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

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Original Doctry.

ST. MICHAEL AND ALL ANGELS MINISTRY OF ANGELS. Ps. xct.

Oh ! Saint of God ! once weak and blind And tossed by every wandering wind, A homeless bird oa life's drear waste, Now thou hast found a place of rest, That named in sacred years gone by. "The secret place of the Most High.'

All rich prerogatives are thine When sheltered in that home Divine ; Not poorest, that around thee glide -God's angels charged to keep, to guide, To minister behind, before thee ; And tend thee like an heir of glory.

Now open faith's celestial eyes And see the watchers of the skie "Chariots and steeds of fire," that want Round thee as round Elishs great ; In God's dear ransomed company Thou, lowliest, art beloved as he

When unexpectedly some mase Of trouble fades that hedged thy ways, Fadeth the adverse circums Flies wide the foe's directed lance : As "God's host" succoured Jacob's need, Thee heavenly pilgrim too they lead.

Or when some sudden risk befell And thou were kept by miracle, Their hands celestial stayed thee up Then ready o'er the gulf to slip ; They held thee up on viewless arms And bore thee safe from fears and harms

Or when in perils of the deep, : And barely by the headlong steep Or treacherous reef, thy perilled bark Glides safely like a guarded ark-For the angel thee from hurt doth cover As shipwrecked Paul he once stood over.

Or when retired, outworn and lone After some work or warfare done, Thy losely, thirsting, heart they slake With comforts sweet for the dear sake Of ONE, too tempted and distressed, Whom once they southed with this blest.

Or feeble on some sick bed drear,

the church of the living God "looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The moon has her obscurations, arising chiefly from our earth. Hence come those mists and fogs which fill the clouds, and make gloomy and dark days, when neither sun nor moon appear, and all is cheerless.

And yet the sun is still in the heavens, though it is hidden. Then scatter the clouds,

though it is hidden. Then scatter the clouds, and the sun stines out. What hides Christ from His church and peo-ple is from themselves—the remainders of sin; the mists of error; the pride of intellect; the would-be wistom of this world—that moral and spiritual masma, coming from unsanc-tified hearts and lives, polluted and polluting. Storms and tempests are creations of earth. Storms and tempests are creations of earth. By some action of the lower strata of the air, een destroyed which formed freshing breeze, and the winds mselves into madness reckhave lashed the

ne wars and fightings e they not hence, even of tory remarks considered, we With th

will proceed to apply them to our subject : The United Church of England and Ireland, as she scens to-day to one not a youth in her minis-

say-1st, That this Church of the Church of Christ. True, or Gon's truth, the only appointed hat the of the "the truth as it is in Jesus," making His teach

ing her standard. This church "calls no man Master on earth ;" assumes no party title ; nay, carefully rids herself of all human teaching as authority ; and raises up as her standard..."Holy Scrip-ture, as containing all things necessary to salng all things necessary to salture, as con

ture, as containing all things necessary to sal-vation."—Art. vi. Like a faithful servant, our church intro-duces all who "would see Jesus" at once to the Master. "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."—Art. xviii.

Her distinction between means of grace and ace itself is clear and decided. Her trumpet no uncertain sound, "Sacraments are s by which God doth work invisibly in as"-Art. xxv.-means of grace, not grace it-

seks to copy the Master in her spirit and four other set of the se Moderation in her teaching where, from the weakness of s, positiveness would be arrogance,

gives credit for equal loyalty to God and his Word to those who cannot accept of the same conclusion as herself. In her formulas of devotion there is ample provision for the expression of breathings of the highest order. In the very words or our Prayer Book-the babe in Christ can lisp the first utterance of infant life; the young man finds himself best expressing the soul's wants and even the father in Christ, when giving forth his highest acts of praise, or when resting his wearied soul at the cross, expresses these holy exercises the most aptly, when most literally. H. B. M. To discover imperfections in our Church standards, even when such are to be found, is but to say in other words, that she is still the earthen vessel which contains the gospel treasure, and not the treasure itself. Whilst to magnify them, is neither just, nor generous nor kind, nor honest; to point them out in the spirit of love, is brother-like. By all honourable means to help to rid our church of them, is what she claims as proofs of her children's love. To pray for her peace, purity, and prosperity, is to consult our own happiness and usefulness, and our success will insure the approval of her Divine Head, and her perpetuity, as what for ages she has been, a grand agency for the accomplishment of his purposes, and the hasting of the coming of His kin, dom of glory. In order to prosperity there must be peace, and in order to peace there must be purityinternal peace, peace within her walls, peace among her children. To a certain extent, difference of opinion is of the very essence of a living church. Diversity of gifts will produce a diversity of ministrations. How great soever the diversity in operation may be, the object should be one the church's good. We serve our church most effectually when most like her head. By a holy and consistent life, each member of our church should commend himself to every man's conscience. Th se are the epistles of commendation which the church demands : far more convincing to those that are without than the most logical treatise, though enforced by the most powerful eloquence. That the Church of England and Ireland is passing through a great fight of affletiens is evident ; that the end is not by-and-by. most perceive-with what actual results, God alone can tell. Sufficient for us to know, that the refiner's fire never destroyed a particle of pure gold, and that the fuller's soap, whilst removing that which defiles the garment, never injures the fabric itself. Equally certain is it that, just so far as "the United Church" is a branch of the true vine, a living member of the living Head, trials will but purify, opposition wil but strengthen, through the exercise of her real spiritual powers ; and, if true and faithful to her Master. "a wide door, and a effectual," will be opened That a combination exists, to remove the old landmarks, to strip our reformed church of over, or to take away altogether, the pure gold, to deck out the lawful wite in the meretricious ornaments of the harlot, is but too plain to be successfully denied, and therefore should place every faithful member on his watch-tower.

Saviour is her God and glory. Now it is that extremes, and for the grave modesty of her of the contradictions between Allen's walk ritual and ornaments. If these innovators be allowed to succeed, under whatsoever pretence they may be sanctioned, sooner or later divisions must follow ;

for sooner would light and darkness coalesce than the lover of the United Church, as she is, as she has been practically these many years, unite and harmonize with those who are seeking to bring back a rilual, with its ornaments, which would assimilate her services to those of Rome ; and this, as the first step to something more grievous still-the destruction of her protest against all false doctrine.

her type, should be subject to change-now waxing, now waning, at one period of her history behind a cloud, and then again shining out with double splendor—is but to say that she is here on earth An infallible, un-changeable church would be no part of the true church.

