

# Church Observer

G M Evans

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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## Poetry.

### LEAF-DRIFTS

Turning over papers,  
Yellow now with age,  
Looking at Time's foot-prints,  
On each folded page.

Scraps of foreign paper,  
Scrabbling o'er and o'er;  
Gleanings by the wayside,  
Gathered bits of lore.

Pencilled thoughts and rhymings  
Of the lonely hours,  
Lying old and faded  
Like forgotten flowers.

Hasty memorandums,  
Bringing back the chimes  
Of pleasure-bells long silent,  
Dates of happy times:

Here and there a billet  
Folded with great care,  
With its pencilled address  
Bold, or quaint, or fair:

Telling each a story,  
Bringing smile or sigh,  
As we slowly turn them,  
Gently put them by.

Torn and scattered fragments,  
Letters never sent,  
Parts of printed poems,  
All together blent.

Like a clashing medley  
Made of many rhymes;  
Like the gathered sea-drift,  
Out of native climes.

Little bits of life-leaves  
From the far-off Past;  
Down the fitful river,  
They are floating fast.

Little bits of life-leaves—  
"Worthless all to-day—"  
With a sigh we lay them,  
Tenderly away.

MARIAN ROSS.

### ONLY A BOY.

Only a boy, with his noise and fun  
The veriest mystery under the sun;  
As brimful of mischief and wit and glee  
As ever a human frame can be,  
And as hard to manage as—what? ah! me  
'Tis hard to tell,  
Yet we love him well.

Only a boy, with his fearful tread,  
Who cannot be driven, but must be led;  
Who troubles the neighbors' dogs and cats,  
And tears more clothes, and spoils more hats,  
Loses more tops and kites and bats,  
Than would stock a store  
For a year or more.

Only a boy, with his wild, strange ways,  
With his idle hours on his busy days;  
With his queer remarks and his odd replies,  
Sometimes foolish, sometimes wise,  
Often brilliant for one of his size,  
As a meteor hurled  
From the planet world.

Only a boy, who will be a man,  
If nature goes on with her first great plan—  
If water or fire, or some fatal snare,  
Conspire not to rob us of this our heir,  
Our blessing, our trouble, our rest, our care,  
Our torment, our joy!  
"Only a boy!"

## Family Circle

### HOW JOHN BERRIDGE DISCOVERED HIS GRAND MISTAKE.

A NARRATIVE FURNISHED BY HIMSELF.

[Mr. Berridge was an eminently useful minister of the Church of England, who laboured successfully in preaching the Gospel from 1758 to 1793. He was an evangelist, carrying the glad tidings of salvation into the numerous villages around him. Many souls were awakened and converted through his instrumentality, and his name is revered by numbers in the counties of Bedford and Cambridge, whose fathers and grandfathers were blessed under his ministry. By his publications, Mr. Berridge, "being dead, yet speaketh."] He writes thus—

EVERTON, July 3, 1758.

REV. AND DEAR SIR,—My desire and intention, in this letter, is to inform you what the Lord has lately done for my soul. In order to do this, it may be needful to

give a little previous information of my manner of life, from my youth up to the present time. When I was about the age of fourteen, God was pleased to show me that I was a sinner, and that I must be born again before I could enter into His kingdom. Accordingly, I betook myself to reading, praying, and watching, and was enabled thereby to make some progress in sanctification (as I flattered myself). In this manner I went on, though not always with the same diligence, till about a year ago. I thought myself in the right way to heaven, though as yet I was wholly out of the way, and imagined I was travelling towards Zion, though I had never set my face thitherward. Indeed, God would have shown me that I was wrong by not owning my ministry; but I paid no regard to this for a long time, imputing my want of success to the naughty hearts of my hearers, and not to my own naughty doctrine. You may ask perhaps, "What was my doctrine?" Why, dear Sir, it was the doctrine that every man will naturally hold whilst he continues in an ungenerate state, that we are to be justified partly by our faith and partly by our works. This doctrine I preached for six years at a curacy which I served from college, and though I took some extraordinary pains, and pressed sanctification upon them very earnestly, yet they continued un sanctified as before, and not one soul was brought to Christ. There was, indeed, a little more of the form of religion in the parish, but not anything of the power.

At length I removed to Everton. Here again I pressed sanctification and regeneration as vigorously as I could, but finding no success, after preaching two years in the parish, I began to be discouraged. Some secret misgivings arose in my mind, but I was not right myself. (This happened about Christmas last.) These misgivings grew strong, and at last very painful, being under great doubts, I cried out a fever very earnestly—Lord, if I am right, keep me so; if I am not right, make me so. Lead me to the knowledge of "the truth as it is in Jesus." After about ten days crying unto the Lord, He was pleased to send an answer to my prayer, and in the following wonderful manner:—As I was sitting in my house one morning, and musing on a text of Scripture, the following words were darted into my mind, and seemed, indeed, like a voice from heaven:—"Cease from thine own works." Before I heard these words my mind was in a very unusual calm; but as soon as I heard them, my soul was in a tempest directly, and tears flowed from my eyes like a torrent. These scales fell from my eyes immediately, and now I clearly saw the rock I had been splitting upon for nearly thirty years. Do you ask what this rock was? It was—some secret reliance on my own works for salvation.

I had hoped to be saved partly in my own name, and partly in Christ's name; though I am told there is salvation in no other name, except in the name of Jesus Christ (Acts iv. 12.) I had hoped to be saved partly through my own works, and partly through Christ's mercies; though I am told we are saved by grace through faith, and not of works (Eph. ii. 8, 9.) I hoped to make myself acceptable to God partly through my own good works; though we are told that we are accepted in the Beloved (Eph. i. 6.) I hoped to make my peace with God partly through my own obedience to the law; though I am told that peace is only to be had by faith (Rom. v. 1.) I hoped to make myself a child of God by sanctification; though we are told that we are made children of God by faith in Christ Jesus (Gal. iii. 26.) I had thought that sanctification was the way to justification; but now I am assured that sanctification follows after justification; or, in other words, that we must first be justified by faith before we can have any true sanctification by the Spirit. When we are justified, it is done freely and graciously, without the least

merit of ours, and solely by the grace of God, by Jesus Christ (Rom. iii. 28.)

