

Church Observer.

A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

"THIS PROTESTANT KINGDOM,"—BILL OF RIGHTS, 1688.

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dissolved in water, is a pleasant drink,
and strengthening.
APPLIED EXTERNALLY—When there is pain
or inflammation, affords instant ease.
STOPS PAIN quicker than morphia, chloro-
form, opium, or any other anodyne known to the
world.
IF SUDDENLY SEIZED with pain, one tea-
spoonful in a glass of water, will, in a few minutes,
remove all uneasiness.
PERSONS SUBJECT to apoplexy, heart disease,
headaches, sudden faintings, should keep the
Remedy near them; it is so powerful in water, will, in
three minutes, remove all difficulty.

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IN ITS SIMPLICITY AND GRANDEUR.

R. R. R.

We will first consider its efficacy as a spasmolytic
in the most important cases, viz. in the relief of
the most distressing spasms of the bowels, and in
the relief of the most distressing spasms of the
uterus. It is a powerful spasmolytic, and its
action is so rapid, that it will remove the most
obstinate spasms in a few minutes. It is also
a powerful antispasmodic, and its action is so
rapid, that it will remove the most obstinate
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In cases where Epidemic Disease, Pestilence,
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the potent power of a disinfectant, neutralizer and
cure. No one that uses the Ready Relief when
Asiatic Cholera, Yellow Fever, Typhoid Fever,
Austrian Cholera, &c., prevail in a community,
will be seized with these diseases; and if seized
when using it, will be cured if the directions are
followed. Simple as this remedy is, it possesses
the almost magical power of curing the most violent, painful,
and fatal disease that scourge two earths.

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New Corks, Large Bottles.

We have at last succeeded in getting a Cork that
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will prevent the evaporation of the volatile prop-
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be kept corked, to prevent the action of the at-
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The bottles are much enlarged, so that persons
receiving the Ready Relief for 25 cents as they
used to receive \$1.00 of the Pain Killers and other
evil Lotions, &c. R. R. R. is 25 cents per bot-
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R. R. R. Persons in great distress should take a
teaspoonful in water, and if it fails in the mor-
ning, this will protect you against Fever and
Ague and all other Fevers.

ADVENT HYMN.

Once He came—He long awaited,—
Long by watching saints and seers,
Son of Light, unto creation
Promised to dry up its tears.
Few gave welcome, knew Him, came He
Quietly, humbly and alone;
Only to the meek and contrite
Were his hidden glories known.
He consoled with the lowly,
Went unbinding the oppressed,
Comforting the weak and wounded,
Giving to the weary rest.
He will come again, descending
From the spheres in royal guise,
Girt with splendour and attended
By the white hosts of the skies.
O'er earth's dark realm the token
Then his piercing splendour flings,
Every power and throne shall own Him
Lord of lords and king of kings.
Mid the shaking of creation—
Wreck and change of things that were—
He will come, the great Restorer,
To make all things new and fair.
Once my soul He came unto thee,
Came as one despised and poor,
Sorrowful of men, for entrance
Mekly knocking at thy door.
"Give my son thine heart to me,"
So the soft voice did implore;
"I and thou shall sup together,
Share together evermore."
Heavenly grace and benediction
Entered with that gracious Guest,
Heaven was in thy lowly dwelling,
Thou wert numbered with the blest.
He will come again unto thee
In a sad and solemn day,
As on eagles' wings to bear thee
From thy ruined house of clay.
Meanwhile shun the ways of darkness,
And the works of light fulfil,
Deal compassion to thy brethren,
And be swift to do His will.
Of the ordered times and seasons
None may know the fixed decree;
Such His parting words to thee.
B. M.
Hamilton, 7th Dec. 1868.

RITUALISTS DISCARDED.

[From the MONTREAL GAZETTE, 12th Dec.]
The ritualists are being deserted by some of
their former friends. That section of the Eng-
lish church, which has hitherto shown them
the greatest tenderness, and judged them with
the utmost lenity, is evidently somewhat dis-
turbed and alarmed at recent developments of
ritualistic teaching and ceremonial. Old-
fashioned high churchmen are beginning to be
more and more doubtful as to whereunto these
things will grow. Their doubts are not only
as to the final outcome of ritualism itself, but
as to the mischievous consequences it may
bring upon the church. There is an unmis-
takeable apprehension lest its tendencies
should be Romeward, and lest its progress
should prove destructive of the unity and even
existence of the church of England, as a
national church. Among the many evidences
of this altered tone on the part of high church-
men, which have come under our notice, one
of the most remarkable will be found in an
article contained in the last number of the
Christian Remembrancer. That periodical is, as
many of our readers are probably aware, the
quarterly organ of what has been commonly
called the Tractarian party. It has for years
held a commanding position in that party, and
not in that party alone, for its theological
learning, its scholarship, and its devout car-
nestness, representing, in fact, the best fea-
tures of the Oxford movement of some thirty
years ago. Hitherto, though it has not alto-
gether favoured, it has certainly dealt gently with
the workings and doings of the ritualists. It has
not only acknowledged—as all except unfair
partisans must acknowledge—the zeal and
diligence and devotedness of many of their
parish clergy, together with the ability and
power of not a few of their writers, but it has
extended to them a certain amount of pro-
tection and patronage. This makes all the more
notable the disposition it now clearly shows to
draw off from them as men disloyal and
dangerous to their church. The whole of the
article to which we refer is well worthy of a
thoughtful perusal by all who are desirous of
understanding the present internal condition
of the church of England. Under the title of
The Church Counsellors, it discusses with sin-
gular clearness and power the present opinions
and doings of the two opposite sections of the
church—the ritualist and the rationalist. No
one, we think, can rise from the perusal of
this article without being convinced, and the
conviction is a very sad one, that these two
parties, though contained within the same reli-
gious communion, are wide as the poles asunder.
Neither ecclesiastically nor theologically have
they any affinity; there is no natural and spon-
taneous adhesion of the one to the other; and
but for external forces they would fall apart.
But our object is not to dwell upon this cause
of weakness and peril within the English
church, but to draw attention to the fact we
have already mentioned, that the advanced
ritualists are being deserted by the great and
influential body of high churchmen, or as they
are sometimes called, Anglicans. Passing by
other evidence of this fact we confine ourselves
to that which is to be found in the article of
the *Christian Remembrancer* now before us.
The writer is reviewing the third series of
essays recently issued, under the title of the

