

Church Observer

G M Evans

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

LULLABY.

BY MRS. SARAH E. HENSHAW.

Baby, what do the blossoms say
Down in the garden walk?
They nod and they bow in the twilight grey:
Pray, can you hear them talk?
They say, "Oh, darling! by bright,
We are going to sleep; good night! good night!
For the lullaby breezes have come to sing
How God takes care of every thing."
Sleep! sleep!

Baby, what does the robin say?
Do you hear his evening song?
He sits and sings his sunset lay
With a heart all blithe and strong.
He sings, "Good night, my baby dear;
Sleep soft, sleep well, and do not fear.
For somehow I know, as I sit and sing,
That God takes care of every thing."
Sleep! sleep!

Baby, what does the cricket say?
Do you hear his measured voice?
He says, "The sun has gone away,
And I've come out to rejoice;
For the cold dew falls upon the grass,
And the fire flies whisper as they pass,
'Cricket, cricket, come out and sing
How God takes care of every thing."
Sleep! sleep!

Baby, what does the katydid say?
Do you hear its hoarse loud tone?
It says, "I sleep the livelong day
In my nook so clean and lone;
But now the stars no more are hid,
And I'm telling them what my Katy did—
Katy, my daughter, who loved to sing
How God takes care of every thing."
Sleep! sleep!

Baby, what are your mother's words,
As you nestle upon her breast?
She says, "Come hither, my sweetest of birds,
For you must seek your nest;
The flowers and the robins have gone to sleep;
The crickets and katydids their watches keep;
And your mother will sit by your cradle and sing
That God takes care of every thing."
Sleep! sleep!

Ecclesiastical News.

CANADIAN.

DIocese of Montreal.

The following form of prayer was used in all the churches of this diocese last Sunday, by order of the most Rev. the Metropolitan.

Instead of the Psalms of the day, one of the following was read: Psalm 103; 118; 124; 140.

Instead of one of the lessons for the day, one of the following was read: Exod. 15 to v. 19; Isaiah 12; Isaiah 25; Isaiah 26; Acts 4 to v. 31; Phil. 4 to v. 14.

Immediately after the collect for the day, the following collect was used:

O Heavenly Father, who art the Giver of all our blessings, our Helper in the time of trouble, and our Deliverer from every danger, we desire to offer up our humble and hearty thanks unto Thee for Thy late mercies vouchsafed unto us. Thou hast graciously delivered us from the hands of our enemies; Thou hast brought to nought all their unholy devices, and driven them back from our borders with shame and confusion of face.

We praise Thee for Thine especial mercy to our soldiers; for having guarded and protected them in the hour of danger, so that the enemy could do them no violence. We thank Thee, also, for the preservation of our own lives, and for the safety of our homes. And we desire to acknowledge that we owe this, not to any wisdom or prudence of our own, but to Thy great and undeserved goodness to us, and for the sake of Jesus Christ Our Lord. Amen.

Before the general thanksgiving the following prayers:—

1. Let us thank God for peace and deliverance from our enemies.

O Almighty God, who art a strong tower of defence, &c.—See Book of Common Prayer.

2. Let us pray for our country.

O Almighty God, look in mercy upon this country in which Thou hast cast our lot. We thank Thee that Thy blessing hath hitherto rested upon us; that we have enjoyed peace and plenty; that we have been mercifully freed from foes abroad, and from enemies at home. And now we look up to Thee as our Defence and our Shield; for there is none other that fighteth for us, but only Thou, O God. We pray Thee to take us and ours under Thy special care, and to keep us evermore in perfect safety, none making us afraid.

Above all preserve to us O Lord, the blessings of Thy Gospel. Make us a people fearing Thee and working righteousness; and grant that true religion may flourish and abound among us.

And since it is our duty at all times to give thanks unto Thee, so especially it is our desire to do so at this time, when Thou hast so greatly blessed us. Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. Amen.

3. Let us pray for our Queen and the Royal Family.

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble prayers for our beloved Sovereign, and all the Royal Family, especially for His Royal Highness Prince Arthur, who now among us; that they, trusting in Thy goodness, protected by Thy gracious hand, may continue before Thee in peace and joy; and may hereafter, through the merits and mediation of Christ our Saviour, who art with Thee, O Father, and Thee, O Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

DIocese of Quebec.

ST. MATTHEW'S CHAPEL.

The ceremony of laying the corner-stone of the chancel and transept, which is now being added to the east end of this chapel, took place on Thursday last with becoming solemnity, by the Lord Bishop of this diocese, assisted by a number of the clergy, in presence of a large gathering of the congregation and other citizens.

St. Matthew's free chapel was originally erected by the late Dr. Mountain, Bishop of Quebec, who, for fifty years, preached the gospel to the poor on the spot where this church stands. The first building was of wood, and afforded accommodation to a very limited number. After the disastrous conflagration in 1845, a stone building was erected. In it the services of the church were conducted by the Rev. A. W. Mountain, M.A., Oxon, son of the late Bishop of Quebec; and, subsequently, by the Rev. Henry Roe, B.A., as curates of the rector. When the chapels in the parish of Quebec were erected into independent charges in 1863, the Rev. Henry Roe was appointed the first incumbent, and, in 1868, was succeeded by the Rev. Chas. Hamilton, M.A. The hope is entertained that, at no distant day, the main building may be renewed and an aisle added on the south side of the church.

The following clergy were present: The Right Rev. J. W. Williams, Bishop of Quebec; Revs. G. V. Housman, M.A., rector of Quebec; C. Hamilton, M.A., incumbent of St. Matthew's; Ernest King, B.A., assistant minister of St. Matthew's; R. G. Pless, minister of St. Paul's, Quebec; C. Wetherall, B.A., chaplain to her ma-

jesty's forces, Quebec; M. M. [unclear], of St. Peter's, Quebec; J. S. [unclear], chaplain, Quebec; W. King, [unclear]; A. J. Woolryche, [unclear]; A. A. Von Iffland, M.A., of St. [unclear], Quebec; J. Kemp, B.D., of [unclear]; Jas. Boydell, B.A., of Bourg [unclear]; M. Mathers, assistant minister of St. [unclear], Quebec.

The bishop, clergy, wardens, and builder and choristers approached in procession from the church, singing the 100th psalm. After suitable prayers had been said by the bishop, and singing of the 244th hymn, the senior churchwarden, Mr. H. J. Pratten, read a brief history of the church, engrossed on parchment, which he deposited it, with coins and newspapers of the day, in a glass bottle, hermetically sealed, which was placed in the cavity prepared for it in the corner-stone. The inscription on the plate was as follows:—

"On this 2nd day of June, in the year of our Lord, 1870, and the 33rd year of the reign of her Majesty Queen Victoria, Sir John Young, Bart., being Governor-General of the Dominion of Canada, and Sir Narcisse F. Belleau, Kt., Lieutenant-Governor of the Province of Quebec, this corner-stone of an addition to St. Matthew's Free Chapel, consisting of north and south transepts, chancel and chancel, is laid by the Right Rev. James Williams, D.D., Lord Bishop of Quebec, the Rev. Charles Hamilton, M.A., Oxon, being the incumbent, Messrs. Henry Joseph Pratten and Cephalus Judge, churchwardens, Mr. William T. Thomas, of Montreal, architect, and Messrs. Hatch & Co., contractors."

The junior churchwarden, Mr. C. Judge, then handed a very pretty silver trowel to the bishop, who smoothed the bed of mortar, on which the stone was at once laid. As the stone was about to be laid, the bishop said:—

"In the faith of Jesus Christ we place this corner-stone, in the name of God the Father, the Son, and God the Holy Ghost. Amen.

"Here let true faith, the fear of God, and brotherly love ever remain. This place is consecrated to prayer, and the praise of the most holy name of our Lord Jesus Christ, who smelleth Amen."

