoked by a stroke of the episcopal pen, so that a suffragan will be in one sense more helpless than a curate. It will therefore better comport with the personal dignity of an Archdeacon thus temporarily elevated to perform episcopal duties that he should hold his own rank as to place and precedence.

These arrangements are made under the direction of the Act of Henry VIII., but they point out the anomaly attendant on the suffragan system, which was abandoned three hundred years ago. It is not said whether they are to be "Fathers in God," or whether they are officially to act "by Divine permission." The *Daily News* regards the whole arrangement as a novelty tending in the direction of "the Voluntary system," and towards the extinction of Parliamentary bishops.—*Record.*

SUNDAY INTELLIGENCE.
JUDGMENT—SUPERIOR COURT.
Montreal, April, 1870.

Before His Honor Mr. Justice MACKAY.
DAVIDSON, Petitioner vs. G. B. BAKER, Defendant.

MACKAY, J.—The *requête* of petitioner in this matter asks that Baker, the Defendant, be held to have illegally usurped the office of lay delegate for Christ Church, Sweetsburg, in the Synod of the Diocese of Montreal, and to be guilty of unlawfully holding and exercising said office; that he be ousted from it; that the decision of the majority of the Synod against Petitioner Davidson be declared illegal; that the petitioner be declared to have been duly elected as lay delegate to said Synod from said Church, and that the Synod be ordered to reinstate him as such lay delegate. The petition sets out with stating the Synod's incorporation; it then proceeds to state an election in March, 1869, at the Easter meeting at Christ Church, Sweetsburg, at which election petitioner was duly elected as lay delegate to the Synod; that he received from the Incumbent Chairman at the meeting a certificate of his election; that he presented it at the Synod, in May, 1869, and claimed to take his seat; that the Committee to report on certificates passed upon his and approved it, and put his name upon the roll of delegates; that thereafter, a motion, supported by affidavits, was made by a lay delegate, that the name of Petitioner should be struck off the roll, and the name of Baker substituted for it; that the chairman ruled this to be out of order; but upon an appeal from the chair, the majority of the Synod maintained the motion, and Baker then and there was admitted, and the petitioner excluded from the Synod, etc. The defendant, Baker, by his answer, defends the action of the Synod, and claims that at the Vestry Meeting at Sweetsburg, he (Baker) was elected; that he had the majority of votes, and the chairman so declared at the time, but afterwards acted to the contrary and gave petitioner, his son, the certificate; that at the Synod the chairman could not prevent the Synod disposing of the question as to whether Davidson or Baker had the right to sit; that clause number two, of the Synod constitution, relating to qualification of delegates, is illegal and void.

10 and 20 Vic., cap. 121 and 122, cap. 139, enable the members of the Church of England and Ireland to meet in the meeting of Synod and the adoption by it of a constitution, &c., followed this 22 Vic., and the second clause of such constitution states who may be lay representatives, and how elected.

2. The lay representative shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually at the Easter meetings, or at any vestry meeting (specially called for such purpose by incumbents, after due notice on two Sundays), held by each minister having a separate cure of souls, and all laymen within the cure, of twenty-one years or upwards, entitled within such cure to vote at vestry meetings, or who hold pews or sittings in the church, though not entitled so to vote, who shall have declared themselves in writing to be "members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

And in clause 5 the certificate of election is given as follows:

"This is to certify that at a meeting held this day for the purpose of electing delegates to represent this congregation or parish in Synod, being the parish or mission of _____, a communicant of one year's standing, and of the full age of twenty-one years, was elected by the laymen of this congregation, who have a right to vote at such election, by virtue of their having, in accordance with the second clause of the constitution of the Synod of this diocese, declared themselves in writing in a book kept for that purpose, to be members of the United Church of England and Ireland, and to belong to no other denomination, and being qualified otherwise under the provisions of said clause.

And such election shall be considered and taken as sufficient proof of the election; and such lay delegate shall continue in office till his successor is appointed."

And article 3 of the rules and order of proceedings reads as follows:—

3. After this prayer the Clerical Secretary shall call over the roll of the Clergy, to be furnished by the Bishop, and mark the names of those in attendance; and the Secretary shall call over the names of the several parishes, missions or cures, when the certificates of the representatives having been presented, shall be examined by the Secretary and a Committee of two to be named by the Chairman for that purpose; and where found satisfactory, the names shall be recorded and read by the Secretary.