All that is previously needful to justification is this, that we are convinced by the spirit of God of our own sinfulness (Isaiah lxiv. 6); convinced that we are children of wrath, by nature, on account of our birth sin (Eph. ii. 3.) and that we are under the curse of God on account of our actual sin. (Gal. iii. 10.) And under these convictions, to come to the Lord Jesus Christ, renouncing all righteousness of our own, and relying solely on him who has pointed the Lord our righteousness. (John i. 5.) Again Christ says, "Come ye all ye that labour and are heavy laden with the burden of sin, and I will release you from the guilt of all your iniquities." (Matt. xi. 28.) You may observe that the only way to be released from this burden is to come to Christ, and sensible that we can remove this burden but Christ alone, Christ did not come to call the righteous, but sinners to repentance. (Matt. ix. 13.) Hear how he cries out (Matt. ix. 13): "Ho every one that thirsteth, come ye to the waters . . . yea come, ye that are weary and heavy laden, and I will give you milk [i.e. the blessings of the Gospel] without money and without price. For we are ordered to bring no merchandise, nor any merit of our own. We must come to make a purchase of these blessings in the deserts of ours. They are given freely; that is graciously, and must be received freely; nothing more is required of us but to thirst after them. (John i. 7.) The Pharisee rejected? (Luke x. 11.) Because he came pleading his own works before God. He was despising the grace of God, and trusting to his own righteousness. But then he had some reliance on these works, and therefore pleads the merits of them before God; which shows that he did not know what a sinner he was, and that he could only be saved by grace through faith. He opens his mouth before God, and pleads his own cause, though God declares that, every mouth shall be stopped before Him, and the whole world brought in guilty before God. (Rom. iii. 19.) And why was the publican justified? Not on account of his good works; but because he was sensible of his own evil ones, and accordingly self-accused, self-condemned, and crying out only for mercy. And now, dear sir, hear what is the rise and progress of true religion in the soul of men.

When the Spirit of God hath convinced any person that he is a child of wrath, and under the curse of God, (in which state every one continues to be till he has received Jesus Christ into his heart by faith,) then the heart of such a one becomes broken for sin; then, too, he feels what he never knew before, that he has no faith, and accordingly laments his evil heart of unbelief. In this state some men continue, some a longer, some a shorter time, till God is pleased to work faith in them. Then they are justified, and are at peace with God. (Rom. v. 1.) They have their sins forgiven them; for this is the meaning of the word peace (See Luke vii. 48—50. When we have received faith from God, (for it is his gift—Eph. ii. 8.) to justify our persons, then we afterwards receive the Spirit to sanctify our hearts, and now the work of sanctification goes forward; now his fruit is more and more unto holiness; now the love of God is shed abroad in his heart by the Holy Spirit; (Rom. v. 5;) now he walks in the comfort of the Holy Ghost; (Acts ix. 13;) now he is filled with joy and peace in believing (Rom. xv. 13); now he rejoices with joy unspeakable and full of glory; (1 Pet. i. 8;) and now he hath the Spirit of God, bearing witness with his own spirit that he is a child of God. (Rom. viii. 16; 1 John v. x.) These are things that I was an utter stranger to before, notwithstanding all my reading, watching and praying; and these are things, that every one must be a stranger to until he is made a child of God by faith in Christ Jesus. But to proceed, though a believer be continually

more and more sanctified in body, soul, and spirit, yet his hopes of heaven are not built on his sanctification, but on Christ; he knows that he is only complete, in Christ. (Col. ii. 10.) Accordingly, though he labours to abound in all the fruits of righteousness, yet, like St. Paul, he desires to be found only in Christ, not having, that is not relying on his own righteousness, but on the righteousness of God. (Phil. iii. 8, 9.)

And now let me point out to you the grand delusion which had liked to have ruined my soul. I saw very early something of the unholiness of my nature, and the necessity of being born again. Accordingly, I watched, prayed and fasted too, thinking to purify my heart by these means, whereas it can only be purified by faith. (Acts xv. 9.) Watching, praying, and fasting, are necessary duties; but I, like many others, placed some secret reliances on them, thinking they were to do that for me, in part at least, which Christ only could. The truth is, though I saw myself to be a sinner, yet I did not see myself an utterly lost sinner, and therefore I could not come to Jesus alone to save me. I despised the doctrine of Justification by faith alone, looking on it as a foolish and dangerous doctrine. I was not yet stripped of all my righteousness—could not consider it as filthy rags, and therefore I went about to establish a righteousness of my own, and did not submit to the righteousness of God by faith; (Rom. x. 3;) I did not seek after righteousness through faith, but, as it were, by the works of the law. Thus I stumbled and fell. (Rom. ix. 31, 32.) In short, to use a homely similitude, I put the instans of God into one scale, and my own works into the other, when I found, as I always did, my own good works not being a balance to the Divine justice, I then threw in Christ as a make-weight. And this everyone really does who hopes for salvation, partly by doing what he can for himself, and relying on Christ for the rest.

But dear sir, Christ will either be a whole Saviour, or none at all. And if you think you have any good services of your own to recommend you unto God, you are certainly without any interest in Christ: be you ever so sober, serious, just, and devout, you are still under the curse of God, (as I was, and knew it not,) provided you have any allowed reliance on your own works, and think they are to do something for you, and Christ to do the rest. I now proceed to acquaint you with the success I have lately had in my ministry. As soon as God had opened my own eyes, and showed me the true way to salvation, I began immediately to preach it. And now I dealt with my hearers in a very different manner from what I had used to do. I told them very plainly that they were children of wrath, and under the curse of God, though they knew it not; and that none but Jesus Christ could deliver them from that curse. I asked them, if they had ever broken the law of God once, in thought, word, or deed? If they had, they were then under the curse; for it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." And again, "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." If, indeed, we could keep the whole law, without offending in one point; if we had done and continued to do, all the things in God's law, then, indeed, we might lay claim to eternal life on the score of our own works. But who is sufficient for these things? If we break God's law, we immediately fall under the curse of it, and none can deliver us from this curse but Jesus Christ. There is an end for ever after, of any justification from our own works. No future good behaviour can make any atonement for past miscarriages. If I keep God's laws to-day this is no amends for breaking them yesterday. If I behave peaceably to my neighbour this day, it is no satisfaction for having broken his head yesterday.

(To be continued.)

For the Young.

MISS CARELESS.

A FAIRY STORY.

(Translated from the French of Jean Mace, by Miss Mary L. Booth.)

Miss Careless was a good little girl, who loved her papa and mamma dearly, but, as her name shows, she had one bad fault—she took no care of anything. When her parents scolded her, she hung her head, her large blue eyes filled with tears, and she looked so lovely and so unhappy that they almost reproached themselves for having given her pain, and involuntarily set to work to comfort her; but, their backs turned, all traces of repentance disappeared, and the disorders became worse than ever.

Careless had a brother a year older than herself, whose example and advice had a bad influence over her. It was the custom, in that country, when boys and hardly begun to cut their second teeth—at the age when it is so pleasant to hear their prattling about the house, in their pretty frocks, with their long curls falling over their shoulders—it was the custom, I say, to send them to great houses, built like barracks, where, after cropping their heads, they were dressed in military coats, buttoned to the chin, patent-leather belts, and soldier's caps perched over the ear, lacking nothing but swords to be equipped for battle. The poor children learned to play men, and to look down on their sisters. It was a thing agreed upon in this little world that a man who respects himself puts nothing in its place, and the example of the most celebrated personages, renowned for their absent-mindedness, who always put on their trousers wrong side before, was quoted as a proof of genius. The grown persons of the house had told this to the tall lads, who had told this to the smaller boys, who had told to the little ones, and Careless's brother, who was one of the latter, had repeated it to her.