The bishop then addressed those present as follows:—

"The corner-stone of this chancel, in honour of which we have patronized Him to prosper this our undertaking; and with well-grounded assurance we believe that upon this our work, thus begun in Him, the protection of His blessing will descend, and that upon the same, if it be continued and ended in Him, His blessing will rest and remain. It has often been remarked, that not those plans and institutions which have been perfected and completed by the ingenuity of human contrivance come the most surely to a healthy ripeness; but those which, springing out of the necessities of the case, and waiting upon the designs of Providence, grow, by time and circumstance, from small beginnings, by a natural growth. And on this ground, a glance at the past history of St. Matthew's church will give a hopeful prospect of its future. It had no ambitious, no vainglorious commencement; neither was it of man's designing. Humble and unnoticed, it grew up—a way-side plant, rooted in the wants of the people; watered by the dew of God's blessing. The history of its origin, as you have heard from the document which has just been read, and as I have been told by those old enough to remember, is briefly this: The late Bishop of Quebec, then rector of the parish, was used to gather in an humble room a few simple folk from the surrounding suburb, that he might preach to them, as he knew so well, and as he loved so well, to preach, the unsearchable riches of Christ. The Lord was with him; and as the congregation increased the church was enlarged. And now, for many a year, under pastors more than one, whom God has gifted with grace to divide rightly the word of truth, and faithfully to minister to his people, the worshippers have multiplied until the present building is no longer sufficient for your needs. Those needs God has put it into the hearts of them that are the stewards of His riches to supply. And again the church is enlarged. In every stage, and through all the course, its growth has been a natural growth, and a healthy one. With good reason, then, and with much thankfulness, may we take to ourselves the assurance, that as the good hand of our God has been upon this undertaking in the days that are gone, so it will continue to be in the times yet to come. In the alteration of the structure, care has been taken to provide that, if, hereafter, further enlargement should be needed, further enlargement may be had. In the mean time over 170 new sittings have been added. And the sittings, one and all, throughout the church, are free. High and low, rich and poor,—all equal in the sight of God;—here we meet, as equals, on the common ground of our common brotherhood in Christ. Long ago it was declared that the house that should be builded for the Lord must be 'exceeding magnificent.' Well, magnificence comes within the scope neither of our designs nor of our means; but we have good hope that the measure of decent comeliness to which we can attain will be not unacceptable to Him after whose honour we strive. We honour Him in giving of our best for His service. And if we honour Him, He will honour us,—honour us by His presence in this holy house,—honour us by His presence in the

hearts of his worshippers, for this, after all, is His most glorious temple—not made with hands—a spiritual building—built up of the souls of the saints, knit together by the power of the indwelling spirit."

The 241st Hymn was then sung by the choir; after which the Incumbent addressed the Bishop as follows:—

"Mr. Loan,—In my own name, and on behalf of my people, I desire to thank you very briefly for the kind words of encouragement which you have addressed to us, and for the earnest prayers which you have offered to God, imploring His blessing upon this our work, of which you have now laid for us, the corner stone. The brief resume of the history of this church which has just been deposited in the corner stone, has reminded us all of the close and intimate relationship which subsisted for nearly half a century between this congregation and your lordship's predecessor. As founder of this church, as rector of the parish, and as bishop of the diocese, he always manifested the deepest interest in all that concerned the well-being of the congregation of St. Matthew's. Our claims upon your lordship are, of course, much more limited. We have only a right to your attention as bishop, in common with all the other congregations in the diocese. But I have happiness in acknowledging here the large share of generous sympathy and the acts of real kindness, not known to all, which you have shown to this congregation. I trust that we shall always possess your confidence, and that you will long be preserved to join with us in our worship of Almighty God, with comfort and satisfaction. The occasion which has brought us together would naturally lead us to recall the past and to speak of those who have, from time to time, been connected with this church, but our proximity to this busy street makes it inconvenient that I should speak at much greater length. I must, therefore, be content to remind myself and all who hear me that amongst the brightest and most valuable associations which this congregation can cherish, must always be those which are connected with the gentle life and winning words of him whose record is that for nearly 50 years he preached the gospel to the poor on this spot."

The bishop then gave the benediction, and the clergy proceeded to the church through the cemetery, and returned to the vestry in the same order as they had arrived. The weather was most auspicious, and the attendance was as numerous as the arrangement of the locality could possibly accommodate.

DIocese of Toronto.

The clergy of the rural deanery of Northumberland meet to-day at Hastings, the Holy Catholic Church on its relations

to KNOWLEDGE.—Rev. Rogers thankfully acknowledges the following sums towards the Church at Port Ryerse:—

Mrs. Fry, Toronto..... 10s 0d.
Mrs. Hancox, Bath..... 10s 0d.
Robt. Baldwin, Esq. Toronto..... 10s 0d.
31st May, 1870.

PORT DALHOUSIE.—The members of this congregation have had two or three adjourned vestry meetings lately, in order to look into their financial position. The auditors appointed to examine all receipts and disbursements connected with the erection of the new church, have presented a very full and satisfactory report. It appears that the church, with extra expense of windows, fencing, new furniture, carpeting, &c.,—cost the sum of \$3,499.78. The amount collected by subscriptions and donations amounts to \$2,487.22, leaving a balance of \$1,013. Of this sum \$700 has been borrowed on reasonable terms, and paid over to the contractor; and the balance of subscriptions still unpaid more than cover the balance of debt. Steps have been taken for the immediate collection of these outstanding subscriptions. With respect to the money borrowed, the pew-holders are to be urged to give as much each Sunday in the offertory as they conveniently can in accordance with the Apostolic directions. The auditors say in conclusion:—"We find that the parish is under heavy obligations to friends in St. Catherines and elsewhere for very liberal donations, which not only lightened the burden of local subscribers, but gave us confidence to proceed with the erection of our very commodious and beautiful church." It appears that although at present the Port is in a depressed state, yet all the pews have been rented, and 10 or 12 applications have been made for pews when vacancies occur. The pewholders all express their anxious desire to accommodate every one wishing to attend church. Altogether we think that for a rural congregation, and not by any

means a rich one, our friends at the Port have done wonders, and they deserve great credit for the energy they displayed in carrying through so successfully their great and good work.—*Canadian Churchman.*

To the Clergy of the Diocese of Toronto.

REV. AND DEAR BRETHREN.—During the winter of 1868 I addressed you on the subject of our Indian missions, and requested that a collection in aid of the funds required for their support should be made throughout the Diocese, during the season of Lent in that year. The response to this was so far satisfactory that enough was obtained to supplement other sources of income and meet all pressing expenses.

Since the 1st January, 1869, the annual grant of £50 sterling per annum from the Society for the Propagation of the Gospel, in aid of the mission on Manitoulin Island, has been withdrawn, and consequently a heavier burden is laid upon the committee who have undertaken the duty of providing for the religious instruction of the Indians within the compass of this Diocese.

Funds at the present moment are so much needed, that I have been requested to solicit a collection in the several churches of this Diocese in aid of this cause, at as early a period as possible. A small contribution from each parish and mission, given in this way will, it is believed, meet the present emergency; and as it is one which, in materially aiding a good cause, would be so little felt by individuals, I trust the appeal will be generally and generously met.

I would beg to name for this purpose Sunday the 12th June next, and to request that the amount collected may be sent to Wm. P. Atkinson, Esq., Secretary-Treasurer of the Synod.

I remain, Rev. and dear brethren,
Very faithfully yours,

A. N. TORONTO.

Toronto, May 16, 1870.

ST. JOHN'S CHURCH, DARLINGTON.—A conversazione, to raise a fund for supplying new lamps in the above church, took place in the Town Hall, Bowmanville, on Tuesday evening, May 17th, and was admitted by all to be a perfect success in every respect. The spacious hall was filled with a respectable and appreciative audience, there being present between three and four hundred. Mr. Vann, the chairman, having made a few appropriate remarks, the entertainment commenced, consisting of vocal and instrumental music.