To confess that from her ownself have arisen troublers of her peace-men seeking to sully her purity, and mar her character, and hinder her usefulness-is but to liken her more closely to the church of all ages, of whom St. Peter prophecied : " Also from your ownselves

shall men acise, speaking perverse things." Though they were in her, yet were they not of her. They have gone out from her, breathing threatenings which, to gratify, would rob her of her scriptural character, then trample her in the dust, and rear on her ruins a church

of the apostacy. Whilst faithful to her trust, the Church of England and Ireland, by her struggles and contests, gives additional proof of her being a living part of the church of Christ militant here on earth.

The head and the body must be baptized with the same baptism, and drink of the same cup, fight the same baffles, before they can together enjoy the, final victory. The world hates the Master and the disciples equally. It hated Him : it must hate "them that are His." The redeemed church is beloved of God. Her true members are God's dear children. And, "if children" of God, "then heirs," "heirs of God, joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.

and a new sensation being always

attending and giving their services, not without some good effect. Mr. Van Meter THE WICKEDEST MAN .- The movement in Water street, New York, which became notorious through the publication by Pack- of the Howard Mission, says that upwards, ard of the singular character and doings of of a hundred have called upon him for coun-John Allen, the "wickedest man in New sel and advice within the last three weeks, York," has been seized upon with avidity an encouraging proportion of whom have by the sensational reporters of New York, given evidence of a change of heart. What who have treated it from the comic side, the missionaries ask is to be left alone, and an be discovered only from a denouncing the whole thing as a specula-the second secon sation which only tends to make it ridicu-lous. When so much has been said in playing the wretched part of speculative Tartuffes. Mr. Packard writes to the New York papers to explain his share in the praise of the efforts in London, the midmatter, and denies entirely the charge that night meetings, the preaching in theatres. and all the other instrumentalities made it was a speculation on his part, whatever use of to raise the position of those whose it may have been on the part of others. neglected condition is a disgrace to civiliza-Whatever may be the real effect produced tion, it is stronge that this effort should be on Allen, Tommy Hadden and some of made the subject of so much ridicule. Im the others, Kit Burns the keeper of the mense sums are subscribed every year for dog pit, among the rest, there can be no Missions to the heathen abroad, a halo of doubt that/ if any good is to be efromance is thrown around the Missionary fected among the class of people living who leaves his native land to labour in the in Water Street it can only be hop burning climate of the East or on the frozen ed for by means of what Dr. Chalmers called "excavation." The fallen and deshores of the North. Is there less self devotion in a man giving himself to the regraded women, the reckless, besotted and brutalized men who live in localities like clamation of vulgar ruffians like Kit St. Giles and the Rookeries in London, Burn, who lives by the profits of his dog the Wynds and Closes in Glasgow, the Five pit, than in seeking to convert a dirty Points in New York, are not the stuff of savage whose amusements are certainly which the audiences in fashionable Church--Mission Life. not more refined than Kit's, and whose es are composed. Handsome Gothic Cachief employment when he is not engaged thedrals and Grecian Temples will not atin killing his neighbours is guzzling and tract the habitues of dance-houses, grogdrinking till he drops nearly dead from geries, and dog-pits. They have a pride surfeit? The difference is in latitude and of their own, which will not allow them to longitude, the distance disguising the vulgar and brutal practices of the naked savage, be patronized and patted on the back s the haze tints with beauty the far off condescendingly by men, and women too, who wish to make capital out of benevomountain, which on a nearer approach is lence, and a name to live by at the very found to be barren and sterile. - Herald. small cost of having their names down as patrons and patronesses of societies for the GYMNASTICS IN SCHOOLS .- There is even in this country a growing tendency just now to reclamation of the dangerous classes. The make gymnastics in schools a fatiguing, tedious, men and women in the dens of our great and monotonous study, instead of their being cities are terribly in earnest, and they an agreeable, diversified, and most invigorating recreation. We invite attention to the recent know when those who profess to care for memoir of Dr. Gallard on this subject. The them and their welfare are actuated by following are his conclusions. He proposes to thorough conviction, are true in their proscribe for young people the exercises of the mission, are earnest in their exertions. In bar and the trapeze, and the monotonous use of "clubs" and dumb bells; and to replace the the vilest haunts of thieves, burglars, and factitious exercising in the gymnastic school criminals reckless of human life, the man by free and natural exertion in such games as or woman charged with a message of football, cricket, tennis, &c., in which the masters can take part with their pupils. Long mercy can come and go unmolested. The walks may replace other fatiguing exercises ; doctor's pocket is safe from pickpockets, and for boys the rifle drill may be introduced and if. through ignorance of who it is, he after the age of fourteen. Swimming and horseriding are invaluable gymnastics; and deprivashould be plundered, the spoil is returned tion of exercise should be banished from the with an apology; the Bible woman goes list of punishments .- British Medical Journal. out and in unharmed, and ladies delicately brought up, who have taken charge of dis-A CAUTION TO TOURISTS .- Tourists about to tricts in London, have been treated with visit the Italian capital, and especially those respect and consideration as soon as their of our fellow-countrymen who meditate wintererrand became known. It is, we may be ing there, should be cautioned against the drinking-water. Florence, and indeed all Tusassured, in no respect different in Water cany, is very ill supplied with this necessary street, New York, and the existence of a of life,-the water being supersaturated with dangerous class being well known, it is of inorganic, and even effete organic matter. In Florence itself the impurities in the waterserious consequence to see whether means supply are chiefly alkaline, and these, com- and other countries testify to the same benefits cannot be found to reduce its numbers; to bined with the acid red wines universally drunk they have derived from the study of the Bible get rid of it altogether would seem to by the population, have caused stone and gravel in their early days. When you form a taste to be widely prevalent. We have it on the for the study of the Bible, you will like it very be impossible. The description publishauthority of a highly intelligent Florentine, much. If you have not already begun and do ed of the extraordinary character now of great medical accomplishments, that eighty per cent. of the population are more or less allow me io insist that you begin immediately, known as the "Wickedest Man," na turally attracted attention to him, afflicted with these diseases; and English re- and hereafter, daily commit to memory at least