Church and the World; which, from the position
the publication has already taken, and from the
character of their authors, may be fairly assumed
to represent the existing phase of ritualism.
The reviewer, speaking of the general charac-
ter of its contents, says:—"The opinions pro-
pounded are not watered down to weak
stomachs. They are strong enough to bite
the most seasoned palate. The writers are
"bold gentlemen. They, professing them-
selves loyal members of the English church
—many of them priests of the same—avow
such opinions, in such language as to make
"an evangelical's blood creep; but, on the
"other side, to tickle into inextinguishable
"laughter the Ultramontanists of the *Dublin
"Review*." As a sample of the strong meat
provided for churchmen's digestion, the re-
viewer refers to the announcement in the last
paragraph of the preface, that "manuals of
"devotion, by way of invocation of saints, and
"also of prayers for the dead, are in prepara-
"tion, which will be such as can be loyally
"used by members of the Anglican church." On
this announcement the following somewhat
sarcastic comment is made:—"We sup-
"pose that the former of these manuals will
"have a few introductory remarks explanatory
"of article XXII of the thirty-nine articles,
"for the satisfaction of those loyal churchmen
"who may feel somewhat doubtful as to
"whether the article means what it says;
"also, a kindly consideration for loyal church-
"men, who are apt to be squamish, will, we
"hope, induce the editor of the said manual to
"allay any misgiving that may arise in their
"minds from the fact that the Anglican
"church has carefully excised from those por-
"tions of ancient liturgies which are incor-
"porated in her own service books, every allu-
"sion whatsoever to the practice of invocation."
In short, to put the matter plainly, we
"should, in these days, be very thankful
"indeed to the editor of this manual, or any-
"body else, for explaining what loyalty means,
"and also for stating whether it is an extant
"or an obsolete quality; moreover, if extant,
"we should be glad to know whether it is of a
"piece with the loyalty of the roundheads to
"Charles I., who always approached his ma-
"jesty with protestations of loyalty, and
"finished their devotion by cutting off his
"majesty's head." After briefly noticing the
contents of several of the essays contained in
the book under review, the writer again re-
turns to the same subject when explaining the
paper of Mr. Canon Humble on "Invocation of
Saints and Angels." From this part of the
article we make but one extract, and we make
this both because it affords additional testimony
to the fact to which we are now calling the
attention of our readers, and because it contains
a trenchant and complete answer to an
argument of a like kind which has more
than once been employed near our own
doors, and that not long time ago. "Mr. Humble
"requests for submission, says he thoughtfully,
"a person can possibly regard the horrible way
"in which many for whom we are respon-
"sible, speak to God saints otherwise than
"with shrinking dread. There is, then, noth-
"ing but inovation and disrespect? It is
"truly possible to avoid abusing the memory
"of a holy man by invoking him in prayer?
"This is mere fatuous talk, much on a level
"with the nonsense which a London clergy-
"man expended, by way of ridicule, upon non-
"ritualistic churches, making out as though
"the only alternative lay between a chausible
"and a dirty surplice."

We must pass over other criticisms on par-
ticular portions of these essays, in order to
point out what shews, even more clearly than
these, the altered position of the Anglican
party towards ritualism, viz., the general con-
clusions at which the reviewer arrives. After
carefully and fairly examining these latest
manifestoes, he makes no hesitation in charging
upon the ritualists unmistakable leaning
towards the church of Rome. "Clearly," he
says, "without being consciously disloyal to
"the Anglican communion, their proclivities
"are Roman. They are warm in their praises
"of all that they can possibly praise; they are
"gentle and constrained in their censures of
"what they cannot possibly improve. They
"evidently speak with a will in commendation,
"and with an effect in condemnation. This
"latter particularly might, indeed, be set
"down to the spirit of large-hearted charity,
"in which this volume may be supposed to be
"steeped; but unfortunately, this kind
"position is swept away by the rancorous tone
"in which these writers assail whatever, on
"the Protestant side, they disapprove; and the
"contentious sneer with which they refer
"to anything that is distinctively Anglican.
"With them it appears to be a fixed rule of
"judgment that whatever is Roman is pre-
"sumably right till shown to be wrong, and
"that whatever is Anglican is presumably
"wrong till shown to be right." In regard to
the habitual temper and language of the ritu-
alist, the condemnation of the reviewer is
equally emphatic. After referring to the well
known article in the April number of the *Dublin
Review* of this year, as confirming what every
one knew before, that the movements of the
ritualists are regarded with ridicule and con-
tempt by Rome, the writer asks—"What
"can be more offensive than their insolent
"abuse of the bishops, and contemptuous dis-
"regard of their authority? In this respect
"the language and behaviour of the ritualist
"party are such as to provoke the remark
"that they have imitated Rome in everything
"but her cardinal virtue of obedience; and
"have renounced Protestantism in everything
"but her cardinal vice of self will."
We have no space for further extracts; nor
are they necessary; sufficient has been quoted
to accomplish the purpose at which we are
aiming. That purpose is to show, not as a
matter of controversy but as a plain matter of
fact, what, according to its own most accred-
ited organ, is the present attitude of the high
church party towards ritualism. That attitude,
there is no denying it, is one of apprehension,
of suspicion, of distrust. High churchmen are
beginning to fear lest, in siding with the
ritualists they have taken their place on an in-
clined plane over which they may slide into a
position equally discreditable and dangerous.
And that not only because of the gaining ten-
dency of ritualism, but because it provokes and
justifies other tendencies diametrically oppo-
site, and thus creates and sustains an antagon-

ism within the English church which may prove fatal to her very being as the church of the nation. In this light the parting words of the reviewer respecting the results that are to be apprehended are deserving of consideration:—"If the Anglican church exhibit so much lameness of structure, a rude shaking, which shall displace the girders of establishment, may break it up into fragments, of which the fissures are only too plainly visible. And then, piecemeal, it will be absorbed instead of absorbing,—the ritualists by Rome, the *Rockites* and *Recordites* by the Evangelical sects, the ultra broad party by the Socinians, and the Anglican residue like a bankrupt parent, will have to apply to her children of Scotland, of the colonies, of the United States, to enter with her into a new alliance upon equal terms. But what if she should discover that the daughter churches had suffered irreparable injury by the disestablishment of their ancient mother? That they had lost—not moral, least of all spiritual,—but certainly social weight? And can this force be dispensed with?"

VISIT A. J. PELL'S
GALLERY OF ART,
345 NOTRE DAME STREET,
In rear of Post Office,
MONTREAL.

Church Observer.

"THIS PROTESTANT KINGDOM."
—Bill of Rights, 1688.

MONTREAL, 17TH DECEMBER, 1868.

TO OUR READERS.

THE *Church Observer* having now nearly completed its first year, the Committee controlling its affairs have to announce that a gentleman of Evangelical principles, in whom the Committee have the highest confidence, has offered to undertake the publishing of the paper, and to have it registered in his own name, on the following terms:—

First.—That one hundred Clergymen be found to guarantee the sum of \$15 each, for one year; or obtain ten new subscribers as an equivalent.

Second.—That a further sum of \$600 be guaranteed by the Laity, to enable him to enlarge the paper to nearly its original size—say a sheet of Double Demy, eight pages.

The Committee have much pleasure in stating that the above sum of \$600 has already been obtained; so that nothing now remains but the \$1,500 guaranteed upon the reception of the *Church Observer* will not only be continued, but will be enlarged. A circular on this subject has been addressed to the clergy of Quebec and Ontario, together with blank forms of guarantee, to be filled up and returned to this office by those favorable to the project.

The Committee wish to ask the supporters of the *Observer* whether, in their opinion, the times are not such as to warrant every effort that Evangelical men can possibly put forth, to maintain the purity of the Church, and the faith of our people?

If the above \$1,500 guarantee is given, it is proposed to commence the new edition during the first week of January, 1869. It therefore becomes absolutely necessary for intending guarantors to fill up the form sent, and address it by return Mail, as follows:—

CHURCH OBSERVER,
MONTREAL, (Q.)