Armed with this imposing testimony, Careless thought it very absurd to require of her such minute attention to details so insignificant, and nothing seemed to her so tiresome as to put things in order one day when she had to do the next. She did not suspect what need she would have in after years, when she would become a mother herself, and how disgraceful it is to a woman to have nothing in its place in her house. Her mamma, who was well acquainted with her faults, and who loved her too well to suffer this fatal habit to become rooted in her, knew not what to do to break her of it; she had exhausted everything—warning, prayers, threats and even tears, and she finally resolved to punish her.

It was not a difficult task to punish the dear little girl; her heart was so tender that a harsh look made her unhappy, and the sight of her mother in tears threw her in despair. Unhappily, all this sorrow was wasted, since she would not feel the importance of what was required of her. It always seemed to her that her parents were very wrong in making such a fuss about things that were so little worth the trouble, and that they made her unhappy without rhyme or reason. They were obliged, therefore to have recourse to more direct punishments, in order to make a stronger impression on her mind. If her bed was in disorder, she was forced to wear her nightcap all day. Every time she overturned her inkstand, and this often happened, the end of her nose was inked. Whenever she left a handkerchief, or anything else, lying about the house, it was fastened on her back; I even believe that a shoe was hung there one day, which had been found far away from its fellow, astray on the stairs.

All this mortified her greatly, but did not reform her. She finally persuaded herself, indeed, that her parents no longer loved her, since they persisted in tormenting her in this way, and this unhappy thought hardened her in her disorderly habits. One day, at length, when her brother had a holiday, and between them, they had put everything out of place in the parlor and dining room, Miss Careless was told that she must not leave her room all the next morning. This was a punishment which she felt keenly, for the young gentleman's presence was a rare event since he had joined the regiment, and he now introduced into their plays those cavalier and domineering airs which rendered him still larger in the eyes of his little sister.

The next morning the rising sun found her seated on her bed in tears, looking despairingly about her room, her prison till dinner. Her pretty dress, put on for the first time the night before in compliment to her brother's arrival, was thrown in a corner, half on the floor and half on a chair. One of her boots was under the bed and the other against the door. Two pretty grey silk mitts were on each end of the mantle-piece, and the little black velvet hat, of which she had been so proud, was lying on its side on the top of the water-pitcher, with its great white plume falling into the basin.

Careless saw all this confusion with profound indifference, and only thought how tiresome it would be to stay alone for long hours in a room with nothing to do, since it did not occur to her to put things in order.

"How unhappy I am!" she cried. "Every one here hates me, and treats me badly. No body loves me but my dear Paul, and they won't let me play with him."

The fairy, Order, was at that moment making her rounds through the house. She had always avoided this neglected room, for she had a profound contempt for giddy and neglected little girls, and the young lady was not one of her favorites; but when she heard her gentle voice moaning so pitifully, she had compassion on her, and believing that she had repented at last, opened the door.

You may imagine how she frowned at the sight of the disorder. "Are you not ashamed?" she exclaimed, harshly, advancing to the foot of the bed.

"Of what Madam?" answered the little girl tremblingly.

"Just take the trouble to look around this room."

"Well, what is the matter with it?"

"What! don't you see the frightful disorder that everything is in? There is not a single article of your dress in its place."

"If that is all, there is no great harm done," Paul says that it makes no difference where we put our things at night, provided that we find them in the morning."

"Do you believe Master Paul, and think that it makes no difference where you put your things?" cried the fairy, angrily. "Well, you shall see."

With these words she touched the child with her wand, and behold! little Careless flew into pieces in every direction. The head went in search of the hat on the water-pitcher, the body plunged into the dress across the chair, each foot regained its boot, the one under the bed and the other against the door and the hands made their way into the mitts on each end of the mantle-piece: it was the work of an instant.

"Now," said the fairy, "I am going to send Master Paul to put all this in order. You shall see whether it makes no difference where you put things."

She went into the court-yard, where Master Paul was taking advantage of his mamma's absence to try to smoke the end of a cigar, that his papa had forgotten the night before. "Go up to your sister's room," said she: "she needs you."

Paul was not very sorry to be disturbed in an attempt which he was beginning to find unpleasant; nevertheless, he carefully laid the precious cigar-stump on the window-sill, and went to his sister's room, his head somewhat heavy.

"Well, what is the matter?" said he on entering. He saw no one in the room. "Where are you?" he cried, furious at what he thought a trick insulting to his dignity.

"Here," groaned the head. "Come and help me quickly, my dear Paul; I am very uncomfortable on this water-pitcher."

"No," come here howled the body. "I can't bear this any longer; the corner of the chair is piercing me through and through."

"Don't leave me under the bed," said the right foot.

"Look against the door," said the left foot.

"Don't forget us on the mantle-piece," shouted the hands, with all their might.

Another little boy might have been frightened, but Paul was already strong-minded. Picking up the feet, hands, and head in the twinkling of an eye, "Don't be alarmed, my dear sister," said he, in an important tone; "I will set you to rights! it will not take me long."

The feet, head, and hands were soon laid by the side of the body, and, as Master Paul had said, the operation was quickly perform-

ed. Raising his sister on her feet, "There you are!" he exclaimed.

But scarcely had he looked at his work than he uttered a loud cry. The head was turned awry; one of the feet, in its boot, hung on the left arm, while one leg staggered, supported by a poor little hand that looked as if it was crushed beneath the weight.

"Oh! Paul, what have you done?" cried the unhappy Careless. And as she attempted to wipe her eyes, the toe of her boot caught in the braids of her hair.

The giddy boy stood thunder-struck before the disaster which he had caused. He attempted to repair the evil by pulling his sister's head with all his might to put it in the right place; but it was too firmly fixed. He twisted the little girl's neck in every direction, and only succeeded in making her cry. Then fright and grief triumphed over all his courage, and he burst into a good hearty fit of crying, like a genuine little boy. The servants of the house ran thither at his screams, but they could think of no other remedy than to send for a physician. Some proposed Doctor Paneratius, who had cured so many little children; others the celebrated Dr. Cutall, who knew so well how to perform an operation. Everybody talked at once, and they were trembling for fear of the arrival of the parents whom such a sight might have brought to the tomb, when the fairy Order appeared in the middle of the room in all the lustre of her holy attire.

"Well," said she to the poor little girl, "do you think now that it makes no difference where you put things, and that children are to be trusted who despise order? Let this be a lesson to you! I forgive you because you are a good girl, whom everybody loves; but always remember what it may cost you to pay no attention to what you are doing."