and conversation by those whose business it is to find something amusing and sensational. The truth, as far as can be arrived at in this matter, appears to be that the Howard Mission has been doing everything possible to reclaim the unfortunates residing in Water Street, as they have been doing in other places bearing a similar reputation. On the day when Allen closed his house, for reasons of his own, a To admit that such a church as ours, like minister who happened to be present, proposed to celebrate the event by returning thanks to God, to which Allen did not object, and thus commenced the "religious movement" which has been so much misrepresented. All that the Missionaries have done, according to Mr. Packard, is to pray fervently that the sinners in Water street, Wall street and Fifth avenue might be converted; the reporters, he says, have done the rest, have converted John Allen and have heralded the work of grace going on in the hearts of Tommy Hadden and Kit Burns Allen conceived the project of raising \$100,000 for a Magdalen Asylum, a scheme which he deliberately hid before his friends of the Howard Mission, who commended him for his seal, but recommended him as the first step, to begin the work of reformation in himself. Those to whom he applied to write a lecture and "do the praying" while he exhibited himself and Chester to the world, declined to assist him. It was then he obtained other assistance and un-dertook what may well be described as a "disgusting" speculation in which he fail-ed. In the meantime daily prayer-meetings are held at Allen's old dance house and Kit Burn's dog pit, shout twenty ministers

userver.

\$2 \$ an. Single copies, 5 cents. Children.

THE CUP OF COLD WATER. A TRUE STORY

One evening a Missionary in Madagascar was taking a walk to refresh hims elf after the burning heat of the day, when he saw a black boy lying against a tree, evidently very ill. Moved with compassion, he went up to him and kindly asked what ailed him. " Oh !" said the boy, " my master has turned me out to die, for he says I am useless because I have been very ill. Water ! please give me some water," he added faintly. The clergyman quickly fetched some, and held the cup to his lips while he drank a deep draught. "Now do you ieel better ?" inquired he. "O yes. much better : now it is not so much pain, and I will lie down and die quietly." "No, no," said the Missionary : "you shall come home with me, and I will see if I cannot give you something to make you well again." So saying, he lifted the boy up, and supported him

with his arm till they reached the house. For three months poor Joseph was carefully oursed, and every kindness that Christian love could show him was cheerfully rendered. At the end of that time his health was quite restored, and his bright liveliness often amused his patron. The Clergyman began to teach him, and very soon he could repeat the Lord's Prayer and the Creed in his own tongu, and even made great progress in learning to speak even made great progress in tearning to speak English; he was christened by the name Joseph. Soon he became of great use to the Missionary by bringing boys of his own age to the services in the native chapel, and to the then about classes for teaching these poor he the true God. He would meet a lad and talk to him, by degrees getting him to take an in-terest in the school, and the kind white man who had left his own home to teach thempoor black men !-- about their common Father and the way to the happy life beyond the grave. Many a one has he thus gradually gathered into the fold of the Christian Church. On one occasion the clergyman was travelling about the country, giving services to the people in their huts, where they were glad to receive them, and visiting the chiefs. While on his journey he was taken very ill ; the dreadful African fever, so often fatal in that hot climate, had seized him. Day by day he travelled on bearing up against it as wellows he could. At length he became so weak that he could not move ; then he was obliged to lie all day long in his little tent alche." He felt day in

And Satan whispering doubt and fear, When sortly sounds the promise then, Making thy Fathers dealings plain-It is their voice of melody & "Sougs in the night" then giving thee.

Or passed into death's awful shade, Where vainly followeth mortal aid. Thy fainting heart they july cheer, Thy flattering Spirit safely bear On gentle arms wi h soothings blest, Into its everlasting rest.

Hamilton, Sept. 28th, 1868.

ADDRESS

delivered Feb. 19, 1866, at the Parochial Meeting of St. James' Branch of the Missionary Society of the Diocese of Ontario, by Rev. R. V. Rogers, M.A.

REMARKS ON THE PRESENT ASPECT OF ECCLESIASTICAL AFFAIRS

Every age has its duties, danger and difficulties ; therefore, to serve our day effectually is boldly to face our dangers, overcome our difficulties, and do our duties.

We must not forget that " the course of this world" is oposed to man's highest interests, because it is enmity with God-man's chief good.

The church and the world have distinct origins, objects, and ends. The church of God is God's representative, His body, "the fullness of Him that filleth all in all."

Having purchased it with his own blood. He did not take His church out of the world but pledged himself to "keep it from the evil." His pledge implies her faithfulness, diligence, watchfulness. The enjoyment of His promise is conditional on all these : therefore the safety of His Church rests on her close walking with God.

The world may be divided into-1st, the friends, and 2nd, the enemies of God, and of His Church.

We are either the one or the other, as we are contributing or not, to its purity, prosperity, and health.

He who simply stands by, looks on, and does nothing, whether he will or not, aids and abets the world in its opposition; weakens and paralyzes the church. He that is not for, is against the church of the living God, God's cause, and people.

The church, though " fair as the moon," like that great light-bearer, shines with borg rowed light; and, like her, waxes and wanes, may be eclipsed, but cannot be put out.

Then, when the church militant shines, it is with the reflected light of " the Sun of Righteousness;" when she grows, it is as His power | to her ; and, if He set hefore us an open door, rests upon her. She goes from strength to none can shut it. strength when, walking with Him, leaning on His arm; from victory to victory when her covenant God goes before her, and the glory of her Protestant name and character, to tinsel the Lord is her re-reward.

What the moon would be without the sun, that the church is without Christ-dark, cold, and lifeless.

When the moon turns her face to the sun, she is full, and the darkness of night is driven away, and even the lesser lights pale.

The church shines when Christ, by his Spirit, shines in on her. Then, her teaching drives away error; everything trifling and secondary hides itself when her Redeemer and truth as it is in Jesus ; for her freedom from welcome in New York, the most was made suffering severely in the kidneys and bladder. viii. ; xiii., and ciii.-Sunday School Missionary.