Acknowledgment of receipt of guarantees will appear in due course in the *Observer*.

Present subscribers to the *Observer* (out of this city) who do not wish to continue as such, will signify their intention by refusing to take from the post office the number of the paper which will be issued on Thursday next, the 24th instant, marking "refused." Duplicate copies will be sent for the purpose. All who retain that number will be considered as subscribers for the ensuing year. City subscribers will notify us of their intention either at our office personally, or through the carrier.

GROUNDLESS FEARS.

There are many persons—some of them thoughtful, some of them superficial—who profess to see nothing before the Church of England but disruption and destruction. It is the subject for discussion in the secular press,—a thing that gives us much satisfaction;—and it is the topic which occupies much space at present in the columns of the religious periodicals; and most of the former and some of the latter speak as though the church had experienced a moral earthquake, and was toppling to its fall.

With those under Roman catholic influence there is a feeling of exultation; and no wonder, for, let that Church of Rome get

rid of her formidable foe, the Church of England, and she believes, and not without reason, that England is hers.

The Church of Rome cares little for individual converts; indeed—as their archbishop has openly proclaimed, and as every observer must admit—they are doing too well the work of the Romish Church in their own Church to make it desirable that they should leave. They are more useful as traitors within the church than they can be as foes without.

And the ritualistic press scarcely conceals its gratulation as the fancied signs of disruption become more visible; and no wonder, again, for it will facilitate the descent of its patrons to Rome.

Now, we are glad to believe that those persons who fancy they see evidences of a fall in the church are entirely mistaken. We feel sure that those, our enemies, will be grievously disappointed in their expectations. The great heart of the church, composed to a large extent of the laity, is sound; and that which causes alarm to some, and gladness to others, to our mind, is simply a sign of health, the sloughing off of disease which has long oppressed the body, leaving the church fresh with new vigour and energy.

That the ritualists will go to the Church of Rome, are in fact Romanists within the church, we have no doubt. The high church party in the mother country are beginning to discover the truth of this statement, and are withdrawing from their company, denouncing their tendencies. But we believe that the loss, even as regards numbers, also with few exceptions in the matter of scholarship, is very much over-rated; and we appeal to every right thinking man, will not the gain to the church in every sense, moral and religious, be immense?

That the rationalists will sink out of sight, will disappear from the church, we entertain, moreover, no question; but their insignificance—except like the ritualists in blatant self-assertion—is very little realized. We come, then, to the "old-fashioned high churchmen" and "the Evangelicals" as they are called; and of these we assert, without the fear of being successfully controverted, that their attachment to the church cannot be shaken; they are laughed at for what is called "blind devotion;" they are sneered at as narrow and bigoted; they are threatened—we do not like to use the word "bullied," though that would best express the course of our ritualist contemporary in this city—with all sorts of purgatorial pains: all in vain. They love the church with undying affection, and are the mental and moral pillars of the church; and the more her true sons are ill-treated for their affection to her by sneers and misrepresentations, the more closely they cling to her. And this the ritualists, especially, cannot comprehend; they have not felt our love, and therefore it is beyond their belief. They cannot understand the deep, intense abiding, contented love which we cherish for our dear church. We feel that her bosom is our rest, our home; we are satisfied; we do not look for anything better in this world; we have no belief that there can be anything better short of the bosom of Jesus. The ritualists are far different; the Church of England is not their earthly rest: they are way-farers putting up for a brief time at the Inn; there is much to refresh them, but they are not content, they are restless, it is not their earthly home; their affections are fastened upon Rome, and short of Rome they can find no peace; and, therefore, they have no sympathy with those who lovingly cling to the church, and no faith in the stability of their attachment.

We wonder the ritualists have no suspicion of all this. The organs of the high church party are loudly stating their convictions. The Evangelicals have all along been shocked by the decided Romanism of the tenets avowed by the ritualists. And the *Dublin Review* and the *Weekly Register*, alike on the part of the Church of Rome, "laugh," as they say, "at the wretched imitation of our rites," "and," as they add, "are too much of Englishmen to be captured by the humbug of men who look one way and pull another."

The *Weekly Register* has discovered, moreover, that just now the leading clergymen of the ritualistic school are alarmed, because—as perhaps some of their admirers in this city could inform us—the more honest are going too fast, are getting too far ahead of the laity's education in ceremony and doctrine; are, in fact,—we do not mean in this city, but so the *Weekly Register* states—"going over to Rome daily." And "their last dodge," so the writer informs us "is, when they hear of a person of note as likely to seek refuge in the Catholic Church, they publish in their own organs that Mr. So-and-so has joined the Church of Rome. The individual who thus reads his name in the papers is, most probably,—to use a vulgar saying—"choked off" his contemplated conversion, and telegraphs to the papers a contradiction of the report, and thus it is made to appear that we Catholics parade as conversions what are, in fact, nothing of the kind." Can nothing put shame into these ritualists?

THE UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

It will be remembered that at the last meeting of the Diocesan Synod the following resolution was adopted:—

"That, with a view to gain a more hearty and earnest support of Bishop's College, Lennoxville, by the members of the church in this Province, a committee be appointed to enquire and report to this Synod in what way and to what extent the College may be brought into a greater state of efficiency, and that the Synod of the Diocese of Quebec be requested to name a similar committee to co-operate with the committee of this Synod."

This resolution was brought forward by Strachan Bethune, Esq., late Chancellor of the Diocese, as a substitute for those of the committee on education, and which were thus expressed:—

"1. Resolved, that the members of this Synod pledge the Diocese they represent to a more hearty and earnest support of Bishop's College, Lennoxville.
2. Resolved, that the sister Diocese of Quebec be respectfully requested to do the same."

It was wise and considerate in the Synod before pledging itself unqualifiedly to a more earnest support of the College to look carefully into its constitution and practical working, to ascertain whether it was possible, under existing circumstances, to make it an effective and successful institution. We sincerely hope that the labours of the joint committee will prove successful, and that their report may be such as to secure the cordial co-operation of the members of the church generally.

Bishop's College was incorporated by an Act of the Provincial Legislature in 1848. The corporation was to consist of: "Firstly, the Lord Bishop of Quebec, or other the superior ecclesiastical functionary of the United Church of England and Ireland in the said Diocese of Quebec;—Secondly, the Trustees of the said Bishop's College, not less than three in number;—and thirdly, the College Council of the said Bishop's College, not less than three in number, which said Trustees and members of the College Council shall be named by the said Lord Bishop of Quebec, or other superior ecclesiastical functionary as aforesaid, and shall, in the event of their death, removal from the Province, dismissal from office, or resignation, be replaced by other persons to be named in like manner, and so on continually for ever."

Thus it will be perceived that the corporation was to consist of the Bishop of the Diocese, *ex officio*, and of not less than three trustees, and a college council not less than three in number, all appointed by the bishop or other functionary. Is this a wise arrangement?

The corporation was to have its seal and privileges "provided always that the same be established by the said corporation in manner aforesaid, shall be of any force or effect until the same shall have been sanctioned and confirmed by the said Lord Bishop or other ecclesiastical functionary as aforesaid." Is not this too absolute?