The following ladies and gentlemen took part: Miss Griffith, the Misses Loscombe, Miss Scott, Miss Reed, Miss Fethick, the Misses Wilson, and Messrs. Burke, Headlam, Luke, and T. J. Jones. Refreshments were so liberally supplied by the ladies of the congregation as to afford a superabundance, which was afterwards distributed among the poor. During the evening three beautiful historical tableaux were represented, which elicited bursts of applause. Space will not allow us to mention the various amusements provided by the younger portion of the congregation; we can only say that there energetic efforts are beyond praise. Among the number of those who rendered valuable assistance in furthering the success of this conversazione, we may mention the names of Miss McDonald, Miss Webster, Mrs. Capt. Tait, and Mrs. Chesterfield. The total receipts were upwards of seventy dollars.

DIocese of New Brunswick.

TRINITY PARISH.—A meeting of the parishioners, called by the Rector in accordance with a circular from his lordship the Bishop, for the purpose of electing, if considered advisable, two delegates to the Diocesan Synod, was held on Tuesday, the 3rd ultimo, at 4 p.m. The Rector took the chair and stated the occasion of the meeting, when the following resolution was proposed by J. V. Thurgar, Esq., and seconded by John Nicholson, Esq.:

Resolved, That inasmuch as after due consideration on ~~one or two former occasions~~, the Parish of Trinity Church ~~has~~ it not desirable to unite with the Synod, the opinion of the present meeting is, that nothing has transpired to change the views of the parishioners at the present period.

To which an amendment was offered by C. W. Weldon, Esq., seconded by the Hon. Judge Weldon:

Whereas, by a judicial decision of the Privy Council, the highest appellate tribunal in Colonial and Ecclesiastical questions, it has been decided that in those colonies

having a constitutional legislature, there is no established church, unless authorized by local legislation; and whereas, in consequence of such decision, the Home Government have ceased to interfere in matters relating to the church in this Province; and whereas, in order to enforce and maintain discipline and good government in the church, it is desirable that this power should be vested in a Synod of which the laity form a part; and whereas, such a Synod has been constituted within the Province, under certain rules and constitutions, therefore,

Resolved, That while the parishioners of Trinity Church reserve the full right to alter and amend such rules and constitutions, and without accepting the same, it is desirable that this parish should unite with the Synod now established.

Which amendment, on being put to the meeting, was adopted. The Hon. Judge Weldon, and Robert F. Hazen, Esq., were then elected delegates, after which the meeting adjourned.

UNITED STATES.

—Four hundred and eighty-three persons partook of the holy communion in Trinity Church, New York, on Ascension day.

—The venerable bishop of South Carolina intends to apply to the next convention for the appointment of an assistant bishop. Such an announcement has been long expected, on account of the bishop's great age and increasing infirmities.

—A correspondent of the *Church Journal* says that the church at Beverly, New Jersey diocese, "goes on in the grand old way,—viz., more in debt than any one of its vestry would be content to be for a week. Certain parties secure the sittings for themselves and their families; and the doors are shut."

Bishop Cox, of Western New York, in his work entitled "Moral Reform," says: "If we wish men to believe in the apostolical succession, let us manifest its power to revive their apostolical spirit, and to inspire every branch of church organization with the life and energy of the primitive day."

—An interesting debate on the appointment of assistant bishops took place at the annual convention of the diocese of Maryland, the election of one being opposed on the ground that "an assistant bishop has no type in the New Testament, or the practice derived from the Church of Rome, and the effect of such an election would be to set up two separate heads of two independent jurisdictions." The debate resulted in the election of Dr. Pinkney as assistant bishop.

—The Bishop of Maine presided over the seventeenth annual convention of the diocese of New Hampshire. In a sermon preached by the Rev. Dr. Parker is the following fine tribute to the memory of the late bishop: "We are met to-day to choose a standard-bearer in place of our bishop, who has been called to his heavenly rest. He has laid down his pastoral staff at the feet of the Great Shepherd of the sheep. 'Faithful unto death,' we believe that his is the crown of life. From my childhood I have known of Bishop Carlton Chase. Years ago I witnessed, personally, the dignity, the godly sincerity with which he moved among the churches of a great city, at a very grave and difficult conjuncture, and the love, respect and confidence which he inspired wherever he went. I recollect as yesterday his holy ministration of confirmation in my own parish, in the diocese of New York, and to three members of my own family. Bishop Chase was eminently a New England bishop, understanding thoroughly its people, and in real sympathy with its institutions. Bone of New England bone, flesh of New England flesh, he was a bishop of the holy catholic church. He moved in the midst of a New Hampshire community with severe simplicity, with transparent honesty, with lovely gentleness, a Christian name, on which never fell the shadow of a stain. Commanding in presence, robust in mind, a well-read scholar and theologian, sound in judgment, a pillar in council, a churchman of the primitive stamp, winning in kindness of manner, sweet in temper, full of charity towards those who differed from him, attracting the affection and esteem of the rich and poor of every name, preaching the cross of Christ through grace, he crowned his creed and his office with the gold of an humble, devout, consistent life." The convention

subsequently elected the Rev. W. W. Niles successor to the late bishop. A contemporary says:—"Mr Niles has already accomplished much able and useful work for the church in New England. He was a most faithful and efficient clergyman and missionary at Wiscasset, Maine, under the late Bishop Burgess, and enjoyed the intimate friendship of that accomplished and holy prelate. To Trinity College he has been invaluable by inspiring enthusiasm in his own department of study, and assisting to create a living interest in the welfare of the college, and *esprit du corps* among the students. His literary labours in connection with the Hartford *Churchman*, and his earnest pastorate at Warehouse Point, carried on amidst the abundant toils of his collegiate life, are well known in Connecticut and to the church at large."

GREAT BRITAIN.

The Bishop of Honolulu was expected in England by the end of last month. He leaves Archdeacon Mason in charge of the see.

Dr. Gell, Bishop of Madras, is coming to England on eighteen months' sick leave. Mr. Gordon, acting Archdeacon, will perform his lordship's duties.

A correspondent sends the *Bristol Times* the following notice, which is posted in St. Raphael's Church:—"Of your charity, pray for the souls of Edward Lloyd and his companions, murdered at Athens, in Easter week."

It is proposed to raise an endowment fund of £12,000 for the Bishopric of the Falkland Islands, to which Dr. Stirling, of Exeter College, has lately been consecrated. The Society for Promoting Christian Knowledge heads the list with £1000, on condition that £9000 be raised otherwise.

Early on Tuesday morning there was a "Benediction" with ritualistic ceremonials, of the clergy House, which has been erected in Crown-street, Soho, in connexion with St. Mary's Church there. The church itself has been a dissenting chapel, and has served other purposes, until it came into the hands of the clergy who are now working there.

ELEVEN COMMANDMENTS IN A CHURCH.—In the parish church of Chisleton, North-Wilts, there are to be seen eleven commandments inscribed on a slab (which is affixed to the chancel arch): the additional one consisting of our Saviour's precept—"A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (St. John xiii. 34). The church is quite an ancient one, the register dating back to 1641. I have never heard of this extra (or rather all inclusive) Commandment being seen in any other church. Is it observable elsewhere?—*Notes and Queries.*

The Bishop of Chester has recently erected a spacious and handsome chapel in the grounds of his episcopal residence at Chester. The chapel, which is designed for the use of the household, was consecrated at an early hour on the 11th May. The ceremony was of a private nature, there being present, in addition to the Bishop and his family, only the Dean of Chester, the Rev. J. Graham, registrar of the diocese, and the Rev. T. E. Espin, Chaplain. The chapel has three stained glass windows, by Messrs. Clayton and Bell.

Missions.

SOUTHERN STATES.—We hear from undoubted sources that Romanists are increasingly active in their proselyting efforts at the extreme South. They are building churches and school edifices, and are abundantly supplied with means to carry on their operations. In many settlements that once enjoyed religious life, the people have not been able to sustain a minister since the war, so that they are more exposed to the delusions of the priests and sisters of charity who are so active among them. Many have been led to unite with the catholic church, because no other religious influence has been brought to bear upon them for many years. Christian friends who see and appreciate the impending danger, are importunate in their pleas for colporteurs to be sent to visit the people, to instruct them by conversation and by religious truth in the principles that will fortify them against the wiles of Rome.