Saying this, the fairy touched her once more with her wand, and head, body, feet, and hands found their right places.

After this terrible adventure the little girl became so careful and attentive that the fairy Order made her a favorite, and married her in after years to a prince as beautiful as the day, who was anxious above everything to see his house in perfect order, and who chose her as a wife for her neatness in all things as well as for her goodness and beautiful face.

As to Paul, he ceased to smoke cigars, and made no difference where he put his things, and refused to listen to the boys when they returned to school, when they made jokes that would have displeased his mamma.

SUNDAY-SCHOOL LESSONS.

ASCENSION.

LUKE xxiv. 44-53.

The closing verses of St. Luke's Gospel contain a summary of the instruction given by our Lord to His disciples during the forty days which elapsed between His Resurrection and Ascension.

The Old Testament Scriptures, being the work of men divinely inspired, could not lie. The true Christ must answer to the description there given of Him,—for the Scriptures and the Messiah came from the same divine source. The faithful student of the Scriptures before the first advent of Christ would have some intelligent idea of what the Messiah ought to be. Hence we find such exclamations as—"We have found the Messiah!" (John i. 41); "Come, see a man which told me all things that ever I did—is not this the Christ?" And hence, also, the guilt of the Jewish Church, of whom it is written, "He came unto His own, and His own received Him not." (John i. 11. 1 Peter i. 10, 11. 2 Peter i. 21. Rev. ix. 10. Isa. lii. 13, 14. Dan. ii. 34, 35, 44; ix. 24-26. Ps. lxxix. 30-36. John xii. 41. Acts iii. 22; xiii. 27; xxvi. 22 and 23.)

The Bible is a sealed book to all who study it in sole dependence upon the human intellect. The Bible is not a mere human composition, but the work of men moved by the Spirit of God; and he who would study it to his own advantage, must accept the Spirit's aid.

By the Law of Moses should be understood all the instruction contained in the first five books of the Bible, called the Pentateuch.

The "Prophets" include certain writings which bear the names of their authors, and many, if not all, of the historical books.

The Psalms were written by King David, Asaph, and others. The Psalter was the Jewish hymn-book, compiled for and regularly used in the Temple Service. It is the valuable inheritance of the Christian Church, which every member would do wisely to accept and use. The Messianic Psalms, and those quoted in the New Testament, are—Psalms ii., iv., v., vi., viii., x., xiv., xvi., xviii., xix., xxii., xxiii., xxiv., xxxi., xxxii., xxxiv., xxxv., xxxvii., xxxviii., xl., xli., xlv., xlviii., li., lvi., lxxviii., lxxix., lxxxv., lxxxvi., lxxxvii., lxxxviii., lxxxix., xc., xcii., xciv., xcvi., c., cii., cix., cx., cxii., cxvii., cxviii., cxv., and cxi.

Bethany—the place on earth where our Saviour's feet stood for the last time—is full of tender, loving associations. There Lazarus and his sisters lived, and there, in the house of

Simon, the leper, Mary anointed His head with the precious ointment. Bethany was the last home in which He stayed before His crucifixion. Evening after evening, during the last week of His life, He walked out to Bethany with His disciples, after having spent the day in Jerusalem, surrounded by men who sought His life. At Bethany He parted from the friends and companions of His human life; there they looked on His face and heard His voice for the last time. The "little while" when they should see Him was over, and He went to "His Father."

Where was the story of Christ's sufferings, death, resurrection, and triumph over sin and Satan foretold?

What necessity was there that these prophecies should be fulfilled?

Which of the Old Testament books contain the law of Moses?

Which are the writings of the Prophets?

Who wrote the Psalms?

What may we learn from v. 45? Dan. xii. 10?

Since Christ is not now present with us in the sense in which He was present with the disciples, how can we obtain His assistance?

Prove Matt. vii. 7, and xxviii. 20; John xv. 7; Phil. iv. 13; James i. 5; Rev. iii. 20; Jer. xxix. 12.

Where was the first Gospel sermon preached after the ascension?

Who preached it?

What was the substance of it? (V. 47; Acts ii. 38.)

What is a witness?

To what did the disciples witness?

What was the promise of the Father? (John xiv. 16-26.)

Where were they to wait for it?

To what place did Christ and His disciples walk when they were last together?

Had that place any dear associations?

What was the Saviour's last earthly act?

How did the disciples show their knowledge of Christ's real nature?

In what frame of mind were they?

How did they show it?

Why did they go to the Temple?

INFLUENCE.

There are truths which the mind of man can with difficulty grasp, and but imperfectly comprehend. Their meaning are like drops of water in the ocean,—lost for immensity.

We learn, for instance, from Holy Writ, that this life, which we are now enjoying here, shall be continued for ever and ever in another state of existence beyond the grave. The intellect cannot furnish powers of thought of such high pretensions as to enable us to digest and clearly understand the full importance and significance of such astounding truths.

We, as it were, are but walking upon the shore, and judging of what the deep unfathomed caves of ocean conceal from view, by the few and imperfect samples in the form of shells, stones and weeds found upon the coast. When we endeavor to glean from the many similes drawn from our present surroundings, and visible objects which are made use of in the Bible, the probable state of things in the future life is disclosed to view.

For instance, it is difficult for us to understand in what mysterious manner the removal of a single particle of matter from the universe would affect the present order of things, and cause suns and worlds to wander from their orbits. Such stupendous results, brought about through the instrumentality of such insignificant means, is beyond the power of man to conceive.

What a stupendous influence must be exerted by every atom in existence, if by their removal, such results are effected.

Matter is ever undergoing change, yet in that change it is neither diminished nor increased. A candle, for example, when it has been suffered to burn entirely away, is not, as some might suppose, lost. Every particle which went to compose it has but assumed a new form, and is widely diffused in the atmosphere.

If such are the wonderful results effected by the influence of matter upon matter in inorganic substances in the material world around us, what must be the influence which is consciously or unconsciously wielded in the social world by human beings?

We, by our conduct, are either helping or hindering our fellow-wayfarers in their pilgrimage to that better country.

We cannot, if we would, live only to ourselves in this life. Our example carries great weight in forming the characters and in moulding the dispositions of those around us. And it is this that makes us responsible beings, and on account of which we shall be judged and rewarded according to the influence we have exerted, whether for good or evil.

If we, in sailing over the unknown ocean of life, steer clear of shoals and quicksands, others seeing the course we have taken will likewise follow in our wake. And the same wind, which might have proved fatal

to them had they abandoned the helm and left it in the hands of blind chance, has wafted them along in safety towards the well-wished-for haven of security and repose.

Who then can be too careful in wielding this influence or in exerting this power? Force of example is a great and powerful agent in forming the character of others, and especially of young people. Much depends upon the start in life. Early acquired habits are the most powerful, and adhere with the greatest tenacity through life.