What once our church repudiated, either actually or inferentially, there are they who would again introduce ; to the great grief of those who love her for her support of God's

near, and, though resigned to what he had braved for years, he fully felt how terrible it was to die thus alone and untended, with no friend to minister to him in his last hour of agony. To be left to lie out afterward in the field, food for wild beasts and birds, seemed a sad prospect. He lay striving to submit his will to God's, even in this, as he thought, his last hour, when a little figure drew near : he was bearing a small paper parcel. Very soon gentle black fingers were smoothing the rug under the sick man ; then they made him a cup of tea. That drink which we love so much at home in England, saved the poor man's life. The little fait ful boy, seeing that his master was away so much longer than he expected him to be, had followed him, and taken what he knew his master liked best with him, and so had been the means of saving his master's life, and preserving him to labor on still in his work of love.

> "Little deeds of mercy, Sown by youthful hands, Grown to bless the nations, Far in heathen lands.

MEMORIZE THE SCRIPTURES

My young friends, if you do not give special attention to the study of the Scriptures while you are young, so that you can repeat much of the beautiful language of the Bible, you will make a mistake, and one you will not likely be able to remedy when you grow older. Your School days are the days for treasuring up in your memory the words of God. If you neglect this opportunity, you will often be ashamed of your deficiency, and feel the want of the most important knowledge connected with your pleasures and duties in future life. No other language will answer as a substitute for the knowledge of God's word. It is God's mind concerning you and your interest for this life and the life to come. The Bible contains the purest language, the most sublime truths, the most chaste style, the greatest variety, the richest, poetry, the best prose, the truest history, and is a model for the world in religion and civil government. Then why should you neglect it ? It is an honour to any young man or young lady to be able to repeat much of the Scriptures, and you will find it a great comfort to do so as you advance in life and mingle in society. It is the best evidence of good training and respectable parentage, to know and reverence the Bible in youth and old age. No other learning will enable you to appear to so great an advantage, in society or the world as the proper knowledge of the Scriptures. John Quincy Adams in his diary, and often in private conversation, referred to the fact that the knowledge he obtained from his mother of the Bible, when a boy, gave him more comfort than any other knowledge. He was one of the most learned men in America, and the only President of the United States who could converse and correspond with ministers from foreign courts, during his administration, in their own language. Many other men in this sidents, after but a few weeks' experience of five verses. Begin with such passages as these, Florence and its water, have found themselves viz: Matt. v. and vii ; 1 Cor. xiii ; Psalm

CHURCH OBSERVER, THURSDAY, 1st OCTOBER, 1868.

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance.

Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts.

Back numbers will be sent only on application. * "*Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

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Thurch bserver -"THIS PROTESTANT KINGDOM." -Bill of Rights, 1688. MONTREAL, 1st OCTOBER, 1868.

THE CHURCH IN CANADA.

That the Church in Canada is now in an extremely critical and trying state, will, we fancy, be disputed by no one. In the history of nations no moments are so fraught with danger as those in which they declare their independence and commence their own individual existence. The absolute freedom from restraint, together with the intense desire for reform are apt, if not reined in with a firm hand, to precipitate them into a state of anarchy compared with which their former existence was almost peace. Now while we, the members of the Church of then it is obvious that his power to act as England in Canada, do not for one moment mean to assert our absolute independence of the Mother Church, yet we cannot shut our eyes to the fact, that the action of we may state that though, according to the ecclesiastical authorities in England, and the late Natal judgment, an Imperial Pathe recent developement of ideas in Canada tend, to a greater or less extent, to that end. stitus of a Metropolitan, yet it cannot con-Our grounds for stating the above rests on the following reasons, which we submit for the careful consideration of our readers : First, the declared invalidity of patents granted by the Crown to Colonial Bishops, The recognized principle of English law as regards bishoprics in the Colonies undoubtedly is, "that the Crown having once parted with its legislative power, cannot, by its subsequent act, supersede the functions of the legislature which it has established." Now this admitted axiom, though always in force, has only of late been officially declared. The patents granted to the Bishops of North America, Australia, South Africa and New Zealand, were all originally granted in direct defiance of the principle, though Lord Eldon, who was consulted in the mat. ter of Quebec, seems scarcely to have been satisfied even with his own opinion ; for in the case of the bishopric of Calcutta he obtained an Act of the Imperial Parliament to give validity to the Letters Patent. Years, however, rolled past without any legal en quiry being m de as to whether the patents held by Colonial Bishops were valid or not ; and it was not till the year 1846 that their invalidity was authoritatively established. At the time referred to, an appeal was made to England from the Diocese of Tasmania, complaining of the assumption of power by the Bishop; and, on the matter being laid before the law offeers of the Crown, it was decided that Her Majesty had no power "by out laying upon the people too heavy a bur-Letters Patent to create the ecclesiastical jurisdiction complained of ;" and, in order to rectify the mistake, new letters were made out, in which the only powers conferred on the Bishop were those included in the word "visitation," not jurisdiction. Now the establishment of this great principle was the inability of the Crown to grant letters patent to Bish p in Colonies having legislative powers, naturally caused thoughtful men to consider other means than those formerly employed to settle the matter of Colonial Church government; and, in proof of the above, we may state that it was this impression which led to the great Canadian Act of 1856, by which the Church of Eng land in Canada not only obtained power to regulate its own affairs, but the various Dioceses of Quebec, Toronto, Montreal, Huron and Ontario became formally recognized by law. This, then, in our humble estimation, constituted the first step towards the independence of the Canadian Church, induced as we have seen, not by any restlessness here, but by the judgment of the law officers at home. Furthermore, not only has the highest legal opinion at home decided the invalidity of a vast number of patents, but it has authoritatively settled the right of the Colonial Church to legislate for itself. We quote the following from the celebrated Long judgment-"The members of the Church of England may adopt, as the members of any other Communion may adopt, rules for enforcing discipline within their body, which will be binding on those who, expressly or by implication, assent to them." Now as we in Canada have not only our Diocesan but Provincial Synods, to which we have given in our adhesion both by our attendy ance, and, in some instances, by our prom-

ments of the Provincial Synod binding on us as regards discipline, but that from them there could by no appeal to England.