SAN FRANCISCO.—The Superintendent of the Chinese Sunday-school in Dr. Scudder's church, San Francisco, during the past year, the average attendance of pupils

has been about one hundred; the largest number present at one time, a hundred and eighty-seven; the largest number of teachers present, a hundred and nineteen. It must be remembered that a larger proportion of teachers is needed than in an ordinary Sunday-school. A majority of the pupils can read the Lord's Prayer. A few can read in any part of the New Testament with fluency. It will surprise some to read the following statement: "Instruction has been given every Sunday in reading, spelling, arithmetic, penmanship, geography, and singing." It would be difficult to over-estimate the value of these schools.—*Christian Banner.*

AFRICA.—Bishop Crowther, in an address on Christian work in Africa, at the anniversary meeting of the Church Missionary Society, said:—"Before sitting down I wish to allude to Oneeka on the banks of the Niger. There were on one occasion nine European persons assembled there from Her Majesty's ships and merchant vessels, paying a visit to the sovereign, when some chief took occasion to make an attack upon Christianity, no doubt made of to feel their way and see what we were. When these gentlemen had talked about the object of their visit, the king of the place said, 'Yes, we hear what you say, but we wish to know what presents the missionaries have to give.' Our reply was that we had no presents to give. What was especially desired in this case was, that I as the head man, to use their expression, over the native Christians in that neighbourhood, should make a law that all the converts should return to heathenism. Capt. Sands, who was the head of the expedition, could not answer; the chiefs wanted me to give a law to the Christians of Oneeka that they should join their fathers and mothers in offering sacrifices; and also wanted me to prohibit Christians from eating certain fish in the river which they deemed sacred, and to do various other things of the same kind. I called to one of my catechists to give me my bible, and holding it in my hand, I said: 'There is the message that I have to deliver; to command these converts to return to idolatry is out of my power. I cannot do it and I dare not do it. He belonged to a good family, and at once arrested the attention of the king. "I was a wicked man," he went on to say, "a notorious character, a great troubler of the town, before christianity came to this country; but since it came it has made the country what it is, and particularly it has made me what I am. What can have made me so different from what I was? It is the christian religion, and that religion I will never give up; you shall rather take my life than make me give up that religion which is the power of God to my salvation."

CHINA.—At a Chinese Bible-meeting at Foochow, China, where Bishop Kingsley was present, three native Chinese made addresses. At the opening of the first address, Si Yu Mi said: "The Bible is more precious than any thing else. The Psalmist says it is more precious than gold. The world thinks gold is the most precious thing. This is more precious than fine gold. It is like medicine. If a man is sick, and about to die, gold is of no use to him. A speaker last night said the people here are very bad. They are nearly destroyed by sin. Give them this medicine, and they can live. Give it to foolish men, and it will make them wise. Where does this medicine come from? A speaker last night said it came from western countries. It does not come only from them. If it did, it could not heal our diseases. It comes from heaven to all dwellers on earth. The last chapter of revelation tells of a river of life, with trees on its banks, whose leaves are for the healing of the nations. This is the medicine that comes to us. Why are we able to be here as Christians to-night? Because this medicine has saved us. Otherwise we might all have gone to destruction. We were dying, nearly dead, but thanks to God! this medicine has saved us. It is more precious to us than gold."

CHINA.—One of the hopeful fields for missionary exertions in China, and one which as yet has been very little developed, is to be found among the Chinese women. This will be apparent, when we consider the important position accorded to mothers in China, and the very great respect which is paid to them. All through the Empire may be seen memorial arches, reared by the command of the Emperor, to celebrate the virtues of good mothers, and the mother of a distinguished officer is received with all the honours accorded to

a mandarin. These things are unmistakable indications that the women of China exert a very powerful influence over the nation. At present, this influence is all enlisted on the side of idolatry. There is no such difficulty in obtaining access, to them, as prevails in India, where the women are imprisoned in Zenanas; congregations of Chinese women may be gathered without difficulty, and their influence will prove an invaluable aid in the evangelization of the country. A serious loss has befallen the missions of the American Board, in the destruction by fire of their church at Foo-Chow. This church was erected in 1857, when the mission had but four converts; it has now over one hundred, and the loss of the church will be felt sorely. From the *Chinese Recorder* we learn that since the annual meeting of the Methodist Foo-Chow Mission, at which Bishop Kingsley ordained seven preachers, Rev. Sia Sek Ong, one of the number, has baptized fifty-eight persons on the Ngü-ka circuit. A very significant evidence of the decline of idolatry in China, is the fact that many of the temples once held most sacred are now offered for sale, and in many cases the idols have been sold for the value of the metals of which they are composed. Some of the oldest and most revered of the temples are rapidly falling into decay from neglect. Among these may be mentioned "The Altar to Heaven," one of the grandest of the temples at Peking. The grounds on which it stands are surrounded by a wall fifteen feet high, and three miles in extent, and were once guarded and kept in order with the most religious care. The temple itself is built in the usual pagoda form, three stories in height, each storey having deep, overhanging eaves, and being roofed with enameled tiles of a beautiful blue colour. Alluding to the neglect which has befallen this place, once esteemed so sacred, Dr. Treat says: "The pavements are being rapidly covered with grass; the avenues are like a wilderness, and weeds are even taking root in the beautiful, blue-tiled roofs, which, if not soon ruined, will certainly be twisted out of their symmetrical proportions." Thus, the forces of nature are silently but surely taking possession of this grand, heathen pile, and working its gradual decay and ruin. Even so, we may believe the forces of Christianity are working their way into the great systems of superstition and error, of which this temple is the symbol, to crumble them in pieces, and finally effect their destruction.

JAPAN.—The "Nagasaki Express" for January 22d, 1870:—

Requests its readers to peruse the "notes on the recent seizure and deportation of Christians," supplied by one who has the best opportunities of observation and of obtaining information. The proceedings are not concluded: for on Sunday morning last, seventy victims were being led through the streets of Nagasaki, bound two and two.

Jan. 1st.—The Christians of Ourakami Valley are notified that all the males, 700 in number, are to appear before the Governor.

Jan. 2d.—These people, having heard it rumoured that the intention of the Governor was to oblige them to recant, or punish them by deportation if they refused to do so, did not appear. Officers were despatched to the valley at night and seized 100 to 150 persons, taking them to the Governor's office. All the Consuls write a protest to the Governor.

Jan. 3d.—The Governor has an interview with Sir H. Parkes. He answers to the protest of the Consuls, "that no inhuman treatment will be inflicted on his Christian subjects," and a delay of three days is granted, but accompanied by fearful warnings. The Governor requests a meeting of Consuls and declares that "He cannot grant to them what he has been obliged to refuse to the British minister. His orders, which were brought from Yedo by two officers, must be obeyed. Christians to the number of 725 will be at once embarked: this will not be the last embarkation, as there are upwards of 4,000 Christians in Ourakami Valley, all of whom must be sent away. No inhuman measures will be taken, but if they do not give themselves up when summoned, they will be fired on. Five years ago they would have been headed for refusing to appear when called before the Governor."

Jan. 4th.—Guards are placed to prevent any Christians going into Nagasaki. A number of Christians, who had promised to apostatize, go to the Governor for that purpose.

Jan. 5th.—Seven hundred and twenty-five Christians are summoned to the Governor's office in the order of their respective villages. At night they are embarked on board certain Japanese steamers in port.

Jan. 6th.—The entire population of Ourakami Valley, about 800 families in all, are collected and summoned to appear before the Governor.

Jan. 7th.—At 4 o'clock, five cargo boats, each loaded with thirty women and children, leave the wharf. Three boats proceed to a large Satsuma steamer, two go to another steamer and one to a Satsuma schooner. These people are not allowed to take anything with them from their houses, except a little clothing. Officers spread a report in the valley that "in the next month there will be war, not on account of Christians, but that the entire city with all the villages will be destroyed; women 17 to 27 years of age will be sold for prostitutes, in order to pay money due to foreigners; and if all Japan were sold, it would not produce sufficient money to pay what is due them." A steamer loaded with Christians leaves during the night.