Acknowledging, then, the truth of the above assertions, does it not behoove us to ever bear in mind that we, by our conduct, are either instrumental in assisting or hindering others with whom we are thrown in contact. J. E. M. W.

## Ecclesiastical News.

### CANADIAN.

#### DIocese of Quebec.

**ORDINATION.**—An ordination was held in St. Matthew's Free Chapel, Quebec, on Sunday, 1st May, (St. Philip and St. James,) by the Lord Bishop, when Mr. Ernest King, M.A., of Lennoxville College, was ordained Deacon, and the Rev. J. Can, B.A., of the Mission of Durham, was advanced to the Priesthood. The Rev. Ernest King has, we understand, been licensed to the Curacy of St. Matthew, vice Rev. T. Diepel, B.A., appointed Missionary to the Magdalen Islands. Mr. King is the son of Rev. W. King, Missionary at St. Sylvester, one of the oldest and hardest worked clergymen of the Diocese. Morning Prayer was said at 9.30 a.m., and the ordination service commenced at 10.30 a.m. The sermon, a most eloquent and impressive one, was preached from 1 Timothy, 4th chapter, 7th verse,—"But refuse profane old wives' fables, and exercise thyself rather unto godliness,"—by Rev. Henry Roe, B.A., of Melbourne, Examining Chaplain, who also presented the candidates to the Bishop.

**CATHEDRAL.**—The annual Easter vestry meeting was held at the National School on the afternoon of Easter Monday, when the various accounts were presented, showing a very favorable state of financial prosperity. The Wardens, R. H. Wurtele and George Hall, Esqs., were re-elected. The Select Vestry, with a slight alteration, was also re-appointed. The Assistant Minister, Rev. C. F. Thorndike, has, we learn, resigned his position, having accepted an appointment in England. We believe his resignation is to take effect at once. Steps are about to be taken to fill the vacancy, and we hope a suitable selection will be made, as it is one of the few important positions in the diocese. We hear of an effort on the part of the congregation to convert the Cathedral into a free-seated church, and heartily wish the movement success, being convinced that the services of the church should be open to all "without money and without price."

**ST. MATTHEW'S FREE CHAPEL.**—We are glad to notice that the work of enlarging this chapel is progressing very favorably, and we learn that the Lord Bishop is shortly to lay the corner stone. When the proposed alterations are completed, seats for about 175 persons will be added to the present building, which will be a great boon to the crowded congregation now worshipping there.

#### DIocese of Ontario.

The London *Church Times* seriously urges that officiating celebrants at funeral services should not wear white, as it would imply that the departed, no matter how wicked, have gone to Heaven. Neither, of course, should they be clad in hopeless black; but violet, gray, lavender, or brown chasubles should be worn, the color being lighter or darker according to the character of the deceased and the hopefulness of his state.

**FUNERAL OF THE LATE COL. WHITEHEAD.**—The remains of the late lamented Col. Whitehead were interred in the Episcopal Churchyard at Woodstock, 28th ult., the cortege being one of the largest and most imposing ever witnessed in that town. The procession, which comprised in its ranks over 200 members of the Masonic Order from the counties of Oxford and Brant, moved from the residence of the deceased at about half past three o'clock, being accompanied by the Band of the 22nd

Battalion of Rifles, and an unusually large number of mourners. The side-walks and streets were literally crowded with people, and business was entirely suspended throughout the afternoon. The Rev. Chas. Bancroft, curate of St. Paul's, pronounced a very appropriate and feeling eulogy on the life of the deceased, which was listened to with the utmost attention by all present. The Rev. H. Bartlett, of Princeton, officiated as master of ceremonies and Chaplain, and read the beautiful services of the order at the grave.

#### DIocese of Toronto.

—The Rev. T. S. Cartwright has accepted the offer of St. John's Church, Ancaster, and will enter upon his duties in the parish on May 15th. A new arrangement has been made in reference to the Ancaster parish, by which Mr. Cartwright will have the sole and independent charge of St. John's Church. The arrangement has been confirmed by the Bishop, and the future prospects of the parish are considered eminently encouraging.

**ORDINATION.**—On Sunday, the 1st instant, the following gentlemen were admitted to Deacons' orders by the Bishop of Toronto, in the cathedral church of the diocese:—Mr. Arthur Boulton, of Bishop's College, Lennoxville; appointed to the Mission of Maryboro' and Peel, County of Wellington; Mr. Thomas Bell, appointed Missionary in the Muskoka Territory; Mr. John B. Haskew, destination not at present determined; Mr. Robert Mosley, appointed Missionary at Parry Sound and parts adjacent. The candidates were presented to the Bishop by the Ven. the Archdeacon of Niagara. An appropriate sermon was preached by the Rev. J. G. Geddes, Rector of Christ's Church, Hamilton, Examining Chaplain.

—It is understood that propositions are on foot, on the part of a number of capitalists, to purchase the whole of the Rectory Lands adjoining London, Ont. The value of these lands is very considerable, and has become much more so of late, in consequence of having become the site of so many manufactories, particularly in connection with the oil-refining business. It is estimated that the lands now sold have realized between \$350 and \$400 an acre, but under existing circumstances would fetch a much higher price. The profits which the capitalists would realize would accrue from the falling in of the leases, in a few years from hence, and also the augmentation in the value of the land, as the oil refining industry and others dependent upon it increase in number and extent. No doubt there is a fine chance here to make a handsome speculation, while at the same time the capitalising of the property would be of much public advantage. For, not only would greater activity be shown in pushing the land into the market and making it available for the purposes for which it is so admirably suited, but the larger portion of the money realized would be devoted to church extension. It is now under arrangement that, after a certain sum has been placed to the credit of the Rector of St. Paul's, for the time being, as his annual stipend, the remainder is to be appropriated to the sustentation and extension of other places of worship in connection with the Church of England. To turn much that is now lying waste to so good a purpose would be to achieve a most excellent work, and we trust that it may be speedily accomplished.—*Toronto Ch. Herald.*

#### UNITED STATES.

A VOICE FROM THE SECULAR PRESS.  
(From the Boston Witness.)

Will our readers pay careful attention to the two editorials from the New York *Times* given below. They both appear in the same number of that paper, and were elicited by the letter of a correspondent, to which allusion is made in one of them. Their importance consists, not so much in the opinions expressed, as in the very fact that things have come to such a pass that a respectable daily paper, having no theological or party bias, feels called upon to notice the disastrous effect of these invocations upon the prosperity of our Church. We do not know that the editors of the *Times* have any connection with our church, —we are of the opinion indeed that they have not. They are regarding the matter simply as one of public interest; as bearing upon

the welfare of an influential Protestant denomination, and this is their verdict:—

**"HIGH CHURCH" DOCTRINES, AND WHAT THEY LEAD TO.**—The letter which we published yesterday from a "Churchman" doubtless attracted the attention, and perhaps provoked the disapproval, of many of our readers. The writer's remarks were directed chiefly to the services which are "performed"—for that seems the proper word—at Christ Church, corner of Thirty-fifth street and Fifth Avenue. He gave an account of processions, genuflections, bowing to crosses, and other proceedings which have become more and more common in Protestant churches during the last few years. Some of our correspondent's remarks in reference to the Rector of this Church, Dr. Ewer, were in a harsher vein than we could have wished, but his story seemed to demand a fair hearing, and we could do no less than let him speak his mind.