This, then, is our first position : That whatever steps the Church of England in Canada may have taken towards her virtual independence, they have been caused by legal judgments at home, and not from any desire on the part of the Colonial Church to break her connection with the mother country. The next point to which, we desire to direct our readers is to the bold declaration of opinion made at the last Provincial Synod, and to that which is of far more consequence-the direct action taken by that august body in the/ matter of ecclesiastical independence. The greatest and most learned members of Synod expressed their opinion that the Act of Uniformity was not in force in Canada, and that the Church was free to make such canons, laws and regulations, as she might deem fit for her welfare and governance. The absolute elimination of all mention of the Court of Arches, introduced into the resolution of the Bishops, was the boldest and most significant action of the Synod. The Court of Arches is, next to the Imperial Parliament, supreme in ecclesiastical matters; and this action of the Synod, if it means anything, means that the Can dian Church will not be bound by the decision of any court in England however high, considering herself

to be supreme within her own realm and province. bas ashis if yound' to grass "A delicate question must now arise as to whom the future Metropolitan is to take the oath of canonical obdience; we suppose to the Archbishop of Canterbury. But even Metropolitan must be derived directly from the Provincial Synod, which has enacted a canon to meet the necessity. In conclusion, tent can bestow on a Colonial Bishop the vey to him an authority the Crown does not possess, or grant him a jurisdiction it is in the power of the Provincial Synod alone to bestow. Just sig gob s'anult siz attenting and privates in

PARSONAGES AND GLEBES.

It is sometimes said by the clergy in country parts, "You town parsons do not know some of the difficulties and trials which, though small, often times trouble us in the country, and you cannot sympathize with us, because you have never felt the annoyance." It is to be feared that there is too much truth in this that we do not enter, as we ought, into the perplexities of those who reside in the rural districts, unless we have had some experience of their life ; therefore, although we are not ignorant of the subject on which we are about to write, we would ask the consideration thereof by our more immediately interested brethren; and, in a communication, the result, of their consideration. Ought not every parish or mission possess a parsonage and glebe? Undoubtedly, it will be replied. And, it will be added, this is the right way of beginning an endowment. In many places land may now be had at almost a nominal price, which, in course of time, will become very valuable; and a comfortable house may be begun upon it, which, being gradually finished, will, withden, be a great benefit to the missionary. So we say, let every one do his part in trying to secure a parsonage and glebe in every parish or mission. arrantin ner [St) But then arises another question: the land may not cost much still it must be fenced; ought the missionary to bear this expense when he may be removed in a year or two ? It must be partly cleared ; should the incumbent bear the cost of this? And if he builds, must the outlay come largely from the scanty resources of the missionary? It may be said, let him beg. All very fine; begging demands time, which he does not feel warranted in taking from his missionary work; begging requires a peculiar hardihood which some of the best missionarics do not possess. And begging is at best a poor occupation ; what then is to be done? We think there might be some system under the direction of the Synod, which would render the acquisition of parsonages than it now is. But when you have the parsonage and glebe, that is not all, it must be kept in order; now who is to do this? It is obvious that it might be most unfair to make it incumbent absolutely upon the parson, in Book. possession. A fire originating in the woods¹ might make sat havoe in the fences or even in the outbuildings. A storm might do the same. The neglect or mismanagement of a predecessor might throw upon the possessor an onerons expenditure. In these and a variety of other instances; such as serious deterioration through the lapse of time, the burden ought not to fall upon the incumbent for the time being. Nor is this all; .a clergyman may be carelessly or wilfully permitting the property of the Church to fall into decay; or he set up, the Devil may depart in fear and

to have the necessary repairs made. Who is to decide? who is to act he this behalf? At present in this Diocese, something devolves upon the Archdeacon in this behalf, but there is neither rule nor canon to guide

Again, a large amount of property belonging to the Church is uninsured, much larger than many suppose; and already serious loss has accrued to the Church through this neglect. Ought there not to be a clear understanding whose duty it is to insure and keep insured the property of the Church ? And ought not some officer be directed to see that there is no neglect in this matter ?

It will be seen that we have thrown out these thoughts in the form of questions to invite replies. And we will add another question ! Would not some one prepare a Canon for the next Synod which may meet this exigency ?

ELECTION OF BISHOP AND METROPOLITAN.

The Dean of Montreal has called a special meeting of the Diocese on the 9th of November, to receive the nomination of the House of Bishops and to elect a Bishop and Metropolitan.

The Canon of the Provincial Synod, see page 79 of Journal, provides :---

"1. That the House of Bishops at said special meeting shall nominate at least two persons to be presented to the Diocesan Synod of Montreal. in order that such Diocesan Synod may choose one of such persons to be Bishop of the said Dio-cese, and the House of Bishops shall continue such nominations until the Diocesan Synod of Montreal shaft make choice of one of such persons as Bishop of Montreal." We have it laid down by the Diccesan Synod as follows :-Altin

in 2. In such election by said Synod of Mon treal the Clergy and Laity shall vote separately by ballot-the Clergy by individuals, and Eaity by parishes or cures. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clorgy entitled to vote are present, and two-thirds of all the parishes or cures entitled to be represented otherwise two-thirds of the votes of each order shall be necessary to determine the choice." "Article 6th further provides-If a vacancy

should occur in the number of representatives, by death, resignation, or any other cause, the minister shall proceed to hold a new election with as little delay as possible, after due

It thus appears that the Bishops will make their first nomination to the Diocese of Montreal, on the 10th of November, and will go on nominating until the Clerical and Lay Delegates, shall agree upon a successor to their late lamented Bishop. We believe that no decision of any kind has yet been

arrived at by the House of Bishops, nor will the names of the nominees be known | Body ; greater in respect of its comprehending |

those dwellings, nor presume any more to disquiet [Here let him chant] them that serve Thee. Who, with God the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let us pray.

O Lord, Holy Father, Almighty 'and ever-lasting God, Who didst create all things out of nothing, and by the labour of bees at Thy command hast brought this fluid to the perfection of wax; and Who, on this day, didst fulfil the desire of righteous Simeon ; we humbly be seech Thee, that by the invocation of thy Holy Name, and at the intercession of Blessed Mary ever Virgin, whose festival we this day devoutly celebrate, and at the prayers of all Thy saints, Thou wouldst vouchsafe to bljess and sancttify these candles, fashioned for the service of men, and for the good of their souls and bodies, whether on land of water; and mercifully hear from Thy holy Heaven, and from the seat of thy Majesty, the voice of this Thy people, who desire reverently to bear them in their hands, and to praise and exalt Thee; and show mercy to all that cry unto Thee, whom Thou hast redeemed with the precious Blood of Thy beloved Son.'