In 1852 this Act was amended so as to give the Bishop of Montreal, and any other bishops who might be appointed in Lower Canada, joint powers and privileges with the Bishop of Quebec, "provided that in the case of a difference of opinion between the said Bishops, in the event of their being equally divided in the exercise of any of the powers hereby conferred upon them, the opinion of the bishop who is senior by priority of appointment shall prevail, and his decision be final." Is this wise?

The Royal Charter of Bishop's College bears date, Westminster, the twenty-eighth day of January in the sixteenth of Her Majesty's reign. It recapitulates the Acts of the Provincial Legislature, and ordains and grants that the said College shall be deemed and taken to be an university, "and shall have and enjoy all such and the like privileges as are enjoyed by our universities of our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent, and that the students at the said College shall have liberty and faculty of taking the degrees of Bachelor, Master and Doctor in the several arts and faculties of divinity, law and medicine at the appointed times, and shall have liberty within themselves of performing all scholastic exercises for the conferring of such degrees in such manner as shall be directed by the statutes rules and ordinances of the said College; and in order that such degrees may in due form be granted in the said College, we do further will and direct, and ordain that there shall be at all times a Chancellor and Vice-Chancellor of the said university, to be chosen at and for such periods of time, and under such rules and regulations as the corporation of the said College may, by their statutes, rules and ordinances, to be from time to time passed for that purpose, think fit to appoint; and that the Chancellor, Vice-Chancellor, Principal and Professors of the said College, and all persons admitted therein to the degree of Master of Arts, or to any degree in divinity, law or medicine, who from the time of such their admission to such degree, shall pay the annual sum of twenty shillings of current money for and towards the support and maintenance of the said College, shall be and be deemed taken and reputed to be members of the convocation of the said university, and as such members of the said Convocation, &c."

In looking over the statutes we find the following:—

3. "The senior bishop of the Dioceses of the United Church of England and Ireland in the Province of Lower Canada, for the time being,

shall be president of the corporation, and the other bishops or bishops, vice-presidents."

By this arrangement it will be perceived that the Bishop of Quebec is now the president of the corporation. Article 7 ordains that:—

"The professor of Divinity shall be appointed by the visitors (i.e. the Bishops) jointly, and shall be a clergyman in full orders of the Church of England, and a graduate of some university of repute in the British Dominions."

Ought not the corporation to have the approval of the man so selected, and is the restriction necessary? Thus, supported by the Acts of the Provincial Legislature, possessing a Royal Charter with a considerable endowment from the Clergy Reserves, and grants of money or land in England and this country, with the warmest wishes of numerous friends of every shade of theological sentiment, Bishop's College was commenced, and to the present day has been pursuing its career of usefulness. Looking at the powers exercised by the bishop or bishops, we think they should have the chief credit of the good that has been done; while if, in any respect, the university has failed to meet the expectations of the public, they ought to bear the greatest share of the responsibility. That good has been done, there can be no doubt. Some of our most useful men have received a partial training at Lennoxville; but that it is not at present in a satisfactory state appears from the report of the committee on education, the startling fact that it is without a Divinity Professor—the worthy Principal, Dr. Nicolls, being obliged to take the chair in addition to his already over-burdened office—that there are comparatively few students, and that the university is weighed down with debt. We have no hesitation in saying that this is due in part to the want of confidence existing in the minds of churchmen generally as to the theological tendencies of the institution, or its surroundings. People have thought, right or wrong, that lately the graduates of the institution have shown unmistakable signs of leaning towards ritualism. This is unfortunate; for we are convinced that neither the Principal of the college, nor the Chancellor, has any sympathy with these views.

We have sometimes thought that if the theological department, under Dr Nicolls or some other competent clergyman, were to be removed to Montreal; it might become one of the best schools of the prophets on this continent. The young men would have the benefit of the instruction of the bishop and resident clergy; they would see the practical working of the church in all its bearings; they would have the opportunity of hearing not only the best preachers of the city afford, but also able preachers from abroad.

It is well that this whole subject should be thoroughly ventilated, and we shall be glad to have an expression of opinion from our correspondents which may assist the diocese in its future action.

We are persuaded that Bishop's College, Lennoxville, might be made all its venerable founder hoped it would become, but it can only be by securing for it the confidence of the church. We think that in the work of education, as in our Synodical action, we have committed a great mistake in endeavouring to transplant elements from the mother country which cannot be developed here, except to the detriment of the church. Let us take warning from what is happening in Ireland, and more or less in England, and get rid of human additions to a pure and scriptural Episcopacy, and those ideas which belong to a by-gone age. We believe there is a sincere desire on the part of some of the trustees to do what they can to make Lennoxville a popular and flourishing institution, and we hope they will succeed.

RETURN OF MR. BRYDGES.—We are glad to learn that C. J. BRYDGES, Esq., has returned with his son from England, and that his mission proved successful. When Mr. BRYDGES took charge of the Grand Trunk Railway, its condition appeared to be utterly hopeless; the complications and difficulties were such as might well have deterred most men from the undertaking. No impartial observer, however, can fail to acknowledge that he has accomplished wonders, and that if any one can extricate the Company from difficulties, he is the man to do it. We believe he possesses talents of the very highest order, and that the directors of the Company in England have thorough confidence in his integrity and Christian character. Our opinion is, that Mr. BRYDGES is destined, if spared to take a still higher place among the public men of the Dominion. Such men should be cherished, for they are few in number. At the same time that we make these remarks, we feel deeply for the original stockholders of this great line of railway, who, as in the majority of such vast enterprises, have met with disappointment and loss. The errors which were committed, however, whatever their nature, were committed at the commencement of the undertaking, long before Mr. BRYDGES had any official connection with the Company.

THE SABREVOIS MISSION.—On the first or second Sunday of January, several of the Sunday schools will meet in Trinity Church at 3 P.M. The sermon will be preached by the Rev. Canon BOND, and the offering will be devoted to the Sabrevois mission. The institute at Sabrevois has now upwards of forty scholars, boarders, and is in need of funds. No mission of the church is more deserving of support.

CONFIRMATION.—We are glad to see that the Lord Bishop of Toronto has consented to hold confirmations next month, in the Cathedral and in St. George's of this city.

DONATION.—The Treasurer of the Montreal Protestant Orphan Asylum acknowledges with thanks, the receipt from J. DRUMMOND, Esq., the very handsome donation of one thousand dollars, being the amount of a legacy left to that institution by the late Joseph Drummond of Petite Cote.

TRINITY CHURCH.—A sale of work, by the young ladies' sewing society, will be held in the Lecture Hall of the church on Monday evening, at 7 o'clock. By the kind permission of Col. FISHBEN and officers of the 60th Rifles, the Band of the Regiment will perform during the evening. A refreshment table will be provided.

DEAF MUTES.—We have been requested to announce that a public examination of deaf mutes will take place in the Mechanics' Hall, on Friday evening, 18th inst., commencing at eight o'clock. The Revd. Dr. BANCROFT will preside.

ANNUAL SOIREE.—We have been requested to intimate to our readers that the Irish Protestant Benevolent Society purpose holding their thirteenth Annual Soiree on Thursday, the 7th January next, in the St. Patrick's Hall; and that the Committee of Management are making arrangements which will render the evening's entertainment more attractive than any heretofore given. We may add that the object is one which commends itself to all classes of the community, and we therefore hope the funds of the Society will be largely increased by the effort.