Jan. 8th.—It is reported that 1,500 Christians are embarked. A number of Christians, chiefly from the more distant villages of Karrakami, Yanna and Mototari, are seen at the Government godowns waiting to be despatched to Omoura; to which place 120 Christians were sent as prisoners three years ago and treated with such severity that only 97 of them were alive last year. At 6 P. M. a steamer leaves port, flying Kaga's flag. Rumors continue to be spread that the city is to be burned down next month.

Jan. 9th.—A search is made for Christians in the city. Four steamers leave during the day, one towing a large Government junk, and all with large numbers of Christians on board.

Jan. 11th.—A large steamer arrives in port, and it is said she is to take on board 400 Christians yet remaining here, who were found in the city and neighborhood.

MADAGASCAR.—A DILEMMA IN WHICH THE MISSIONARIES HAVE BEEN PLACED.—Dr. Davidson, a medical missionary at the capital, writes from Antananarivo, as follows:

"The whole of Imerina is now nominally Christian. I have already informed you of the burning of the idols, and the great spread of Christianity. Since I wrote, the change has been going on. Churches by the hundred have been erected, and religious services established. This church-building and church-going is partly spontaneous, and partly the result of a fear among the people that neglect in these respects would offend the Government. In many districts the people are ignorant of even the rudimentary notions of Christianity, and meet, Quaker-like, in silence, and depart without any worship; but they are, as a rule, anxious to receive instruction, but the means of meeting an emergency so sudden and unexpected are totally inadequate. The older churches, where there are numbers of trained and trusted members, exerted themselves in the work of evangelization. The numbers sent, however, were far from meeting the necessities of the country districts. The Government now stepped in, and offered to help. The agents of the London Missionary Society were now placed somewhat in a dilemma. Should they refuse to co-operate with the Government, the latter would, nevertheless, and all the same, proceed on its way, and the work now begun might be, as it were, entirely taken out of their hands, just at the time when, of all others, there was a need of European influence and help; while, on the other hand, by allying themselves with the States, they might become to a certain extent accessory to transactions of which they could not approve."

Miss Whately, a daughter of Archbishop Whately, commenced a school in Cairo eight years ago with six girls, instructing them in reading and writing and the scriptures. After a time a boy's school was added. The girls' school now number 80 and the boys' 170. Besides religious instruction, they study the English and Arabic grammar, geography, history, arithmetic, and sewing. About half are Moslems, the rest being Copts, Greeks, and Syrians.

SABREVOIS MISSION.

The ladies of the Committee for the Sabrevois Mission present at the Confirmation held at Sabrevois on the 24th

May, and at the examination of pupils on the following day, were witnesses to the truth of the words of Scripture, that "they who sow in tears shall reap in joy." Though much disappointed that more from Montreal interested in the Mission were not also present, the grateful and joyful spirit of thankfulness to the Almighty that pervaded pastors, teachers, and others connected with the Mission, on account of the "encouragement," to use their own phrase, that had attended their labours during the past session, shed a cheerfulness around that made the time spent there one of great, and, it may be said, of holy pleasure. Eight pupils, Roman Catholics, who had joined the school last autumn, were admitted into the church, and came forward to the confirmation. Their cases were interesting; it is well to mention some of the most so. One was a lad who had been attending the services at church for some time, and, desiring further knowledge, persevered in his efforts to gain admittance into the school, notwithstanding much discouragement, and who has become, in that short time, a very fair scholar. Another case was that of a lad, whose father, desirous of knowing the scriptures, sent his son to be instructed in them. His father was present at the examination, and came from where he resides for that purpose. A third case was the son of a widow, a Roman Catholic servant at the college. He is about thirteen or fourteen years of age, and apparently of remarkable intelligence; his countenance expresses a thoughtfulness beyond his years. He became converted, and his mother has since left the Church of Rome. There was also confirmed an elderly lady, a Roman Catholic, whose son had been a pupil, and who died of consumption on the 8th April last. He had been a light-hearted, happy boy, moral and well conducted, but had not given his mind to serious thoughts. His illness was sanctified to himself and blessed to others. During the short period of his sufferings his efforts were unceasing in his Master's work. It was his custom to draw around him his friends and the pupils, and his exhortations have had a striking effect upon those who heard him.

"The ladies called her happy, and the tears came into her eyes. It was her husband, Mr. Roy, who first moved in this great work. He had been two years convinced of the errors of the Church of Rome, before he came out of her—two years lost, which he would regret to the end of his days. The teacher, Miss Rondeau—is pious, cheerful, zealous—untiring in her duties, and most efficient, as was evinced by the examination. Some of the girls' work, fancy and otherwise, was exhibited, which did them great credit. All connected with the mission—pastors, teachers, and scholars—are living exemplifications of the parable of the rich merchant, who sold all he had, to purchase, when he found it, "the pearl of great price." To the joyful gospel message of salvation in Christ alone they cling, as to a pearl of great price, lately found. The Rev. Mr. Lewis stated that lately the students had been studying the Old Testament, and the parables of our Saviour. In studying the law in the Old Testament, he was understood to say that it showed them the perfection of the law—man's incapacity to fulfil it—and the need of a Saviour. The movement in the Roman Catholic Church, as seen and described at the Sabrevois Mission, and the sounds that come, far and near, of a great shaking, to its very foundation, calls to mind Ezekiel's vision of the bones in the open valley—"And, lo, they were very dry; and he said unto me, Son of man can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. * * * * So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." The grounds round the church, college, and parsonage are looking very pretty—the young trees are shooting up, and there is a fine play-ground. The ladies cannot conclude their remarks without expressing their gratitude to the Rev. Mr. Lewis and Mrs. Lewis, to Rev. Mr. Roy and Mrs. Roy, Madame Roy, *mère*, and others, for their kindness and hospitality with which they were received, nor without expressing their admiration of the compact order and system which prevailed everywhere.

The examination of pupils on the 25th was most gratifying. The teachers deserve

the greatest praise, and it was evident that the pupils had been diligent and earnest in availing themselves of the advantages afforded them. The reading and recitations, both in French and English, were well delivered; questions in grammar answered as if thoroughly understood; difficult arithmetical problems were worked out with great rapidity by many boys, and sums in fractions were quickly and easily done by the girls. The compositions were remarkably good, and there were two samples given, out of some that had not been corrected, which gave great satisfaction. One was read by a young student, the authoress; the other, in French, by the authoress also, a young Indian. The subject of the latter was on "Purgatory," and the contrast was strongly drawn between the doctrines of the gospel, wherein we are taught "that salvation is a free gift, and those of the Church of Rome, where salvation, it is pretended, cannot be had unless the money is paid for masses, &c." There was a conference recited between a convert and a friend also converted, but who, for worldly purposes would not come out of the Church of Rome. The arguments of the sincere convert were highly applauded by the audience, which was numerous. There were present Rev. Canon Bond, the Rectors of St. John's and Chambly; Rev. H. Evans, of Christieville, two missionaries from the Grande Ligne, and one from the Pointe aux Tremble Mission; the wife of the Methodist minister, whose daughter had been confirmed (Mrs. Harvey); Mr. McGinnis, Christieville, and many others from the neighbourhood miles around. The Rev. Canon Bond addressed the pupils more than once very effectively, and the Grande Ligne missionaries also addressed them, and, by their words, gave great encouragement to the pastors and teachers, expressing, in strong terms, their gratification at what they had witnessed.

The ladies of the committee were introduced to Mrs. Roy—the gentleman so introducing them called her the mother of missionaries—which was perfectly correct, she having one son in the ministry, and two preparing for it, and one son-in-law, the Rev. Mr. Lewis.

The ladies called her happy, and the tears came into her eyes. It was her husband, Mr. Roy, who first moved in this great work. He had been two years convinced of the errors of the Church of Rome, before he came out of her—two years lost, which he would regret to the end of his days.

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Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, JUNE 8, 1870.

THE FENIAN RAID.