Christ Church is not the only place of worship, as many of our readers must be aware, in which the ordinary service of the Episcopal Church is now overlaid with so many forms and ceremonies that old-fashioned people are scarcely able to recognize it. St. Alban's has acquired great notoriety, but since Dr. Ewer proclaimed that Protestantism had turned out a failure, he naturally takes the lead. Our correspondent assures us that the services at Christ Church are not found to "pay" well. This is looking at the matter from the Wall Street point of view, but some of the vestrymen appear to have a cordial sympathy with it. After all, it is a melancholy fact that even churches cannot be supported without money.

Our correspondent did not ask the question, whether these "Ritualistic" services are likely to "pay" in the long run in their effects upon the Episcopal Church? The divisions and discords which have already been occasioned by many well-meaning clergymen—such as we must assume Dr. Ewer to be—might well awaken anxiety for the future of the Church, if its followers did not believe that it would be safely let through all the dangers which friends and foes scatter in its path. How many members of the Episcopal Church have been drawn into Romanism by "High Church" practices? Indeed, that is the

logical termination of a course suggests that which men like Dr. Ewer adopt. A "Ritualist" is neither "fish, flesh, nor good red-herring." He is not quite a Roman Catholic—and certainly he is a very long way from being a Protestant. His journey is always converging toward Rome, but he generally seems uncertain whether he means to go there or not. Presently, before he knows what has happened, he finds himself listening to a Catholic priest instead of an Episcopal clergyman. He has at least proved his consistency. If the Roman Catholic service is to be used, a man may as well join in it in a Roman Catholic Church while he is about it.

Of course, Dr. Ewer, and clergymen who think with him, do not mean to feed the Romish Church. But what they mean goes for very little. The effect of their teachings is unmistakable. They drive people out of the Episcopal Church into other folds. Some of these wandering sheep may stray into Methodist and Presbyterian pens, while others are sure to go to the Pope as the true shepherd. Whatever becomes of them, they are lost to the Church of which Dr. Ewer is a member. Moreover, the Church becomes divided against itself. A bitter controversy arises relative to the merits of "High Church" and "Low Church." Ladies take sides eagerly in the contest, as they generally do when a question of religion is at stake. And what good is accomplished? We think it would puzzle Dr. Ewer, or any of his friends to answer that question. Why is not the ordinary service good enough for these days? Why use, borrow, or steal the forms which are conspicuously and universally identified with another Church? Dr. Ewer ought, at least, to give us some light on that subject. If Protestantism is a failure, what does he recommend in its place? We hope that he will manage to offer us a substantive creed, and not a piece of patchwork in which it is difficult for any human being to trace a pattern, or to decide which is the prevailing color.

Here is the other:—

It may add to the force of the protest which the American Bishops have sent to the Pope that the "no Popery" feeling in England has lately undergone a strong revival, and that it is attributed in some

degree to the recent policy of Pius IX. It almost seemed that this anti-Papal sentiment was extinguished in England. When the Irish Church was to be disestablished, the Conservative Party tried hard to work upon it, but they could elicit no response from the people. Every appeal to the "Protestant instincts" of the nation fell flat. The Pope himself has done what his enemies failed to do. He has plunged his own Church in discord, and paralyzed the efforts of all who were endeavoring to enlarge its sway. If it were not for the efforts of "High Church" Episcopalians, there would be a strong probability that the Catholics in England would lose all the ground they have won during the past twenty years. But Ritualism is the great nursery for Popery in the present day.

—An exceedingly edifying spectacle was recently witnessed at Cohoes, N. Y., and graphically described in the last *Churchman*. It was a ceremony which, in the form described, we are glad to learn from that paper, rarely occurs in the American branch of the church. It was the "breaking ground" for the new church of St. John's. The bishop and others joined in a procession led by a boy with a pickaxe, which the vivid imagination of the *Churchman's* correspondent compares to a "rav" cross. After prayers, the pickaxe, which had now become a "processional cross," was handed to the Bishop, and, "in the name of the Trinity, its polished arm was buried several times" in the soil. The Services concluded with the shouldering of the pickaxe by the Bishop—it is said the "biretta and pick appeared well together"—the singing of the One Hundredth Psalm in metre, and the Benediction. Such a ceremony as this, may be very interesting to the few engaged in it, or in a place where every one is a "Churchman;" but we most earnestly depreciate all such performances as tending to bring ridicule and contempt upon the Church which we love and revere.

—The Rev. Dr. Tyng preached an interesting sermon, last Sunday morning, on the duties, responsibilities, and privileges of the Christian minister. In concluding his sermon, he thought it would not be out of place for him to mention his own efforts and their success. He had reached

the advanced age of man, three-score years and ten, and twenty-five of those years had been spent with his present congregation. He considered the seventy years past as the greatest septennial decade in the history of man. It was a great thing to have lived in such an age, and it imposed great responsibilities. After alluding to some of the great inventions and marks of progress during that time, he spoke of Christianity. With the exception of three organizations, every Bible and Mission Society had come into existence during the present century. Dr. Tyng then spoke of the privileges which he himself had enjoyed. During the twenty-five years of his ministry, he had only been detained from his work two Sundays, through illness. There had been 1,074 confirmations, and 900 had renewed their baptismal pledge. He had solemnized 647 marriages, and attended, officially, 350 funerals. He had made over 25,000 pastoral visits, and preached to more than 500,000 people. Over \$750,000 had passed through his hands in the shape of contributions, an average of \$8,000 per annum for the first ten years of his ministry, and of \$48,000 per annum for the last fifteen years—"a sum not paralleled in the history of churches." In conclusion, he feelingly alluded to the natural infirmities of age, and hoped to be able to pass his old age with the flock he loved so well.

#### GREAT BRITAIN.

—From the 18th report of the Scottish Reformation Society we learn that while the total Roman Catholic establishments in Great Britain in 1867 was 1,143, the total in 1868 was 1,267, being an increase of 124 in one year. In Yorkshire alone there are in the year 11 new chapels and stations, and in Durham 7. The number of Roman Catholic Priests in Great Britain is 1,690.