SOUP KITCHEN.—We are requested to state that the managing Committee of the Protestant House of Industry and Refuge, Dorchester Street, have completed their winter arrangements to give a plentiful supply of excellent soup at the kitchen of the Institution, every day at noon; so that no one need starve or suffer from hunger.

EXPLANATION.—We regret to state that during the night of Friday last, our office was forcibly entered by some unknown person or persons, and a large portion of last week's edition of the *Church Observer* carried off. As a consequence, the delivery to subscribers in the city was incomplete. Unfortunately, too, the forms of the *Observer* were distributed before the discovery of the theft was made. Under these circumstances, we have to ask the indulgence of subscribers who did not receive their last week's copies.

IMPORTANT CIRCULAR.

We would direct the attention of the clergy of the Diocese to the following circular issued from the office of the Diocesan Missions; and we think it very desirable that the rural Deans, or clergy should notify the Secretary, as soon as possible, of their arrangements. This is a move in the right direction; and it is to be hoped that it will be vigorously carried into effect:—

OFFICE OF DIOCESAN MISSIONS,
77 Great St. James Street, Montreal,
December 10 1868.

The Clergy of the Diocese are respectfully reminded that it is necessary that all moneys contributed by their respective parishes or Stations for Missions, and for the Widow and Orphan Fund should be sent into the Treasurer's office before 1st January, in order that he may balance his books as usual.

After this year, the Treasurer's books will be balanced and his account made up to June 1st annually. But for the current year it is necessary that they be balanced January 1st, as well as June 1st.

At the meeting of the Executive Committee, held August 12th, the Secretary stated that if the sum of \$5,000 could be raised as a gift, over and above the current income, the annual income of this year might then be used for the expenses of the next year; and thus, instead of being in debt and always in arrears, the Treasurer would always be in advance with funds, and no delay or embarrassment occur in the payment of the missionaries.

The same statement was made in the sermon preached before the special Synod, held Nov. 10th, 1868.

At an informal meeting of the Executive Committee, held September 14th, a resolution was adopted requesting all rectors and incumbents of the Diocese to send out special collectors to raise the sum of \$5,000; but the Venerable the Archdeacon subsequently stated to the Secretary, that it was found impracticable, and therefore it was the earnest desire of the Executive Committee that the Secretary should undertake the work of obtaining the \$5,000—and he consented. There is good reason for believing that the effort will be successful. Among the contributors to the fund are a few friends in the States, who have subscribed \$2,000 U. S. Currency. When the whole sum is obtained, the Secretary will publish a

full account for the satisfaction of all concerned.

The plan of weekly offering, according to the Scripture rule, which was adopted unanimously by the Church Society at the final meeting—and which, in his last official communication to the Diocese, our late Bishop earnestly recommended, has proved entirely successful wherever tried.

It is not to be expected that any such plan can at once be put into general use. By patience and perseverance, it will in the end commend itself to the whole Church, and accomplish good results such as few persons now anticipate.

At the stated meeting of the Executive Committee, held Nov. 13th, it was resolved:—"That the Secretary be instructed promptly to make arrangements for holding missionary meetings throughout the Diocese."

In obedience to the above resolution the Secretary has notified the Rural Deans, and now notifies the clergy, that (D.V.) he will if desired, attend and assist at any public or private missionary meetings appointed by the Deans, or by the Clergy, provided the times of such appointment do not interfere with his Sunday duty at the Cathedral, and in the following months:—

The 22 parishes or stations of the Deanery of Bedford, in the month of January 1869:

The 16 parishes or stations of the Deanery of Itherville, in the month of February, 1869:

The 19 parishes or stations of the Deanery of St. Andrew's, in the month of March:

And the 20 parishes or stations of the Deanery of Hochelaga, in the month of April:

To economise time wherever practicable, the Secretary requests that two meetings shall be held on the same day.

The state of the treasury not permitting the employment of an assistant, the Secretary has engaged a clerk at his own cost, to attend the office duty—who will be in the office from 9 A.M., to 1 P.M., and from 2 to 3 P.M.—except Sundays.

The clergy from the country will find the office at their service during those hours.

Correspondence.

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

[To the Editor of the Church Observer.]

Sir,—Your correspondent "Layman," would fain throw cold water on the proposition to create a "Diocese of Ottawa," which should embrace portions of the sees of Montreal and Ontario, and he appears indignant at the suggestion that its Bishop should be Metropolitan, having his residence at the seat of the Dominion, as an interference with the vested rights of Montreal.

Is "Layman" not aware that the division of the Diocese of Montreal was contemplated some time since, and that even its late venerable Bishop, on his return from England, only objected in so far as that he considered the proposition ill timed; and does he not know that the creation of the see referred to by me has received much consideration, and which time must bring about.

Here we are, as it were, at the extreme limit of the two sees; we have valuable church property on which to build a cathedral, and very many in the city would gladly give of their means to effect so laudable an object; and I cannot but conceive that it would conduce to the well-being of the church if a Bishop—Metropolitan if you will—were resident at the seat of the Dominion.

And now to what "Layman" calls vested rights. I think there are many in the Diocese who begin to think that they may pay too dear for such an investment; and that while they may be grasping at the shadow, they may lose the substance. I should think they—the clergy and laity—would prefer to have the sole right of electing their own Bishop, rather than that to be called Metropolitan, the authority to elect should be divided between the House of Bishops and the Synod.

"Layman" attaches too much importance to the mere question of residence; and he tells us that, touching the said "vested rights," the authorities were five or six years in framing a canon "to suit all parties," and hence he concludes that the work was well done, and should not be interfered with. If he had said that they had founded a canon, that at its first trial, had burst like a bomb-shell, scattering confusion in the Synod and in the Diocese, I could have agreed with him.

The framers of the canon were very charitably disposed, and they must have had a good opinion of human nature; alas! that the vision should have been dispelled, and that time has shown us that even bishops are but men, and that some of them are no nearer perfection than their clerical or lay brethren.

The canon concedes to the House of Bishops the right of nomination; but it does not say, "thus far shalt thou go, and no farther;" and although in the exercise of their power they have acted very injudiciously, still I think it can be shown that they have not exceeded their authority.

"Layman" does not appear to consider the difference of the past and the present. The appointment of the late venerable prelate emanated from the Crown; had the nomination so continued all would have been well, for the present unseemly state of things would have thus been avoided. We are now instructed by the Crown and other officers of high legal attainments that we are absolutely independent; that we stand an untrammelled church; that within ourselves in our Synods we have the sole power of church government. Such being the case, it becomes us to guard well the precious gift; to prove to our mother church that we know well how to guard our religious liberty; and we will suffer no departure from the old and tried paths of the glorious Church of the Reformation.

There is one part of "Layman's" letter to which I cordially assent; it is to the part, that there are among the presbyters of the Diocese, many whose piety, and learning, and zeal,

fully entitled them to expect some consideration at the hands of those who were not long since only their peers.

SPECTATOR. Ottawa, 15th Dec. 1868.

DECENTLY AND IN ORDER.