In our last number, we adverted to this most iniquitous attack upon our country, viewed, mainly, with reference to the attitude of the United States. We now pass from that to a few thoughts on the mercy of God, displayed towards this country in this matter. Our sense of the evil conduct of sections of the people in the United States is undiminished, and our conviction as to the duty of the governments of Great Britain and the United States to put an end to this brigandage from the territory of the latter is, if possible, stronger than ever,—so strong, in fact, that we should not like to write what we feel, but which, we are sure, would meet with a response in very many hearts.

There is no doubt that the preparation made for the invasion of this Dominion of Canada was very formidable, and as little doubt that, if those preparations had only been partially successful, the partial success would have been followed up by desolating hordes, who would have spread unutterable violence and bloodshed over our peaceful land.

Now what earthly refuge does this country possess? On what arm could she rely in such a crisis? What earthly power was there to stay the threatened havoc? It might be said the United States Government would never suffer such a cruel wrong to be inflicted upon an unoffending and friendly people. We have no desire to speak harshly, and, therefore, we will ask every reader to consider the thoughts of his own heart, and to trust in the action of the United States in case of such an invasion; his reflections will be more severe than anything we care to write. Another might say, England would put forth all her might for our succour. Well, suppose this admitted; and that on the 26th of May, after two days' conflict, our brave men had been driven back,—that there would have been no repetition of the Colonel Peacock and Captain Carter affairs,—and the swarms who were ready to issue from almost every city and town in the neighbouring States, encouraged by the first signs of success, and lusting for plunder and license, clustered in thousands upon our borders,—suppose that, on the 26th May, it was discovered that we were not strong enough to stem the invading flood, and that telegrams for help were despatched to England, in the ten days that must elapse before her troops could be by our side, can you picture the horrors that might have been enacted?

Another, however, might say, our trust was neither in the United States nor in England, but in the strong arms and brave hearts of our sons. Very good—with certain conditions the true and right feeling. Now consider who were, at the two points of attack, to present their breasts, and form therewith a rampart against the foe. Were they not the choicest of our loved ones? We do not forget the brave British soldiers who were there; but our object now is to make this city and the surrounding country feel what desolation and mourning and woe would have been brought home to all, and, more especially, to individual hearts and homes, if this invasion had been permitted to develop itself, as might have been expected; and as even now it is difficult, by human reasoning, to understand why it did not. How many brave lads of our best families must have fallen! How many of those who are now the light and joy of happy homes, and in many instances their support, would have

been filling bloody graves! How many, with shattered health and mutilated frames, would have been lying on beds of pain and anguish! Surely every one must recognize the hand of God, in that we are spared all this, and yet have not felt the scourge. Surely it is impossible not to acknowledge the sparing mercy of our Heavenly Father. Surely we must give all the glory to the Lord of Hosts. The frustration of the designs of the foe at the very outset,—the complete protection of our defenders, so that not one is hurt,—point distinctly to the Lord God Omnipotent, and demand our grateful adoration; and we are glad that the Metropolitan so promptly called upon the diocese to unite in lifting up the voice of thanksgiving to our Heavenly Father. God grant that the sacrifice of grateful hearts may continually ascend before the throne of grace.

We have seen in some papers a cry for blood,—the blood of the prisoners. God forbid! God forbid that it should be gratified. As we have received mercy, let us show mercy,—no vengeance. "Vengeance is mine," saith the Lord, "I will repay."

THE WYMERING CONFIRMATION.

It is a common resource of the members of a weak, aggressive party to represent themselves as the victims of persecution—a cheap and often an effective method of engaging the sympathy and support of the unwary. Those who have opposed ritualism in the Anglican Church, and have appealed to the law to make their opposition effectual, have, naturally enough, incurred the odium of uncharitableness. But if anything could show that the Protestant section of the church are largely endowed with the charity that "hopeth all things, and believeth all things," it would be the hopes that were entertained respecting Bishop Wymering on his translation to the diocese of Winchester. Many were so sanguine as to believe that his lordship's removal from Oxford would dissociate him, at least partially, from the party of which he had, till then, been one of the most formidable champions, and that in his new see he would discountenance the innovations which he had allowed to be introduced in his former charge. Observations made by his lordship, on several occasions, both prior and subsequent to his translation, were eagerly received, and interpreted as indicating a wish to recede from the position he had hitherto occupied, and assist in the conservation of the pure doctrine and simple ritual of the Reformed Church of England. These expectations found further encouragement in some of his early administrative acts in his new diocese, from which the most favourable inferences were drawn.—We must confess that we never saw much reason to hope for so radical a change in his lordship's views and feelings. Our observation of the course of men occupying high political and ecclesiastical positions made us chary in accepting these auguries as so very favourable; and we are glad of it, as we do not now share the disappointment of those who took a more hopeful view of the matter than ourselves. We could not believe that a prelate so completely identified with the High Church party would suddenly break loose from it, simply on account of his translation from a diocese in which that party was dominant, to another in which it was comparatively feeble. We believed that the Right Rev. Samuel of Winchester would be precisely the same as the Right Rev. Samuel of Oxford, and we regret to find that our judgment was correct.

The Rev. Mr. Magee, the vicar of Wymering, in the diocese of Winchester, is an advanced ritualist. For eight years he was the diligent coadjutor of Mr. Bennett, of St. Paul's, Knightsbridge, where

he was fully initiated into the mysteries of albs, stoles, birettas, chasubles, altar-lights, elevations, etc., etc., all which he has introduced at Wymering, to the disgust of his parishioners. Bishop Sumner showed his disapprobation of the vicar's proceedings, by declining to perform the rite of confirmation in his church, as well as in other ways equally significant. Bishop Wilberforce has done what his predecessor in the diocese declined to do—has sanctioned the proceedings which the latter systematically condemned. Judging from the reports published in the ultra-ritualist organs, the paraphernalia surpassed anything hitherto seen on such occasions. A clergyman who took part in the procession, writes to the *Record*, apologizing, we may say, for his participation in the outlandish ceremonial, and saying that at the time he was so much grieved and amazed that he scarcely knew what to do. But how about the Bishop? He did not utter a word of remonstrance, or show a sign of disapproval. The address which he delivered subsequent to the administration of the rite was calculated to confirm the sanction which his silence had seemed to give. He may have disapproved of the performance from beginning to end—as one apologist charitably suggests—but neither by word or deed did he signify his disapprobation.

We see in the following description of what took place at Wymering subsequent to the Bishop's visit, and which the *Church Herald* rightly describes as "unparalleled since the Reformation," the first fruits of this memorable confirmation:—

On the festival of SS. Philip and James, in the parish church of Widley, Hants., there was a special early celebration of the Holy Eucharist to enable those parishioners who had been confirmed a few days before at Wymering to make their first Communion. They were much pleased to observe that the females wore their white veils. The demeanour of all was most devout, and must have been very satisfactory to him who had bestowed so much pains on their instruction. An incident occurred which is probably unparalleled since the Reformation, viz. the solemn conveyance of the Blessed Sacrament to a dying man. The celebrant having heard of the man's critical state while vesting, sent to inquire if he was still alive, and being notified during service that he still retained consciousness, but that the utmost haste was necessary, after the blessing instead of receiving the abolutions the priest (Rev. N. B. Whitty) proceeded direct from the altar in the full Eucharistic vestment and biretta, carrying the Blessed Sacrament covered with the pall or veil of linen and lace, the outer one of silk being over all. Two acolytes preceded him with the Burse, Cruets and Book, and on the procession passing through the kneeling people, a member of the congregation knelt at the gate of God's acre, as the Blessed Sacrament passed, then rose and opened the gates of the field which the procession had to cross, the wind and rain meanwhile, apparently inspired by the Prince of the Air and Powers of darkness, vainly striving to arrest the progress of God's messenger. Never shall we forget the scene when the corporal having been unfolded, and the paten and chalice reverently placed by the death bed, the priest (with the acolytes kneeling about him) exhibited the Blessed Sacrament to the dying man. The gleam that shot from those glazing orbs told that he was famishing for the Body of his Lord and Saviour, as did the eagerness with which he strove to open his mouth. This, however, had to be done for him by the priest; then he seemed for a moment to get fresh life, and his head being supported for him, he received the chalice of Viaticum. Then he gave one heavenly smile of satisfaction and sank back to eternal peace. Ah! could our Protestant friends but have been present at that death scene, they never again could have doubted of the reality of their Saviour's presence in His Sacrament. Then the procession returned as it came, the boys (three of whom had that day made their first communion) clustering round their priest and listening to his teaching on the solemn scene at which they had just assisted, and the tremendous mystery in which they had that morning been permitted to share. On arriving at the church we were gratified that the other boys who had remained behind waited till their priest's return, when he went to the altar and received the abolutions. The funeral took place on Friday. As the friends lived at a distance, it was necessarily late in the day, which rendered a celebration impossible; but the vestment was arranged on the Epistle corner of the altar, in testimony of the priest's desire to offer the Holy Sacrifice. He (vested in the very handsome cope of black *moire* belonging to Wymering), with the choir, met the corpse at the churchyard gate, and, preceded by the jewelled processional cross and smoking censer, entered the church singing the opening sentences to the 1st tone (Clementi Smith's setting) which was also used for the Psalm. After the Lesson *Dies Ira* was sung, the priest and acolytes kneeling before the altar. At the last