The petitioner received the formal certificate of election from the Incumbent of Sweetsburg. Much should be presumed in favour of such certificate and the returning officers act, to be presumed true and honest; that certificate was such presumptive evidence of Davidson's right to the office of lay delegate, that upon its approval, 11th of May, 1869, by the Committee, and his name being recorded by the Secretary he ought to have been admitted to the Synod. The certificate so approved ought to have been held by the Synod then and there sufficient proof of Davidson's election. The decision of the Chairman of the Synod was right; the over-ruling of it was wrong, and so was the erasing petitioner's name from the roll of delegates, and the inserting of Baker's instead of it.

The case has been presented not only on what was done in the Synod, but petitioner and defendant have also gone upon the merits of the election at Sweetsburg, and we see exactly all that passed there 29th March, 1869. The meeting was a curious one, and the Incumbent presiding at it, because perplexed a little by what took place, was unsettled a little as to what to judge and do. Six at the meeting voted for Baker (if we include himself); three voted for Davidson. The other five were not holders of pews or sittings, and had no title. How different is it with Abraham Pickle and the others! As to these, could any of them maintain action against anybody as for disturbance to their possession thereof—i. e., of pew or sitting (under the Temporalities Act)? I think not.

The chairman at the election registered Thomas Cotton as a delegate to the Synod, and Baker as "elected by those who had no right to vote," and Davidson elected by those entitled to vote. (Two delegates were to be elected.) No proclamation or declaration of the result was made.

The certificate granted to Davidson by the Chairman, was so granted, what he believed to be required by the Constitution, Article 2, above quoted. This article is said by defendant to be contrary to 2 Vic., cap. 139, and therefore illegal. But this must not control absolutely; it is to be taken with the 19 and 20 Vic., cap. 121; following the 22 Vic. is the Constitution of the Synod, and these three taken together control. The Temporalities Act 14 and 15 Vic., cap. 176, has also to be considered to a certain extent, and it makes against defendant and his voters in a way, e. g., as settling what is meant by holding a pew or sitting; the 2nd section of this Act enacts as follows: "That all pew-holders in such churches or chapels, whatever, holding the same by purchase or lease, and all persons holding sittings therein by the same being let to them, * * * after the passing of this Act by the Corporation of such church or chapel, and holding a certificate from such Corporation at such sitting, shall form a Vestry, &c." It is said, too, with some force, that the Act of Incorporation of the Synod of Montreal referred to, in enacting as follows: Sec. 2. The said Incorporated Synod shall have power from time to time to amend, repeal or alter the present Constitution, Canons, Rules and regulation of the aforesaid Synod &c., * * * but until so amended, repealed or altered, the Constitution, Canons, Rules and Regulations of the said Synod presently subsisting and in force shall be and continue to be the Constitution, Canons, Rules and Regulations of the Corporation aforesaid created by this Act," and so it has, and I think the Constitution valid and binding.

The act of the Public Officer with his testimony and the other evidence of record, that is, in favour of Petitioner, is stronger than the evidence of defendant, and makes a good case for petitioner, whose petition is, therefore, maintained; the defendant is declared guilty of the usurpation charged against him by Davidson, and must be ousted; the petitioner Davidson is declared

to have been duly elected and entitled to his seat as delegate for Christ church aforesaid; the Synod proceedings against Davidson complained of, were unreasonable at the time they took place, and were and are illegal and are over-ruled, and order must go to the Synod to admit the petitioner Davidson, as a lay delegate from Christ church, Sweetsburg, and re-insert his name as such, in place of the defendant, Baker's in the roll of delegates; the whole, with costs, against defendant.

THE REVISION OF THE BIBLE.

Mr. G. H. Davis, Secretary of the London Religious Tract Society, writes to the *Daily News*: "Permit to me state that the Religious Tract Society is now publishing a Bible which may tend to allay the fears of many as to a new translation. 1. It shows that the old and the new may be combined. It retains the divisions of chapters and verses, while printed in paragraphs and sections. It gives the authorized text, but introduces the more important readings established by modern research into the margin and amended translations within brackets in the page itself. It confines both readings and rendering such as have the sanction of the best authorities, avoiding those which are either conjectural or of no moment to an English reader. 2. It shows that churchmen and dissenters may combine in the production of a new translation, for it is the actual production of a committee of both. 3. It proves that no great innovations need be apprehended. Experience acquired in the preparation of this Bible leads to the conviction that hundreds of apparent improvements will be rejected when subjected to the deliberate judgment of many minds, leaving the New Testament, except in a comparatively few passages, very much what it now is. I enclose a copy of the New Testament. Two parts of the Old Testament have only as yet been issued.