Surely we may ask : Is Protestant England, after having enjoyed for centuries the noble gift of the English Bible, to be invited now to look with favour upon such childish superstitions as these?

Our English prayer book is the work of holy and devout men, in an age of earnest piety and zeal for the pure and Scriptural worship of God in his Church. It is not to be forced into an equality with the inspired Word of God, breathing for up the words of those who "spake as they were moved by the Holy Ghost.", But we have only to compare our English prayer book with any Romish Missal, ancient or modern, to see how noble a work of reformation was wrought for us by the Fathers of the Church of England, who, at the Reformation, purified it from the errors and corruptions of Romanism, and delivered themselves and us from the degrading yoke of Papal bondage Here, for example, is a specimen of Saint worship as set forth in the Sarum Missal, in a. Collect of Saint Scholastica's holy day :-"O God. Who for the setting forth of the way of innocence didst cause the soul of Thy Virgin S. Scholastica to enter into heaven in the shape of a dove, grant us, we beseech Thee, for her sake, to live innocently, that we may be counted meet to attain to the same lives "

But the crowning error of modern Ritualism is its Eucharistic doctrine; of which posturing, altar lights, vestments, &c., are but the outward and visible signs. We accordingly find in this publication of the Church Press the following among other directions to the priest officiating at the "altar" :--

"Let him have carefulness in making the Body of Christ. In han jing the Body of Christ let there be reversed; great in respect of its comprehending Christ's so excellent Christ's so excellent Soul; greatest, in respect | two.

ise, it follows that rot only are the enact- may dispute the assertion that it is his duty trembling, and flee away, with all his, out of more noble confessors of our Reformed Church, counted not their lives dear to them in comparison with the maintenance of pure and undefiled religion, and their fidelity to their baptismal vow as true soldiers and servants of Christ. We have received the heritage of God's Word and a pure Reformed Scriptural Church from our fathers ; let us see that we transmit them unimpaired to our children's children.

> The General Convention of the Protestant Episcopal Church in the United States will meet in New York on Wednesday, the 7th day of October. It is expected that business of great importance will be transacted, the Church, north and south, being again united. The question of Ritualism in some form or other is certain to be discussed ; Missionaries' Bishops are to be chosen and consecrated. So admirably are these meetings conducted, that it would be well if some of our Delegates to the Provincial Synod could be present to gather lessons from the riper experience in legislation of the sister Church; and we are glad to learn that some are purposing to be present.

DEATH OF THE DEAN OF ST. PAULS .- The Rev. Henry Hart Milman, Dean of St. Pauls, died on the 25th September, aged 77.

To CCRRESPONDENTS. -- "C" received. We cannot insert communications without the name of the writers.

PERIODICALS.-We acknowledge with thanks, from Messrs. Dawson Brothers, the London Quarterly Review for July; and Blackwood's Magazine for September; both containing, as usual." articles of a superior As "God's host" snorourod Jacob's order.

Correspondence:as mod wat

We are not responsible for any opinions expressed by our correspondents, show and T

[To the Editor of the Church Observer.]"T SIE With your permission, T will lay before your readers a few thoughts on the Pro-vincial Synod whose labours, after a sitting of more than ten days, have just closed. of more than ten days, have just closed. The great question discussed was no thing. An Ritualism, alas, for, our new peace and prosperity, was not a novelty; no sudden emergency springing into exist-ence from a casualty, but a growth with its ence from a casualty, but a growth with its seed-time and careful culture, and, I might add, its harvest at hand ; for who shall tell the consequences of the timid policy then proposed? Our Church has received its an--her rulers hesitate to do that which will preserve its Evangelic Protestant character? The like treatment of this disease, which has so injured the mathematic of the mother, we are told is the which her

child? Remember the difference between the gentle treatment of a dangerous disease when the knife and the cauterising iron, removing every fibre, would have been skillis little else than quackery. Such a course of dealing with a disease which is feeding on the vitals of our Church would be absurd. Three long years, (so it was proposed) are to test the nature of a prescription in Canada, which has so signally failed at home in restoring the Mother Church to such a condition of body, that she can be once more going about her house and doing those duties for which her husband chose her to be his wife. Well, Mr. Editor; yes, and it is well well with the mother and well with the child for that is well which the "maker and Husband" of His Church does. He may have purposes akin to those which prevailed in reference to "the Seven Churches," to remove the cand/e-stick of the Protestant Episcopacy from its place, and who would have the hardihood to pronounce this suggestion an impertinence. One Church, at least, suffered for its cowardice, and why not ours? If there be no analogy between Canada's Church and the Church of Thyatira, then I do not know where resemblance can be found. If Ritualism be not the Jezebel of our Church, seductive to idolatry as was the Queen of Israel-stirring up our rulers to do evil as did the wife of Ahab-powerful for mischief and persecuting the truth wherever and whenever opportunity offers, then analogy fails to teach a most important lesson from a great historic fact. And it is with this soul-ruinous system that some men are willing to make a compromise ! They are willing to give up the gown in the pulpit, (concession number one.) The teacher is to give place to the priest; for though we may mean nothing by this change, the action with the others is a symbol, a speaking figure, expressing the sacerdotal character. They tell us so, why not believe them. The service, at present sufficiently long, is to be lengthened out by the prayer for the Church Militant and other prayers, and thus crowd out the preaching : whilst the offertory by the sound of money dropping into the plate is to drive away whatever of heaven has been wrought by the preacher's voice in the hearer's heart. Drape the tenant of the teacher's place in a priestly garment, and, creature of circumstances as man is, he forgets that he is the teacher. Envelope him in the flowing surplice and action is out of place; he stands the official lecturer, at most the preacher, no longer. Thus, for the sake of peace, we are asked to concede number two I ask my brethren, can any course be more tatal to our success as a Church Will our people consent long to listen to preachers, a reproduction of the seventeenth century? Will men be willing to exchange the cold, formal essayist, though he should be a Tillotson or a Llain, for the man, inferior though he may be in the learning of the schools, who brings his master's message warm with the sympathies of a heart living and breathing under the power of Divine love ; the man who shows his sympathy with his subject, and tells his hearers that he feels by the usual actions of feeling ? Again, was it to the ministerial or the teaching character, to which the grant that, while maintaining the outward Evangelical revival, at the latter end of the past and beginning of the present century, stands may be toppd actuated by the Spirit which indebted ? Was it not to the pulpit? The animated those who, like Cranmer, Ridley, desk remained unchanged. The breathings Latimer, Hooper, Porter, Askew, and many from the desk. No longer discrepant, they