It has been falsely charged in some quarters that the evangelical or low church party are disposed to neglect the rubrics in divine worship, and to perform their duties with less reverence than their high church brethren. That there are few of our brethren, who are as earnest and conscientious as any of us, who from mistaken motives are liable to this charge we are compelled to admit; but we should be sorry to see any such looseness prevail among those who doctrinally agree with us. As far as the worship of the Lord's house is concerned, ours has ever been "the party of the rubric;" nor are our evangelical brethren apt to show lack of reverence for the holy office to which God has called them, or to act as if they did not value the "old ways" to which our branch of the church of Christ has ever been accustomed.

A clergyman may, however, without intending it, so act in the house of God as to lead the people to suppose that he looks with indifference upon the order of our service, the ministerial dress, or our country usages—for where there is no ritualistic innovation they are comely—or even undervalues the congregation itself. If such conduct be intentional, the clergyman is evidently not at home in a church whose worship is liturgical; and he is confusing the people with innovations, which though not as hurtful to the soul as the antics of ritualism, are not less disturbing to thoughts of the worshippers. An English writer (Rev. H. R. Moody, M. A.) says:

"Among the rules written down by Bishop Middleton, on his voyage to Calcutta, are the following: 'Attend to forms, maintain dignity, without the appearance of pride. Manner is something with everybody, and everything with some.' Bear these in mind; remembering that many persons will form their estimate of the importance of the services in which you officiate, as well as your sense of the importance, by your manner and deportment. * * * Everything connected with Divine Service is of importance. * * * Be on your guard, therefore, against anything which may seem to savor of affectation on the one hand, or of indifference on the other. * * * To see a clergyman turning the leaves (of the Bible or Prayer-Book) backwards and forwards to find the lessons or collects, or occasional services, leads the congregation to suppose that the books are strange to him. * * * Never leave the pulpit in a hasty or careless manner, or be seen entering immediately into conversation about indifferent matters, in your way from it to the vestry. Such things never escape the notice of the congregation, and make more impression than most of us are aware of."

This is a practical subject, and our clerical brethren will pardon us, if we seem to speak too plainly on the subject. To many of us the public worship of our church is its chief attraction and excellency; and, therefore so long as we are Ministers or members of this church, we prefer to see the service in its order and integrity used as it is, until altered by some authority which we, as a body, shall recognize. Of course we are speaking now only of the regular order of service for stated occasions of public worship. A liturgical manual, containing the very words made of divine worship, as it is in no sense a "compromise" prayer, or a makeshift, this I have no objection, however, to make to "rubrics" than "words." The solemnity of teaching is perfectly compatible with the strictest observance of decency and order in our service, while slovenliness and indifference not only lessen the force of the pulpit, but may also, however groundlessly, lead the hearers to question whether the preacher is either duly impressed with the solemnity of the occasion, or truly in earnest. If there be any such laxity on the part of any of our brethren, let the evil be remedied, and then the charge to which we at first referred, falsely made against the low church, will not have any force even against a single member of it. If, as we honestly maintain, love for our church, as well as its Divine Head, is the real incentive to evangelical movements, let us always show by our action that we are at once impressed with a sense of the solemnity of our office, and of the value of our mode of worshipping the Lord.—Protestant Churchman.

It is said the Bishop of Toronto will shortly leave Toronto to perform necessary Episcopal functions in this diocese.

DEAN HELLMUTH.—Our valued personal friend the Dean of Huron, Canada, sailed yesterday in the *Russia*, on his way to Europe and the East. He proposes to be absent until June next. Dean Hellmuth is one of the veterans in the Evangelical army, and besides being the author of a valuable work on "The Divine Dispensations," is well known in the United States as the founder of Hellmuth College at London, Canada West. He proposes to bring back an able corps of Instructors for a Ladies' Collegiate Institute which he has recently founded. We know of no Canadian clergymen more fully entitled to the love and sympathy and prayers of these evangelical clergy and laity of America. May God speed him on his journey, and bring him to the desired haven.—N. Y. Protestant Church.

The Rev. Dr. Abram N. Littlejohn, Bishop elect of the Diocese of Central New York and Long Island, is nearly 44 years of age, and has been in orders more than twenty years. He has held many important positions in connection with the Protestant Episcopal Church, including that of Professor of Pastoral Theology in the Berkeley Divinity School, Middletown, Conn., and is widely known as an eloquent preacher, an able writer, and an eminently sound and judicious divine.

DEATH OF THE REV. S. IRISH AND REV. ROBERT J. PARVIN. We have been almost overwhelmed by the intelligence, that these noble men, were among the victims of the terrible collision and conflagration on the Ohio River last week. They were on board the steamer *United States*, having been in attendance at one of the evangelical meetings now being held in the West. A telegram from the West informs us that their bodies have been found and will be brought to the East. A letter from Odienne states that nothing definite can be said on the subject. A Mr. Middleton, who was saved, says that he recollects these brethren, and that they retired to their state-room, which was near the bow of the boat, and very near the point

of collision. This was on the side of the *United States*, on which the oil was stowed, and the instant flash probably smothered them at once in their berths. The cabin is totally consumed.

Bound as we were to these beloved brethren by the closest ties of Christian affection, we cannot now dwell upon the subject. The American Church Missionary Society which owes so much to the zeal of Mr. Rising, and the evangelical education society of which Mr. Parvin was the efficient secretary; our evangelical Reform movement of which they were both active promoters; our whole church, of which they were faithful and loyal ministers; and the great household of faith, whose unity on Gospel principles they labored to cement; have alike sustained an irreparable loss.

But they are with Jesus, and "see him" as he is. We can only bow beneath this heavy stroke of our Father's rod, and say "Thy will be done!" May others as true, loving, as holy, take up their unfinished work, and complete it to the glory of God our Saviour.—Protestant Churchman.

WE FADE AS A LEAF.—As the trials of life thicken, and the dreams of other days fade one by one in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed the pinnacle of fame, or revelled in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the way-side, and like him are soon forgotten. Generation after generation, says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of beauty as when her creator commanded her to be. And so likewise shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for our offspring yet unborn that she had once for ourselves, and that she has now for our children. Yet a little while and all this would have happened. Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will gladden with joy; and even our children will cease to think of us, and will not remember to list our name.

REQUIEM MASS FOR THE ARCHBISHOP OF CANTERBURY.—The following account of a recent function in a ritualistic place of worship we copy from the *Church News* of Wednesday. Our readers, perhaps, think that this is a joke on our part, but we can assure them that such is not the case, and that the paragraph is taken bona fide from the above named print:—"St. Clement's, Cambridge. On Tuesday a requiem mass was sung at this church for the repose of the soul of the late Archbishop of Canterbury. Both then and at the ordinary daily mass a large number of the faithful were present to pray for the deceased prelate." For the Church of England this is strong, to say the least of it.—*Weekly Register*.

Died.

At Carillon, on Sunday the 30th ult., Mary, infant daughter of Mr. George T. Forbes.

BRITISH PERIODICALS.

- The London Quarterly Review, The Edinburgh Review, The Westminster Review, The North British Review, AND Blackwood's Edinburgh Magazine.

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TERMS FOR 1869.

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THE PEOPLE'S MAGAZINE

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March 12, 1868. 177

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TO THE AFFLICTED.—PARODIE'S EPILEPTIC CURE.