"As a shield against all error, as a sword repelling every foe, as a magnet attracting to all good, let me now present the Word of God. Ascend this rock, and you may defy all surging waves of evil. The fortress is impregnable. At this momentous crisis, such counsels press to the forefront. The aged, worn-out world, that is tottering to its end. Old foundations are crumbling. There is, indeed, much stir and bustle; but amid all this restlessness, the thoughtful eye discerns weakness, decrepitude, senility. The main distemper is want of reverence for Scripture. Poor dotards dream that they possess some inward light far brighter than the rays of heaven. Pride scorns to sit, as Mary, at the Saviour's feet. Conceit denies that God is wiser than the creature man. It is free thought, we are told, to handle Scripture as some mocking cheat; it is brave reason to ridicule old truths, sanctioned by centuries of faith, and hark with the reverence of ages.

"Young men, spurn these deluded drivellers. Surely your honest minds will scorn them. They exhibit, as bright discoveries of their wit, nonsense culled in exploded schools of sceptic thought. They crouch as slaves to bygone infidels, and reproduce the oldest blasphemies. Believe me, there is no new deceit. The father of lies has long since done his worst. He may repeat, but can no more invent. Their utmost genius is to dress anew the dolls with which old deists trifled. Turn from them as you would be saved, and give all reverence to the dear old Bible. Worthy it is, indeed, of all your confidence and all your love. Fix deeply in your minds that it is God's authoritative voice speaking from his highest throne. Be assured that every word, in its first form, came from the Holy Ghost. This is the motto written on its brow,—'All Scripture is given by inspiration of God.' If this be true, then all is true. If it be false, the whole foundation of the fabric sinks, and faith totters without a resting-place. But the witness is true. Cling, then, to the Book, as the sure anchor of your hopes. Let no one rob you of life's dearest treasure. The noblest intellects have counted it to be their highest wisdom to do homage to its supremacy. From age to age the holiest of earth's sons have reposed with joy beneath its shade, and gathered fruit to life eternal."—*Dean Law's Tract for Young Men.*

pathy. How? By example. In all ranks of society there are men and women whose life is either a chronic defeat or a perpetual struggle. They wish to conquer—to be free, but their enemies, and, too often, their friends, are too many for them, and they succumb. There is the possibility of temperate men having led drunkards to their sin and shame. Those of our readers who have read "Dr. Willoughby and his Wine," will not doubt it; nor will they doubt, either, that the temptation once formed is almost irresistible.

Now is not our duty plain enough in this respect? The Church of England is often blamed for withholding her strength when she ought heartily to bestow it,—in this matter especially. But few know how much our Church has done in the temperance cause, through such men as the Rev. Robert Maguire, of London, and his noble self-denying confreres. We would like to see his magazine—the Church of England Temperance Magazine—in the hands of all our clergy; we would like to see them all active in the work which he nobly and amidst much conventional opposition began. That work has been a blessing to hundreds and thousands of homes which it has lit up with new life and new hope. There is need of equal effort in Canada. How many in every one of our churches are the prey of this insidious destroyer! Let us, in the name of God, come to their help by our example. Let us not wait till our legislators make that legally wrong which we know to be morally wrong. If the Government had done its duty in putting proper restrictions on the sale of alcoholic poisons, there would be less need for houses of refuge for diseased bodies and shattered minds. But let us not be guided by them, but by our consciences and by our Bibles, and by the needs and temptations of our perishing brethren, and, in one generation, the Christian policy of prevention will, with God's help, have removed the necessity of cure.

ELECTION OF DELEGATES.

The ecclesiastical year is now near its close, and the various congregations in the diocese will shortly again have the responsibility of electing delegates to the Provincial Synod. We need not urge on our readers the necessity of appointing proper men to so important a position.