until the meeting of the Diocesan Synod. It cught to be, and doubtless is a time of earnest prayer to every faithful member of the Church, that it may please God to provide a worthy successor to our late Metropolitan.

SARUM USE :

In the discussions on Ritualism at the late meeting of the Provincial Synod, special attention was called to some very strange proceedings at the recent consecration of a Church in the Diocese of Montreal, where, according to the narrative of the "Church Advocate" the "Altar was vested according to Sarum use ; " and other proceedings agreed therewith. What "Sarum use" is, it would puzzle many good Churchmen to tell. But one thing, at least, is certain, viz. that Salisbury, or Sarum use, is expressly forbidden in the preface to the Prayer Book. Nevertheless the " Sarum Missal " has come into such favour with a certain class of advanced Anglican revivalists of Medieval rites and doctrines, that "the Church Press Company" has recently issued an English version of the old Romish Missal, and dedicated it to "the Dean and Chapter of Salisbury."

Let us then take a peep into this old Service Book, and see what are the special rites, doctrines, and forms of prayer, which advanced ritualists are anxious to set forth for the admiring imitation of English Protestants. Among the novelties now happily forbidden by the Provincial Synod of our Canadian Branch of the Church, are lights on the Lord's Table, or "Altar-iights;" as their admirers prefer to call them. On turning to the Sarum Missal we find a special service provided for their use; and and glebes an easier and a cheaper process | styled "the Blessing of Candles." It is no

inapt illustration of the "profane and old wives' fables," which some professed members of the Reformed Church of England would seek to superadd to the simple, scriptural service of our English Prayer " Sext being sung, let the Blessing of the Candles

be solemnly begun by the Bishop or Priest, in a silk cope and the other vestments, on the highest step of the Altar, turning to the East, and saying : V. The Lord be with you, R. And with thy spirit.

All of Let'us pray.

Bliess, O Lord Jesu Christ, this creature of wax for us who pray to Thee ; and pour Thy heavenly blessing upon it, by virtue of the Holy Cross, that as Thou has permitted it to be used by men to dispel' darkness, such may be the measure of power and benediction which it receiveth by the sign of Thy Holy Cross, that whereinsoever it shall be lighted or

.

of its comprehending Christ's so excellent Godhead."

Again, the priest is told :--

"Let thanks be given in the highest; for that in so great, so sweet Bread of Angels, he hath received the Creator of creatures for that in so great perpetual Food of all Saints, he hath received the Creator of creatures; for that in so great and effectual Viaticum of Christ's elect, he hath received the Creator of creatures." These are the teachings that lead clergy

and laity of our Reformed Scriptural Church step by step backward, until we have to mourn the loss of hundreds dragged downward into the gulf of Romish error and superstition. These are the dazzling "altar lights" round which so many gaudy-vested moths are now fluttering, and doomed, if God in his infinite grace do not prevent, to be consumed in the flame.

Nevertheless we are not without hope that this publication of the admired "Sarum Missal," in plain English, will prove to be for good. We cannot believe that the plain, honest sense of Protestan*, and, above all, Christian England, is to be deceived and betrayed by the substitution of superstitious rites, gaudy dresses and elaborate Church ceremonial for the beautiful, becoming simplicity of the reformed worship as set forth in our prayer book. It has been well said by a recent writer :--

"So long as the service of God is a reasonable offering, it will be hard to persuade the great body of English Protestants that return to the rites and notions embodied in the Sarum Missal is desirable. The nation has progressed so far within the last eight hundred years that it can never go back to mediæval opinions either in politics or religion; and an ecclesiastical machinery, minute as the Levitical one will not be sanctioned by men trained to think in the school of St. Paul's writing ... With all its imperfections, the English prayer book is a noble work beside every old Latin Missal.

The specimens we have given will show how dangerous are the lengths which some extreme men have already ventured in Canada, where "Sarum use" has already been introduced in our midst. But we rejoice that the clear and unmistakeable utterance of the Supreme Court of the Church in Canada no longer leaves any room for doubt on the question of rites, ceremonies or vestments. The simple rules of the prayer book and the familiar white surplice with the plain black scarf and academic hood in its public use, are defined beyond dispute as alone sanctioned or permitted within any Diocese of the Church in Canada, God simplicity of the Church of our fathers, we



each other in producing that change which has called into existence labours for God and for man; which say, beyond gainsaying, what Evangelical Churchmanship is: a system taught of God and labouring for God! A syswhich demands the severest scrutiny, conscious of its identity with Reformation truths as set forth in our standards. Besides, what is demanded by those who differ from us is consistent with their system of faith and practice Our concessions, on the other hand, manifestly would be inconsistent with our rule. Preaching in theirs, is secondary'; with us, primary. They can, without is jury, give up the teaching min-istry and merge him into the sacramental