This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States. From the beneficial results attending its use in several cases in this neighbourhood the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per bottle. J. A. HARTE, LICENTATE APOTHECARY, 396 Notre Dame Street.

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By using HARTE'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin. CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits. WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle. HOMEOPATHY.—The subscriber has always on hand a full assortment of Homeopathic Medicines from England and the States. Also, HUMPHREY'S Specifics, all numbers. Country orders carefully attended to. J. A. HARTE, LICENTATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St. March 19, 1868. 8

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No. 14 EVANS STREET, (First Street below Sherbrooke, between St. Urbain and St. Charles Baronne.) MONTREAL.

Jobbing promptly attended to. March 5, 1868. 6

CHURCH FURNACES.

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Children's Department.

ON TEASING.

'Mother,' said George Hanson, 'may I go with the boys and skate on the great pond this evening?'

'No, George; I do not like to have you go this evening.'

'Yes, mother, do let me go; it will be such a fine evening, and the boys all want that I should come.'

'I do not think it best for you to go, George.'

'Why not, mother?'

'You have a cold, and perhaps if you go it will make you so sick you will be unable to attend school for several days.'

'Oh, no, it won't make me sick, mother; I am sure it will be such a beautiful evening, do let me go, mother, do; won't you?'

'I am afraid, my son, that the pond is not frozen over hard enough.'

'Yes, mother, it is. Only think what cold nights we have had; besides, James Edwards is going, and his father never lets him go when the ice is thin. Won't you let me go, mother?'

'You had better wait till to-morrow night.'

'But the boys are all going this evening, and perhaps they will not go to-morrow night. Now, mother, only say yes, to-night, and I will not ask you again this week.'

'Was there ever such a teaser! Do go, for I am sure you will tease my life away if you stay at home; but do not complain if it makes you sick.'

The next noon Mrs. Hanson's oldest daughter came to ask her mother's permission to visit one of her young friends.

'Susan asked me to come this afternoon, may I go?' said Mary.

'No, you cannot go,' said Mrs. Hanson, as she sent her away with a frown.

Now, Mary was a girl of delicate feelings. She was by no means so fond of teasing as her mother supposed.

On the present occasion, as often before, she had quite a struggle with herself, as to the course she should pursue.

On the one hand, she shrank from the task of obtaining a reluctant consent from her mother by teasing; on the other hand, she very much wished to visit her friend, and had reason to think, from past experience, that she might obtain consent by means which had so often proved successful.

In the present instance her mother, who had half repented of refusing a request which, on reflection, did not appear unreasonable, was easily persuaded to withdraw her refusal, and gave the desired permission.

A few days after this, Mrs. Hanson paid a visit to her friend, Mrs. Day. 'Mother, said Henry Day, when he returned from school at night, Edward Smith asked me to come and see him next Saturday; may I go?'

'No, my son, you have been there very recently; I do not think best for you to go again so soon.'

'May I go out and slide with the boys till tea time?'

'Yes, my dear, you may go.'

'Mother,' said Emma, 'Cousin Sarah wishes me to spend the afternoon with her next Saturday; may I go?'

'Next Saturday, my daughter, is some day ahead. I cannot decide now; come Saturday noon and I will let you know. I shall be happy to gratify you, if it is best for you to go; but if anything should occur to prevent, I hope my daughter will bear the disappointment cheerfully.'

When the children had left the room, Mrs. Hanson exclaimed: 'I wish my children were like yours, Mrs. Day. Do tell me if your children never tease. My children wear me out teasing from morning till night. If my George had been in your Henry's place, he would have given me no rest from now till Saturday noon, if I had refused to let him go.'

'My children,' said Mrs. Day, 'never tease; and pardon me, my dear friend, if I say that when I see teasing children, I always attribute the habit entirely to the parents, regarding it as the natural effect to causes which they have set in operation.'

'I cannot agree with you. I think there is a great difference in children. Some are natural teasers. I believe my children love to tease.'

'Again I must differ from you. I do not believe there is a child in the world who loves to tease. I think teasing itself is naturally disagreeable to my children, they would not follow it so incessantly as they do.'

'I am by no means sure of that. We all often consent to do disagreeable things, if by such means we can secure some favorite object. My own experience has convinced me that teasing is nearly or quite as disagreeable to the teaser as to the teased. When I was a child, I had the reputation of being a great teaser; but I can well recollect the reluctance with which I set about the task of procuring my mother's consent to some favorite scheme by this means. Like all children, I greatly desired the indulgence which I sought to obtain, and I had found by trial that my point was often obtained in this way, and seldom in any other. Depend upon it, no child will ever tease who has not been in the habit of gaining something by it. Children will not work so hard for nothing.'

'I do not believe it would be possible to keep my children from teasing. The other evening George was bent upon going with the boys to skate upon the pond. I did not like to have him go, as he had a bad cold, but he teased every moment till he had obtained my consent.'

'And can you think it strange if the next time he wishes to gain your consent to his plans, he remembers the circumstances, and is encouraged to try again? Henry would like very much to visit his friend next Saturday; but he is perfectly aware that, with his parents, no means no; and that no importunity changes no to yes; and he does not think of making the attempt.'

'But sometimes I refuse my children, when afterwards I am sorry I did so. What can one do in such a case?'

'I think, my friend, we should be very careful never inconsistently to refuse our children's requests. We should remember that our decision, when once expressed, ought to be, like the laws of the Medes and Persians, unchangeable; and therefore we should not allow ourselves to be hasty in making known a decision which cannot be repealed without serious injury to the child. If it is evident that the request is reasonable, we should always grant it with cheerful promptness. This will gain the confidence of our children. They will come openly and frankly with their requests, assured that we shall not refuse them from mere caprice, and afterwards yield to their importunity.'

'But if you have inconsistently refused them a reasonable request, may you never change your decision?'

'I think not. It will be better for them to

abide by it, while you learn the lesson to be more careful in future.'

'But suppose you cannot make up your mind at once?'

'Then name some future time when you will let them know your decision, and let it be understood that nothing further is to be said to you on the subject till the time arrives. Pursue this course with decision and perseverance, and you may be assured that your children will quit a habit which they find not only disagreeable but unprofitable. It greatly promotes the happiness of our children to meet their wishes in this prompt and decided manner. You never saw a child in the act of teasing whose countenance did not express more or less of a restless anxiety. He may gain his point by importunity, and he may not; and in this way the mind is often kept on the rack of suspense for hours, to the serious injury of the temper and disposition of the child.'

THE GREAT TRANSGRESSION.

(From the Episcopalian, Nov. 25.)

Rev Newman Hall says that thirty thousand members are excommunicated yearly from the English church for intemperance.

We clip this statement from an exchange in which we place confidence. But we shall be happy to find the members are greater than the truth. We fear, however, that the statistics of the manufacture and sale of alcoholic drinks will warrant the proportion of fallen church members which is above stated.

If this is true, or anything like the truth, what a sad and alarming comment on the great evil of the drinking usages of society. The fall from intemperance is so open and conspicuous that the scandal cannot be hid, the offense cannot be avoided. If thirty thousand members are cut off from the church, how many are deterred from becoming members in the churches, owing to the same indulgence in drinking? It is the tavern which causes much of the indifference to attendance on the house of God, and if all the inmates and frequenters of the drinking shops, saloons, and parks, where such drinks are to be obtained, and gardens where they are sold, should go to church, the present accommodations would not be sufficient to hold them.