We wish also to warn them against allowing any legal flaw to undo or render doubtful the act of election. We beg to refer them on this point to the decision lately rendered in the Davidson-Baker case, to be found in other columns, in which it will be seen that the votes given in favour of the latter were pronounced invalid.

This case, which, no doubt, will be a precedent for future elections, shews that the utmost care is required in seeing that the recorded votes are perfectly legal in accordance with the proprietary conditions of the church represented.

SABREVOIS MISSION.

The following sums were collected by Mrs. P. Roe, of St. Thomas, Ont. for the Sabrevois Mission, and are acknowledged with warm thanks by the committee: Mr. Claris, \$1; Mrs. Claris, 50c.; Mrs. Caulfield, 50c.; a friend, 25c.; Mrs. McPherson, 50c.; Mrs. Ermatinger, 50c.; Mr. James McCrone, 50c.; Mr. J. Kains, \$1; Mr. P. Roe, \$1; Mrs. P. Roe, \$1; Georgina Roe, 50c.; Kate Roe, 50c.; Beatrice Roe, 50c.; Margaret L. Roe, 25c.; Mr. Farley, \$2; Mrs. Farley, \$1. Total—\$11.50.

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SUNDAY-SCHOOL LESSONS.

EMMAUS.

(Luke 24, 13-35; Acts 1, 3.)

Emmaus was about sixty furlongs or seven-and-a-half English miles from Jerusalem. The disciples probably left Jerusalem early in the afternoon, reached Emmaus about sundown, and returned to Jerusalem the same evening—(Vs. 13, 29, 33).

The word Emmaus signifies *scarc water*, and indicates that there were hot springs in the neighbourhood.

The risen Saviour is not in all respects like the Lord and Master who had been the daily companion of the disciples. His risen body is not subject to death (Rom. 6, 9); is not subject to him who has the power of death (Heb. 2, 14); and therefore is free from the pains and grief which come to mankind through the body (Heb. 4, 15; 5, 7-9.) For a "little while" (John 16, 16-18) He remained with those men and women who had followed him from Galilee to Jerusalem (Acts 1, 3,) to teach them those things which they were not able to learn until by His resurrection He became the earnest and pledge of the new creation, of which He is the first man (Rom. 8, 29; 1 Cor. 15, 16-23, 45-49; 2 Cor. 5, 17.)

The two disciples on the road to Emmaus could not recognize the Lord until they received special power to do so [Vs. 16, 31.] When we partake of His risen nature, we shall have the faculties of that nature. We shall be able then to understand Him and enjoy His personal presence [Ps. 17, 15; Rom. 8, 29; 1 Cor. 15, 40; Phil. 3, 21; 2 Pet. 1, 4; Ps. 16, 11; Matt. 5, 8; John 17, 24; 1 Cor. 13, 12; 2 Cor. 3, 18, 5-8; 1 John 3, 2.]

These two disciples were willing to believe in the resurrection [Vs. 23-24.] But they were disappointed in the nature of the redemption. They were Israelites, and their nation was in bondage to heathen rulers; they had expected that Christ would deliver them from Roman government, and Himself, as David's son, take the throne of David and restore the national independence and dignity. In all this they had suffered disappointment. The Roman governor had sentenced, and Roman soldiers had executed, the man from whom they hoped so much. It might be true that He had risen, but how would that help their present national distress!

Who were going to Emmaus?
 Are their names given?
 How far was Emmaus from Jerusalem?
 How long did they stay at Emmaus?
 Where did they then go?
 What was the subject of their conversation?
 How did they talk?
 What is it to commune?
 What is it to reason?
 Is such conversation agreeable to God?—Matt. 3, 16, 17; Deut. 6, 6-6; Ps. 66, 16.
 Who blessed it on this occasion?
 Did they know Him?

What question did He ask?

What was the reply?

Who did they say Jesus of Nazareth was?

Is this the only time He is so called in Scripture?

—Luke 7, 16; Matt. 21, 11; John 4, 19; 6, 14; 7, 40.

What had been the hope of these disciples?

What is it to redeem?

What would it be to redeem Israel?

Had Christ given any promise concerning the "third day"?—Matt. 16, 21; 17, 23; 29, 19; 26, 61; Mark 8, 31; 10, 34; Luke 2, 22; 18, 32; 24, 6, 7; John 2, 19.

Do you think these men had altogether lost hope?