—The Evangelical clergy of Liverpool have just had a series of evening mission services during the past week, in ten of the churches in that town, and the movement appears to have been a successful one. An effort was made by one or two of the Ritualist clergy to be allowed to take part in the services; but the promoters of the movement would not hear tell of this, having the fear of the displays which characterized the Twelve Days' Mission in Lon-

don before them. Part of the arrangements consisted in the distribution by volunteer agents of upwards of 100,000 copies of short and pointed addresses at the houses in the ten parishes where the services were held.

The proposed revision of the Bible appears to make satisfactory progress. The course of procedure will be as follows:—A Committee of the Convocation of Canterbury will inquire if a revision is desirable. Should they decide in the affirmative, as is pretty certain, an address will be presented to the Crown praying for the appointment of a Royal Commission. The Commission will by no means be composed exclusively of churchmen. Bishops Ellicott and Wilberforce are most anxious to have the assistance of Nonconformists in this matter, and, doubtless, Dr. Tregelles, among others, will be asked to serve on the Commission.

It is to the Bishopric of Zululand, and not to the Central African Mission, that the Rev. J. E. Wilkinson, curate of Rockingham, Suffolk, has been appointed. An endowment of £5,000 has been raised for the bishopric, and an effort is making to provide funds for a mission staff. The Bishop of Colombo has not resigned his see, as stated in many of the papers. The Bishop of Moray and Ross has refused the Bishopric of Edinburgh.

## Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, MAY 11, 1870.

### NEWS OF THE WEEK.

LATEST FROM RED RIVER.—The *New Nation* of April 2nd contains a communication from President Riel to the H. B. Company, which demands, as conditions of carrying on their business in the North-West, that they acknowledge the Provisional Government, and lend to it £3,000 stg., with the guarantee of a further sum of £2,000 stg., if the arrangements with Canada fall through; that they furnish £4,000 worth of provisions and goods at current prices for the military; that they immediately put their bills in circulation, and that they consent to the retention of a portion of goods by the Government in the meantime, as also the

buildings now occupied by the Provisional Government.

THE GUIBORD CASE.—In the Superior Court, on Friday last, Mr. Doure, Q.C., appeared before his honor, Mr. Justice Mondelet, and made application for an order to compel the prothonotary to issue the writ of *mandamus* enjoined by his honor's judgment on the merits. Mr. Doure stated that the prothonotary had refused the writ, on the ground that the case had been taken to review. His honor inquired of the prothonotary if the case had been carried to the Court of Review. Mr. Honey produced the record and inscription in review. His honor then said the writ for burial could not issue, and expressed his satisfaction that other tribunals would have an opportunity of adjudicating upon a case of such great importance, and which involved so many questions of public interest. The case is to be heard (being a writ of *mandamus*) before the Court of Review of three judges of the Superior Court, on the 25th inst.

L'INSTITUT CANADIEN.—At their meeting on Thursday last, the members of l'Institut Canadien presented Messrs. Doure and Laffamme, counsel for the plaintiff in the Guibord case, with a handsome token of their appreciation of their noble and energetic conduct in that case. The testimonial consisted of an excellent portrait of each of these gentlemen from the easel of Mr. Boisseau, one of our leading Canadian artists. The Hon. Mr. Dessaulles delivered an address, in which he thanked these two intrepid advocates, not only in the name of the Institut, but also in that of all society itself, which had found in them defenders of religious liberty and freedom of conscience. Messrs. Laffamme and Doure replied in appropriate terms, shewing that the cause advocated by them was pre-eminently that of individual liberty and liberty of association and discussion, without which no society was possible. Afterwards Messrs. V. T. W. Dorion, C. F. Papineau, G. Doure, O. Perrault, and J. R. Thibadeau spoke, congratulating the counsel for the widow Guibord, as also the members of the Institut, and all friends of true freedom, upon the triumph gained by their cause.

We learn with deep regret that Sir John A. Macdonald is seriously ill. This is not wonderful, considering the intense strain that must have been upon him for the last few

months, and the energy he has displayed under it. He is, however, reported out of danger.

A movement is on foot in Toronto to present Dr. Schultz with a testimonial.

A number of Caughnawaga Indians left here last week to act as pioneers to the Red River expedition.

Sir Clinton Murdoch is charged with a mission from the British Government relative to the North West, and is now at Ottawa.

It is understood that permission to newspaper correspondents to accompany the expedition to Red River, is to be restricted to representative of the Canadian press.

### THE GUIBORD CASE.

The decision lately rendered in this peculiar and now celebrated case is an important event in the religious history of this Province. All the parties in the trial, plaintiffs and defendants, judge and advocates, were Roman Catholics, and it is on this account, at once more remarkable and more satisfactory, that such a decision has been rendered. Had the judge been a timid or time-serving Protestant, (and there are such,) the verdict might have been very different, or if the judge had been a Protestant, just and faithful to his duty, and no respecter of persons, who knows but his decision might have been attributed to bias of creed. Now, we believe it cannot be said that the case has not had a fair trial. The weight of influence and of popular Roman Catholic prejudice, was on the side of the Fabrique. The good will of most Protestants, and of comparatively few Roman Catholics, was towards the widow of Guibord. These latter, more especially the members of the "banned" *Institut Canadien*, have reason to be glad that what they consider a course of exceptional usurpation on the part of the Church of Rome has received a check. We do not altogether agree in the opinions of these members. We know that there was reason to complain of much that was done by them, especially in connexion

with the library. There are books in it which, we think, it is not advisable to place before young men,—books of the Renan and Voltaire type. But we do not think that the Romish ecclesiastical authorities had any right to interfere with an institution which was not religious, but simply literary. And we also think that if the Bishop and his advisers of the clergy, and of the *sacerdoce laïque*, had acted more calmly, and not taken such a high-handed course as they did in putting the entire membership under ban, they would have effected more to cause the expunging such books from the catalogue. That they have been defeated, not only in carrying their point by persecuting friends and relations of the dead, but in their endeavours to make the law of our land subservient to that of a foreign one—(the Roman *Curia*)—we cannot but rejoice, as will also our readers who have, with us, followed the case from the beginning.

We understand the decision has been appealed to a higher court. If so, it will do good in having a matter of such importance decided once and for ever beyond the shadow of a doubt.