How can the spiritual man contribute by his acts, by his indulgence, by his example, to swell the tide which is sweeping away so many from the very precincts of the Lord's house to destruction? Will not conscience, awakened by the word of God, and by the pressure of the finger of Divine Providence, arise and flee from the enchanted ground of indulgence in and approval of using alcoholic drinks? Must the work of excommunication go on, and clergy and laity be cast out to meet the doom and punishment of the servant who knew his Lord's will and did it not. We would advise every church member who becomes cognizant of the fact stated at the head of this article to become, if not so at present, a total abstainer from all alcoholic beverages.

WOE TO THE INHABITERS.

"Since the overthrow of the Bourbons in Spain, five hundred Jesuits had fled to Portugal."

And no doubt the land was glad at their departure. Every one who knows the nature and history of the company will be apprehensive where they should find lodgment when driven out of any country. But woe to the people or nation among whom they take refuge. That instant plotting against their liberties and their souls commences.

But the great mistake of most who read of the expulsion of the Jesuits from any country, is to suppose that all the members of the company are ever ejected. There are professed members and suspected members; but there are also secret and concealed members; and the latter most dangerous. They are of all characters, ages and capacities. They undertake the most menial and disagreeable employments; they assume all possible disguises. The very pen that writes the instrument of ejection, may be a Jesuit. The officer that arrests, that carries the writ into execution, may be a member. Wherever they are, distrust, suspicion and fear arise, and the people may well be alarmed. They inspire all opposition to public schools, while they may be teachers in those schools. They may write, and speak, and fulminate against the papacy, and yet be secretly promoting subjection to its sway. They are trained to all conceivable unrighteousness, and are a power to be feared, most cautiously watched, and prayed against unceasingly. No skill, prudence or human combination is availing against them without Divine power accompanying our efforts.

We shall be much surprised if Spain does not yet realize that there is an enemy within the domain, and that trouble will yet be experienced from an unseen and unsuspected source. It is a remarkable fact that every revolution in government which tends to progress and liberty strikes first at Jesuits, yet some of the heaven always remains, and in course of time again levains and corrupts the whole mass. Let all who live in this land of freedom be warned and be cautious in regard to the inmates of their households, and carefully watch all who are raised to places of authority in Church and State. Woe to any land which is brought under the influence and dominant sway of the company.—Episcopalian.

FOUR IMPOSSIBLE THINGS.—1. To escape trouble by running away from duty. Jonah made once the experiment but did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that affliction is to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; but cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources, forms an independence of character to which he could not otherwise have attained.

4. To be a growing man, by looking to your position in society for influence instead of bringing influence to your position. Therefore, prefer rather to climb up hill with difficulty, than to be steamed up by a power outside yourself.

The moment we learn that we are sinners we may look in the face of the Son of God, and claim Him as our own.

MONTREAL SCULPTURE

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Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30. 14

WOODWARD'S IMPROVED CARBONIZER

—Look to your own interests, and try Woodward's Improved Carbonizer, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent. of the cost to the consumer.

Read the following, which have been received among other certificates from those who have tried it:—

MONTREAL, August 31, 1867.

MY DEAR SIR,—I have much pleasure in certifying that I consider your Patent Gas Carbonizer a most valuable introduction, especially when the quality of the gas, and the high price charged for it, is considered. I have one now in my house put up by you, and find I have a much better and brighter light totally free from smoke or smell of gas since its introduction. In addition to this I burn much less gas, as I use one-foot burners instead of three feet, which I formerly used, and have more light now than I had with the large burners without the Carbonizer.—Very truly yours,

To Mr. R. Alsop. J. BELL SMITH, Artist.

MONTREAL, 4th September, 1867.

SIR,—I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement. I believe that I am saving a large amount of gas, as I am using one-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory.

To R. Alsop, Esq. A. J. PELL, 345 Notre Dame Street.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it as being able to do all you promised for it.

I am, &c., D. H. FERGUSON, 100 McGill Street. To R. Alsop, Esq.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours,

HENRY McVITTIE.

MONTREAL, 5th Nov., 1867

DEAR SIR,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 6 1/2 hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economize in burning gas.—Very truly yours,

To Mr. Robt. Alsop. Jos. Dixon & Bro.

The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement.

Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves.

Every information will be given, and the operation of the apparatus shewn and explained by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street. May 14. 17 16

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The moment we learn that we are sinners we may look in the face of the Son of God, and claim Him as our own.



PAIN KILLER!

IT IS A BALM FOR EVERY WOUND.

OUR FIRST PHYSICIANS USE

And recommend its use: the Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade. All the dealers in medicine speak in like manner, and its reputation as a medicine of great

MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT

Family Medicine OF THE AGE.

TAKEN INTERNALLY, IT CURES

Dysentery, Cholera, Diarrhoea and Cramp and Pain in Stomach, Bowel Complaint, Punters' Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDDEN COLDS, COUGHS, &c.

TAKEN EXTERNALLY, IT CURES

BOILS, FELLOWS, CUTS, BRUISES, BURNS AND SCALDS, OLD SORES, SPRAINS, SWELLING OF THE JOINTS, TOOTHACHE, PAIN IN THE FACE, NEURALGIA AND RHEUMATISM, FROSTED FEET, &c., &c.

Pain is supposed to be the lot of us poor mortals as inevitable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on an emergency, when we are made to feel the excruciating agonies of pain, or the depressing influences of diseases.

Such a remedial agent exists in PERRY DAVIS' PAIN-KILLER, the fame of which has extended over all the earth. Amid the eternal ices of the polar regions, or beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. And by its suffering humanity has found relief from many of its ills. The effect of the Pain-Killer upon the patient when taken internally in cases of Cold, Cough, Bowel Complaint, Cholera, Dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of Burns, Bruises, Sprains, Chaps, Sting of Insects, and other causes of suffering, has secured for it the most prominent position among the Medicines of the day.

Read the following Testimonials:

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Rev. M. H. BERRY, Missionary to the Shans, writes:—"Your Pain Killer cures more of the ailments of the natives here than any other medicine. There is a great call for it." &c.

Rev. H. L. VAN MATER, writing from Burmah, says: "The Pain Killer has become an almost indispensable article in my family."

Hundreds of missionaries give similar testimony to its virtues.

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PERRY DAVIS' PAIN-KILLER.—This medicine has become an article of commerce, which no medicine ever became before. Pain Killer is as much an item in every bill of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes in its favour.—Glens' Falls Messenger.

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After many year's trial of Davis' Pain Killer, we advise that every family should provide themselves with so effectual and speedy a Pain-Killer.—Amherst (N.S.) Gazette.

The Pain Killer of Perry Davis & Son we can confidently recommend. We have used it for a length of time, and invariably with success.—Canada Baptist.

It has been tested in every variety of climate and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should travel on our lakes or rivers without it.

Beware of Counterfeits and worthless imitations; call for PERRY DAVIS' VEGETABLE PAIN-KILLER and take no other.

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Prices, 15 cts., 25 cts., 50 cts. per Bottle.

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