If they believed in the resurrection of Jesus, did they understand it?

Who explained it to them?

From what writings did He draw His explanations?

Who were the Prophets?

Should their writings be studied by us?

Why?—V. 27.

In order to study any one of the prophets usefully, what historical studies are also necessary?

Have we these at command?

Where?—Isa. 1, 1; Jer. 1, 2, 3, etc., etc.

While Jesus was teaching them, did they recognize Him?

In what were these disciples deficient?—V. 25.

When they reached the village, did they separate?

Under what circumstance did Christ make Himself known to them?

Do you think there was any significance in the act recorded in V. 30?—Matt. 14, 19; 26, 26.

What effect had the instruction of the Lord upon these men, V. 32?—Matt. 7, 29

Who were the "eleven"?—V. 33.

Who were with them?—Acts 1, 14.

A New York gentleman has ordered, from an European manufactory a set of lace curtains, upon which are to be worked the portraits and monograms of himself and family

An iron ore is said to have been discovered in York county, Pa. which has the peculiar power of transforming pig iron into good steel by a simple mixture of the two in a puddling furnace. The ore is soft and friable in the bed, so much so that it can be mined with the spade, but upon exposure to the atmosphere it soon hardens. Professor Lesley, who has examined the ore bed, estimates the contents at seventeen million tons.

Correspondence.

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

To the Editor of the Church Observer:

DEAR SIR,—As the time for the election of rural deans, &c., is drawing nigh, I have been led by its approach to the following train of thought, to which I beg you will give publication:

Almost all the corruptions of Christianity have arisen from adding the inventions and dogmas of man to the undoubted precepts of the Lord. These innovations, though apparently innocent, and, it may be, even useful on their first introduction, have in time so increased as to obscure and weigh down the plain teaching of the simple Gospel in its doctrines, or weaken its influence on the lives of its professors. So the work of all reformers of religion has, for the most part, consisted in removing these human dogmas and inventions and bringing back Christians to the simplicity of the Gospel: leading them from the traditions of men, and the rudiments of the world, back to Christ, and suffering nothing to remain in their system but that which is stamped with the authority of—"Thus saith the Lord."

There is a tendency in human nature thus to overload and clog God's revelation, and to ultimately esteem man's tradition higher than God's command. This was exemplified by the Jews in our Lord's time, who made the commandment of God of none effect by their traditions, and the subsequent record of history has but reiterated the same story.

These considerations should lead us to be exceedingly jealous of all additions to the pure episcopacy of the New Testament. We find there apostle, presbyter (or elder), and deacon, and nothing more, save those offices, which were manifestly temporal and transient in their nature. We find there, too, the assembling together of the apostles, elders and brethren for mutual consultation, and the issuing of decrees for their guidance and government and nothing more. So we rightly maintain the Scriptural authority for, and Apostolic sanction of, our threefold orders in the ministry and our Synods. But to go beyond these precedents, and to create various offices, and to invest them with authority, pre-eminence and prestige, seems to me to be fraught with danger. To perform the various functions which are assigned them, there is no necessity for the creation of Deans, Archdeacons, Rural Deans, &c., and all these offices are invented by man, and not enjoined in the Holy Word. These distinctions, indeed, serve to pamper the pride and inflame the vanity of the natural man, and to raise up artificial and unscriptural differences between those, who, in the church, are brethren on the same level, but are of no real practical utility. The church in the United States wisely determined, when ordering her internal economy for herself, to do without them—to have no titles and no offices for which she had not a scriptural warrant; and see how, in the exercises of a pure episcopacy, she has been blessed. I do not say that the establishing and conferring of the titles and offices which I have mentioned is wrong; but that (in our circumstances at least), it may be dangerous, and, so, is unwise. All the good that can accrue from the exertions of these several offices could be reaped all the same without them, by the active labours of the clergy in the several parishes, and without giving opportunity for the rise of the evils that may spring out of them. All that is needed is the close supervision of him to whom the care rightfully belongs—the Bishop. No jealousy or heartburning can rise or be fostered by his most minute inspection of the state of each parish in all its aspects, temporal and spiritual. Good, and only good, can flow from the exercise of the function and office which infinite Wisdom has appointed, and the more thorough and constant is the care, the greater will be the good accruing. The design in the creation of the various offices, which man has invented for the church, seems to be to shift some of the responsibility and burden of the government of the church from the Bishop, and to lay it upon others. To the Archdeacon and Dean are deputed some of the work, which it is incumbent on the Bishop to do, or to have done. Now, there can be no reasonable objection to work being deputed that can be done by deputy; but why, for this, call into being permanent offices which the church, as such, knows nothing of, when every Presbyter placed under his control is bound to obey his Bishop in all things lawful and honest, and to give him readily, willingly and constantly, all the assistance in his power? What need, then, to run the risk of exciting feelings of emulation and jealousy by raising