verse the priest rose, and fresh incense having been put into the thurible, blessed it, and censed the coffin. "Brother, now thy toil is o'er," was sung at the grave; and "Love Divine," by the priest and choir, in returning to the church. One of the nursing sisters from St. Mary's Home placed a wreath of beautiful flowers on the coffin.

THE LAITY FOREWARNED.

We have seldom seen a more audacious attempt to influence public opinion by the use of threats than that made by a writer in the *Church Review* in an article headed "Scottish Layman and Ecclesiastical Synods." The point discussed is the proposal to give lay representatives a power analogous to that of presbyters in Synods. The writer argues rightly enough that in the case of a clerical member of Synod there are certain guarantees of position and character which have not hitherto been demanded of lay representatives. This is true, and would have some weight in a discussion on the precautions to be observed in admitting laymen to Synods. But what will be thought of our contemporary's modesty when he warns the laity that if they demand equal power with the clergy the latter will tighten the cords of ecclesiastical discipline, in self-defence as he says, but in revenge as he evidently means.

If the laity are to assume in Synods rights analogous to those of presbyters, it is plain that out of Synods they will have to submit to some such discipline as presbyters; they will not be admitted to communion without careful examination as to their ecclesiastical and moral state; they will not be received at a new altar without a certificate from their former priest; they will in general be subject to a vigilant supervision in things spiritual from their immediate ecclesiastical superior, the priest of the church they attend.

We dare say that in some cases, as the writer alleges, discipline is somewhat lax, but that there is a universal negligence in admitting persons to the communion—a fair inference from the above extract—we are in a position to deny. But, growing bolder as he proceeds, he gives us his estimate of clerical fairness and charity:—

"It is not in the least likely that a presbyter will continue to recognise as a communicant one whom he knows will prove, from his position as such, a thorn in his side in Synod and in such-like assemblies, if he can find good and sufficient reason for depriving him at once of his status and power of annoying."

Either the writer has purposely set himself to malign the character of the clergy or he has been very unfortunate in his clerical associates. We do not believe that there are many ministers in our church who would rejoice to find an opportunity of debaring a man from the Lord's table, because such rejection would disqualify him for election to a church court in which he might prove troublesome. This is not all. Not content with insinuating that the clergy are not anxious to admit all who are, by proved immorality, disqualified for the sacrament, and that they are pained whenever exclusion on that ground becomes a duty, the writer says:—

"At present a priest can afford to wink at certain irregularities in many who approach the altar, knowing that they themselves are the only persons directly injured by their unworthiness; but he will not be able to afford to wink at such things if, by their being communicants, such persons entitle themselves to a position which enables them to become direct hindrances and nuisances to the work of God in any place."

So the enforcement or non-enforcement of discipline is measured by the ability of a communicant to annoy his clergyman, and the being "able to afford" it is the criterion which determines the latter in this most responsible part of his pastoral work. One more extract:—

"Let the laity rest assured that if they make themselves obnoxious or troublesome, such discipline will, in very self-defence, be most surely revived and used by the parochial clergy, in whose hands it may prove a more effective and disagreeable weapon than the laity at present calculate upon. Thus, by agitating for their own admission into Synods, certain bumptious laymen may have laid in pickle a pretty rod for their own backs. We are far from saying that this would be a bad thing, but it is not exactly what they anticipate."

Such a revelation as the foregoing is valuable at the present time when there is a wide spread feeling that it is desirable to secure hearty lay co-operation.

THE CHURCH ASSOCIATION.

The recent conference of the members of the Church Association has proved that the prodigious efforts it has already made have not exhausted the resources at its command, or its frequent and signal triumphs diminished its vigour. The tone of the speakers, with whom the crowded audience seems to have been in hearty accord, was as distinct and resolute as ever, and the proceedings throughout justify the hope that the future action of the association will be as energetic and wise as it has hitherto been. When it was proposed to form a society to oppose, by appeals to Parliament and courts of law, the innovations of those who wish to assimilate the teaching and ritual of the Anglican church to those of Rome, the wisdom of such a step was questioned by many, for it was feared that the operations of such a society would diminish the dignity and responsibility of the chief officers of the church by seeking a secular settlement of matters properly lying within their spiritual jurisdiction. Such a course, had it been followed, would not only have stultified the association, and very soon proved fatal to it, but might have inflicted lasting damage on the church whose purity and integrity it was established to conserve. Experience has shown this fear to have been unfounded, for the association has carefully abstained from encroaching on the episcopal authority, and its appeals to the law have been confined to points which the exigencies of the times have unexpectedly raised, and the legal settlement of which has been requisite for the guidance of the bishops themselves. How far the caution which has marked the policy of the association in this respect was due to the prudence of the late lamented chairman, Mr. J. C. Colquhoun, is fully known only to those over whose counsels he so ably presided. We trust that in his successor, Mr. Hoare, the association will have one who will keep it from degenerating into a society for the prosecution of clerical offenders, and while enlarging in every legitimate direction, its sphere of action, will be equally guarded against any encroachment on the functions of the episcopate. We see nothing in the present state of affairs to lead us to indulge the trust that the association will soon accomplish its work and dissolve. But we do trust that the decisions pronounced in cases which it has submitted to legal tribunals will have the effect of rendering further appeals of the kind unnecessary, and that the work of the association will be to agitate the question throughout the country instead of within the precincts of the law courts. At the same time, we do not deprecate what has been done; it was necessary that the state of the law should be known, and this could only be done by bringing specific cases before the courts competent to interpret the law. Decisions have been distinctly given;—with most of the judgments we are satisfied, and it is known on what points the law is defective. The decisions, moreover, are so comprehensive, that summary judgments may be expected in future cases submitted to the courts. The association, having achieved what is necessary in this direction, will do well to expend its resources and strength in enlightening the public mind on the subject, and eliciting so loud and decided an expression of public opinion that the bishops will be compelled to bestir themselves either for or against the Protestantism of the church. Although at a distance from the scene of conflict, and, as an independent church, only remotely affected by its issues, we are glad to see that the association has practically finished its work of litigation and is applying its energies in a direction which promises more satisfactory results.

THE LATE BISHOP KEMPER.

Since our first issue we have had occasion, again and again, to condole with our sister church on the removal of her chief pastors. And now another distinguished prelate, rich in faith and works as in years, has gone to his reward. Times have greatly changed since the lamented Bishop entered on his first episcopate, the boundaries of which comprised what are now the States of Minnesota, Wisconsin, Indiana, Iowa, and Missouri. When he was consecrated to his high office his vast diocese was little better than a wilderness. The prodigious amount of toil which such a charge involved would have terrified a weaker man into apathy; but so energetically did the late Bishop apply himself to his task, which, with the steady influx of population, daily became heavier, that in a few years five dioceses were formed out of the one originally entrusted to him. He did "the work of an evangelist" with a purity of purpose, a wisdom and a gentleness which make his memory blessed.