the brethren was sounded by the one side and echoed by the other; but, 1 would ask, who marred the former harmony? What party in the Church is clamouring for a change which, they confess, is to alter the very character of the Church of Eng-land and Ireland ? Let the offender cease the offence, quietly submit himself to the order and practice and teaching of his Church as it has been for these last centuries and then there will be peace. Evangelicals have nothing to change. It is matter of history. Never were they more devoted nor more successful than thirty years since, when this organized con-spiracy first showed itself. We have, through evil report and good report, sustained the even way; and, at this day, it is not we that are given to change. What concessions can we, then, consistently make but at the expense of principle? And if we sacrifice our principles, are we so foolish as to expect peace? The veriest dream of dotage is such a compromise! Our principles are God's revealed truths. We know what we say and testify what we have experienced when preaching Evangelic truth. Are we so foolish as to anticipate peace as the result of disobedience to what is written? Infatuation, most infatuated ! I have no unkind feelings to my brother minister because he does not see as I see. I would that No were as I, saving and excepting my incon-sistencies. I do not forget that what he is now, I once was with "understanding darkened" upon these questions of vital importance. I pray God that the same Spirit which has taught mo may teach him. Love to my fel-low man demands this; but love, as well as duty, reject the idea that I am, in order to please him, to a t as it I were blind as he. Let, then, Evangelical men remember the solemn trust involved in their commission : tite open blind eyes, to turn from darkness t light and from the power of Suan to God, or &c.," and they will make no such concessions as those now demanded *synorantly*; but no less involving consequences freighted with injury and ruin to man and dishonour to God, whilst casting a fearful responsibility on those daught by the Spirit, which no one, with his eyes open, would chose to undertake.

[To the Editor of the CHURCH OBSERVER.] Su,-In your issue of 4th June last, an ar-ticle appeared on "Cheap Education." On the 28th of the same month, a Committee was ap-pointed by the Diocesan S sold to take the matter in hand, with a superior to canvass the city thoroughly on the standard of the working of this Committee ; I trust the matter is not being lost sight of. Some people seem to think that nothing more required to be done in the matter than to appoint a Committee ;

This magnificent line composed of the follow

but I think the work, suggested in the article referred to, requires not only deep study but active energy and application.

An error was committed by at least one of our city contemporaries, in stating that the Committee was appointed in the interests solely of Clergym-n's daughters. Certainly that was not the idea which prompted the move, nor was the wording of the instructions to the Committee so interpreted. Of course the boon will be available alike to daughters of laity and clergy, because it is expected that the contemplated enterprise shall embrace facilities to accommodate hundreds of young ladies requiring a finished education in English, French, German and other languages, at as low a rate as is charged by any other known school or academy in this or any other city in the Dominion.

By advertisement in one of our city papers, I notice the annual rates charged by the Sisters.(Roman), who teach in the academy in St. Denis Street, are as follows :---

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274. and that boarding-ten months at \$10 per month-are added, \$100.

the total cost per annum would be \$174. Thus it'is evident that the tuition for Senior

Department, without board, is \$74 per annum ; and, on the same principle, for the Superior Class as they term it, it would be \$36 per annum.

If the contemplated scheme were gone into, this difference of the classes would not exist to the extent above noted, especially in the case of Boarding School; and, instead of \$174 for senior and \$186 for superior education and board, the cost should be about \$120 in each case, while day scholars would not cost over \$60 per annum.

This low charge would surely enable Protestant parents to have the daughters educated in a first-class institution of their own persuasion, without submitting them to the temptations incident to Romish schools.

It is very strange that, among your numerous readers, none have attempted to ventilate this question I trust some one more competent than myself will take the matter in hand, and not allow the subject to slumber any longer. If the Church of England body cannot accomplish the work alone, then the Protestant public, as a community, should carry out so laudable an undertaking.

I do not advocate making the institution, if organized by the thurch of England body, a denominational school, but I certainly do insist that it shall be established on true Protestant principles in the widest possible sense of that term.

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RECOMMENDATIONS.

The f. llowing are a few selected from the multitude of recommendations in our possession :

of recommendations in our possession: (From W. P. Heald, Faq., Bangor, Me.) Ba con, Me., April 24 1868. I hereby certify that I have used t bacco for thery years p.sr, and for the last fi tecen years I have used two pounds per month.-I have made attern is to leave of at different time, but always cont ruled to hanser for it unt I used, Octon's Preparation, which has complete y cared me of the appetite for tobacco. I would recommend all who are affected with this errible hasit to try the p e, aration, which will cer-tainly cu e little directions are fo lowed. W. P. HFALD.

W. P. HFALD.

tainly on e lithe directions are followed. W. P. HFALD. (From E. W. Adkine, K. tox ville, Tenn.) KNOXVIDE, Tenn., Aug. 5, 1:67. This is to or rify that ' had used t bace. to such an exact that may health h d become g cally im-paired, and my whole system deranged and broken down. In June, 18.7, 1 pur hased one box of Orton's Preparation, and after asing it. I found that I was complete y cured. I have not had any hankering er desire for tobacco three using the Dromaction I heilevel it to be all that it is recommenced as d I would advise all who wish to quit the use of tobacco to try one box of Orton's Preparation. E. W. ADK'NS. (From John Morrill, Bangor, Me.) BARGON, March 31, 1688. This is to rest'fy that I have used tobacco for eigh-tern years : have tried many times to leave off, ut have suffered to much from a divenses in my head, and gnawing at my stomach ; that I nave so n given up the trial. A short time since a fit ad induce me

and grawing at my connect, that have so h given up the trial. A short time since a fit ad induces me to try Orton's Preparation (sold by you) I have done so, and am completely cured. I did not in the I ast hanker after to acco, either to smoke or chew alter I began to use the Preparation. JOHN MORRILL

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ICHARD SEALE, Undertaker, No. 110 I Great St. James Street, Montreal. Iron and Wood Coffins, Office Desks and Jobbing attended to.

April 23, 1868.

D & J. TEES. Cabinetmakers & Undertakers,

11 BONAVENTURE, NEAR MCGILL ST. Factory, St. Gabriel Lock, Montreal.

Funerals furnished in the best possible s yie

First Class Hearses, Crapes, Gloves, &c. Pate it Metalic, Mahogany, and other Coffins. Patent Coolers supplied when necessary.

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'RESIDENCE ON THE PREMISES.

April 23, 1868.

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 SIE,---In answer to your enquiry, it gives me much pleasure to say that Wood-ward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its'econ.my, 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 economise in using gas. believing it will do fully as much as you promise .--- Very truly yours,

HENRY MOVITTIE.

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 p r night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 6; hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economise in burning gas .--- Very truly yours,

To Mr. Robt. Alsop. Jos. DION & 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 socalled 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 appa ratus shewnand explain-ed by NOBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street. - Iy 16

May 14.

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April 30.

April 2, 1868.

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