one on a pedestal of human invention above his fellows, and that for an object that can be as well attained? But there are other evils which these things cause: they clog and impede the simplicity and efficiency of Episcopal government, and are intermediates and impediments preventing the quick and effectual working of the Christ-appointed authority.

Some may say: Surely ministers of the Gospel cannot be so weak and vain as to allow feelings of emulation and jealousy to arise from such a trifling cause. Such objectors forget the feebleness and littleness of human nature in some of its aspects,—forget how the twelve disputed as they went up to Jerusalem with their Master, on the last journey that they ever took thus together,—forget the cravings of the heart for distinction and pre-eminence, and being clothed with even a "little brief authority." For all these reasons, it seems to me that it would be far better for the church in Canada to tread closely on the footsteps of its sister body in the United States: like her to retain nothing but what the Word of God requires as necessary to episcopacy, and not, under circumstances entirely different, try to emulate the state and standing of the mother church at home. M. K.

Gaspé, April 6, 1870.

CHURCH PATRONAGE.

To the Editor of the Church Observer:

SIR,—The question of Church Patronage will come before all (or nearly all) of the Synods of the Canadian Church at their ensuing meetings in June, and it may be prudent for the laity to discuss the subject calmly and dispassionately at the approaching vestries so that their delegates may faithfully represent their opinions.

The Irish Church has had the subject under reconsideration, and very great interest was manifested as to the result. It was felt there (as it has been felt here) that the exclusion of the laity from all participation in the appointment of their ministers was a great grievance which should not be borne a moment longer than it could be remedied. The decision arrived at is one upon which I can scarcely congratulate the Irish Church, inasmuch as it practically excludes the Bishops from the Patronage, in making him the mere chairman of a committee, half of which is appointed by the Diocesan Synod, and half by the Congregation. This, however, is the mutual reaction from the one man power which has so long had the Patronage of the Irish Church in its grasp.

The Patronage question was before the Toronto Synod at its meeting last June, where it was very fully and ably discussed for two or three days, and was disposed of, for the time being, by the appointment of a committee from what might be termed both sides of the house.

This committee has had several meetings and agreed upon the principles of a Canon, which will be presented to the Synod at its next annual meeting. The details are, of course, not generally known, the committee considering that the Canon should first be submitted to the Synod; but it is known that it will recognize the right of the laity to a direct voice in the appointment of their ministers, and it is stated, on good authority, that the Bishop, as an evidence of his good will, desires that the Canon shall refer, not only to the Rectories, but to the incumbencies, or Free Churches, as well.

In the diocese of Huron the Bishop, up to the present, has enjoyed the sole right of appointment. I have reason to believe, however, that, at the ensuing meeting of Synod, he will have a Canon proposed which will give the Congregation a voice in the appointment.

In the diocese of Montreal the laity have a controlling voice, inasmuch as they name three persons to the Bishop, one of whom is appointed. Those who are favorable to the Bishops having the sole right of appointment, say that this plan does not work well, but if this be so, I have yet to hear of anything having appeared in the public prints which would corroborate that statement, and the absence of a single letter in the papers, or of a single speech or of a resolution in the Synod, goes far to show that the assertion is not well founded.

It is highly probable that at the first meeting of Synod the whole subjects will be discussed as nothing has been done in connection with the matter since the arrival of Bishop Oxenden. It is very improbable that the laity will relinquish the rights they have so long enjoyed and which they know so well how to maintain.

In this our diocese of Ontario, since its formation the Bishop has enjoyed the sole and uncontrolled right of appointment. True it is that owing to the commotion caused by the appointment of Dr. Lauder to the Rectory of St. George's he at the meeting of Synod following promised to consult the congregations

BY SPECIAL APPOINTMENT.



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