"Rev. Mr. JENKINS replied, welcoming Dr. Wilkes most heartily as a delegate, and also personally. He further spoke of the debt owed by other churches to the Congregational Church, for the works of its early authors. He also said that they had the same great work to perform in opposing the pride and power of episcopacy in the Romish and English churches."

We cut the above from the report in the *Gazette* of June 4th, of the Friday evening session of the Synod of the Presbyterian Church of Canada, and we do so with a view to enquiring whether or not this can be Dr. Jenkins, pastor of St. Paul's, in this city. We fancy there must be some mistake. We cannot believe it possible that Dr. Jenkins' utterances, in public, should be so opposed to the sentiments expressed in private. If these be his real opinions, it is time we should be conscious of it. Of course he has a right to "oppose the pride and power of episcopacy in the English church" if he pleases, but he has no right to deceive members and ministers of that same English church by making them believe that he regards them with fraternal regard, and their church with something approaching affection; to such an extent, indeed, that it has been said of the Dr., as we believe it was said of Baxter, "a dose of calomel would make him an Episcopalian."

If Dr. Jenkins believes that "he and his church has a great work to perform, in opposing the pride and power of episcopacy in the English church," we are rather glad he has said so, for we have not only been disposed to trust him, but we have in times past trusted him when the interests of our beloved church were at stake. How far we were wise in doing so seems to be questionable, with these sentiments before us. Would to God that the Dr. may be able to give some satisfactory explanation. Our awakening has been rather rude.

REASONS FOR NOT APPROVING OF CHORAL LITANY SERVICES.

1st, Because, when the permission was originally given to sing certain prayers that are usually read, the idea was to make the voice more audible in a building too large for an ordinary speaker. To commence, therefore, singing the prayers in a small church or chapel is simply absurd; there is no coherency whatever in it. The ordinary voice is quite sufficient, and, therefore, the singing cannot be according to the original permission.

2nd, Because it is not the way in which people would pray when the circumstances about them are unusually solemn. If a minister thus singing were told that in ten minutes he and his people would be in eternity, he would neither intone nor monotone;—he would relinquish all such

devices as artificial and inappropriate, and would simply speak in his natural voice.

3rd, It is the love of music, more than the love of God, which leads people to have and to patronise choral litanies. If the ministers who indulge in them were told they might have the litany, but that there must be no intoning or singing with it, they would simply say, "Well, we will have no litany at all." Certainly, the people would not flock to the churches; yet, we would ask, would not God be there to hear and answer prayers when simply offered to Him? Would the congregation not have the same wants, the same desires, as when every petition is put to a tune? Of course. But these ministers and people say, "Give us the music, or we will have no litany!" The truth is, choral litanies are more intended for music to please men than prayers to move God.

4th, It cannot be correct to say of choral litanies, "If they bring the people to church they must therefore be good. If we had all the music of *Traviata*, or *Robert le Diable*, in our churches, crowds would flock to them. Efforts to do good must be legitimate to have a blessing. Multitudes certainly prove nothing to be right. And, of all devices, to commence intoning the prayers, seems to be most wild and eccentric. It certainly will please many; but one would think, when a number of helpless beggars are asking a favour of a mighty king whom they have offended, it would be better for to seek the pleasure of the Being whom they address, than to make pastime and amusement for themselves.

BAZAARS.

With the spread of more correct ideas on the subject of Christian liberality there will probably be an abandonment of some now very popular methods of raising funds. Instead of requiring to be coaxed into paying a fraction of what he owes to his Lord, the true Christian will give spontaneously, systematically and liberally. Under this improved state of things there will be no necessity—and no room—for the special appeals which have now to be made. The true idea of Christian duty in regard to giving is that each shall systematically give as much as he can, with as little display as possible, and purely from love to Christ as his Saviour and absolute proprietor. Whether raising money by means of bazaars accords with this rule of giving will have to be considered, and the probability is that this plan of coaxing contributions from those who should require no coaxing will be abandoned. There is a growing feeling that the church had almost enough of this sort of thing, and only a few weeks since the Bishop of Manchester, in opening a bazaar at Hulme, expressed his disapproval of such methods of raising funds for religious purposes.

SEQUESTRATION OF LIVINGS.

The Bishop of Winchester has introduced a bill, which seems calculated to remedy a sore evil in the church—the sequestration of livings. Several painful cases, showing that it is time some remedy should be found, have recently come to light—cases in which rich livings have been under sequestration for thirty years, only ten per cent of the income being available for the stipends of the curates serving for the absentee incumbents. The bill strikes at the root of the evil, by making it impossible for a clergyman's creditors to seize the income of the living in discharge of their claims. The clergyman will have to do as every other man does, who becomes hopelessly involved in debt—go into the bankruptcy court, and submit his affairs to thorough investigation there. In the event of his obtaining a discharge, there will of course be an end of the matter, and he will be allowed to retain his benefice; but should the judgment be an unfavour-

able, the benefice will be forfeited, at the discretion of the bishop. In cases of hardship, an appeal can be made to the archbishop of the province. The result of the debate was the reference of the bill to a select committee, where it has probably undergone important changes in matters of detail. The principle of the bill, that a benefice is different from an ordinary freehold, which can be retained or parted with at the will of the possessor, must commend itself to the approval of every one who has a just sense of the responsibilities of the christian ministry.

WHY THE FENIANS FAILED.

It was our impression that the cause of the collapse of the late Fenian invasion was to be sought in the incompetence or trickery of those intrusted with the command; but we learn from the *New York World* that His Holiness the Pope is entitled to the credit of having brought the mad scheme to grief. The *World* says:—

"We do not see how the devout among our Irish friends can go about seeking for causes of the recent calamitous Fenian collapse either in the open hostility of President Grant, or in the imbecility of the Fenian leaders, or in the overwhelming numbers of the Canadian braves and the British regulars. It should be enough for them to remember that no longer ago than on the 12th of January last, Fenianism—American and Irish—was expressly and by name condemned as a 'heretical wickedness' by the Holy Roman Universal Inquisition and by His Holiness 'Pius the Ninth, by Divine Providence Pope.'

How could the Fenians expect to prosper in the face of the Papal malediction? They might have triumphed over the red-coats of England and the yeomanry of Missisquoi, but against the thunders of the Vatican 'Helm nor hauberk's twisted mail, Nor even their virtues, could avail.'

MARRIAGE WITH A DECEASED WIFE'S SISTER.

It is to be hoped that this question will be soon settled, for we believe that everybody is thoroughly weary of the arguments on both sides. We have waded through the *Times'* report—over ten columns—of the debate in the Lords, on the motion for the second reading of the bill, in the hope of finding some new arguments on one side or the other. But scarcely a remark was made, or a particle of evidence adduced which we have not heard annually for, we are afraid to think, how many years. The motion was lost—there being only 73 contents to 77 non-contents. Among those voting for the second reading was the Bishop of Ripon—all the other prelates present, 14 in number, voting against it.

TO CORRESPONDENTS.—We regret that several communications came to hand too late for this week's issue. The contemptible matter referred to by our Barrie correspondent will receive attention next week.

ST. JAMES THE APOSTLE.—The Festival of the choir forming the Montreal Diocesan Choral Association will be held Friday evening, in the Church of St. James the Apostle. There will be full cathedral service with a sermon by the Rev. J. P. Dumoulin.

Correspondence.

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

THE MISSION FUND.

To the Editor of the Church Observer.

SIR,—The parochial system, already introduced in our diocese, when fully developed, furnishes all the local organization required for the church's work. Some central organization, such as a Mission Board, is necessary for the proper management of a Mission Fund, and would be the proper medium through which to supply such further aid as might be necessary for the getting in of the funds, in places where there is a want of local organization. But this should be viewed as only a temporary expedient: The parishes and missions should be

BY SPECIAL APPOINTMENT.



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