### RELIGION AND EDUCATION IN THE NORTH WEST.

As the inclusion of the North West Territory within the bounds of the confederation is the absorbing topic of the day, a few particulars respecting the state of religion and education in that region may not be unwelcome. With zeal and enterprise characteristic of their order, Jesuit missionaries were the first christian teachers to venture into that territory for the purpose of extending their faith. Long before the heroic Elliot commenced his labours among the savages of what is now New England, such men as Peres Dolbeau and De Quen had penetrated to the remote

tribes of Canada, and Brebeuf, Laléman, Daniel Joques, Mesnard and Allouez had raised the emblem of their faith among the tribes of the Far West. The disfavour under which the order subsequently fell, and its subordination to the secular clergy did not extend to that remote region, and from the commencement of their labours to the present time, the Jesuits have been the only representatives of the Roman Catholic Church in that extensive mission field. We believe we are right in saying that, with one exception, all the catholic clergy in Red River settlement belong to the Society of Jesus. As from their immense influence the priests are closely identified with recent events in the Territory, if not the originators of the disturbances there, an enumeration of them may be serviceable. They are as follows: Bishop Taché, St. Boniface Cathedral; Père Lestanc, Vicar; Father Dugas, Priest; Father Macarthey, Priest; Father Ritchoy, Parish of St. Norbert; Grand Vicar, Thibault, White Horse Plain Parish; Father Lejeune, Curé of Indian Parish, extending at least 150 miles into the State of Minnesota.

W. B. O'Donoghue, who, we see from the *New Nation*, has lately blossomed into an "Honourable," is a lay brother and teacher of the school in Red River settlement, and an embryo Minister of Public Instruction, we suppose. There are one or two parishes in addition to those mentioned, but they are served by the clergy whose names have been given.

The protestant clergy—Anglican, Presbyterian, and Wesleyan, are as follows:—*Anglican*: Bishop Machray, Arch. McLean, Rev. Mr. Pritchard, Secretary of Synod; Rev. Mr. Gardner, Rapids; Arch. Cowley, Mapleton; Rev. Mr. Cochran, native, Sault aux Preacher; Rev. Mr. Pinkham, St. James' Parish; Rev. Mr. George, Portage la Prairie; Rev. Mr. Hulse, in Manitoba. *Presbyterian*: Rev. Mr. Mackenzie, Kilgannon; Rev. Mr. Fletcher, Portage la Prairie; Rev. Mr. Phymister, Scotch Settlement. *Wesleyan*: Rev. G. Young, Winnipeg, —, Portage la Prairie.

In Red River Settlement, Protestants and Catholics are numerically equal, which perhaps accounts for the toleration,—the good understanding—which prevailed before the recent lamentable outbreak. There has hitherto been scarcely any attempt at proselytizing. The burden of sustaining these missions has been sustained in part by the Hudson Bay Company, but chiefly by religious societies in the Dominion and the mother country. Till the cession of the Territory to Canada, Bishop Taché enjoyed an annual grant from the Hudson Bay Co. of £300, and small grants, averaging from £40 to £60, were made to the other missions. The clergy of the other denominations have received like grants, the bestowment of which was made in consideration of the important aid rendered by them in preserving order within the Territory, thus saving the Company the far greater cost of a military or police establishment. As the Hudson Bay Company are a trading corporation and not an evangelical society, every cent of the money thus expended in grants for the sustenance of missions in their wide domains may be regarded as an unconscious but valuable tribute to the utility of christianity. In addition to receiving the Company's annual grant, the Roman Catholic Missions have drawn largely on the Vicar General of Quebec, while the Anglican missions have been chiefly sustained by the Society for the propagation of the Gospel in foreign parts, and those connected with the Presbyterian and Wesleyan churches have been largely dependant on denominational societies in Canada. The diminution in the revenue of the Roman Catholic mis-

sions will be easily made up from the inexhaustible and mysterious hoards which that church has at command, but the Protestant denominations will be called upon to contribute much more liberally than hitherto in view of the withdrawal of the grant and the larger scale on which evangelistic operations will have to be carried on. We may mention that a friend who has recently arrived from the settlement, and who actually saw the document referred to, informs us that Riel, who has unquestionably acted throughout the rebellion as the tool of the Roman Catholic clergy, instructed the delegates to demand, in addition to what was claimed by the convention, an annual grant, under the Dominion guarantee, of £800 sterling to the principal mission at Red River, and £400 to each of the two minor dioceses.

The state of education is satisfactory, considering the rude state of society in the settlement, and the ministerial bill, now before Parliament, wisely leaves the question open for future legislation. The school system may be described as parochial, each parish having its school in connection with and under the management of the parish church.

### THE CANADIAN CHURCH.

In our issue before the last, in the article on this subject, we stated that it was needful that the nature of our connexion with the Church of England, should be most clearly understood. In our last number we spoke of several changes which we thought desirable, if not necessary, in the Book of Common Prayer. We now continue the subject because we consider it of the highest importance, and we hope our readers will likewise so regard it.

Practically we are as free from the jurisdiction of the English Establishment as the Protestant Episcopal Church in the United States. But, there is still a natural allegiance to the authority of our bishops when all Colonial clergymen were subject to the Bishop of London. What we want is a definite declaration of our actual and exact status, as an independent church, with inherent power to amend or alter anything of which we do not approve in rites and ceremonies. We are sure such a declaration of our position would be by no means disagreeable to our beloved mother church. On the contrary, we believe that such decision would be approved by her, and that she would rejoice in it. It would free her from responsibility on our account of which, no one can deny she has had enough, and nobly has she done her duty towards us. Besides many, nay, most of the changes which we propose are the very same which for years past have been agitating men's minds in England, as well as in the free churches, and it is nothing but connexion with the State that prevents the Church in England from making them. In Ireland, Bishops, clergy and people, as soon as they attained the untrammelled exercise of their free will, began to think how the church might be brought closer in its doctrine, offices and services to the mind of the great Protestant body of the nation.

In fact a desire for change in some things was manifested within the Church of England, even after the accession of William the Third, to satisfy the minds and consciences of those who did not follow all her forms of worship. But the nation was fearfully agitated at that time and the Commission which commenced in 1789 came to nothing, after, as Bishop Burnet says "having been kept from doing mischief by prorogations for the space of ten years."

If there could have been agreement as to changes required, how many noble minds for the now nearly two centuries interve-

ing might have been spared to the church, how much schism might have been avoided! Instead of which there followed a dismal period, radiated by a few bright gleams, when the normal minister of the church was a mere clerical scholiast, if not worse, and the preacher of the Gospel was subjected to shame and derision.

Now here in Canada we have an immense field before us, with the failures and successes of the past to guide us. We know the end of "too much stiffness in refusing," of allowing the right time to pass—a time which God never fails to indicate—for making improvements in those parts of our services which plainly need them. But the first step towards making any change is to define and declare our position. We therefore recommend that the subject of our freedom be introduced and discussed in each of our approaching diocesan synods, so that when the Provincial Synod meets in the fall of 1871 some action may be taken on the subject.

Very soon this Canadian Church will be nearly equal in the number of its dioceses to the Episcopal Church in Ireland. In extent of area, in undeveloped resources for doing God's work, indeed in almost every respect, it will be a great church—a mighty reviving stream at which the souls of widely-scattered men may drink. Even now from bleak Newfoundland to far Vancouver and away north to the lonely fort on the Hudson's Bay it is telling to many people of the "manifold riches of Christ." Let us hope that in the day when all the true Churches of God, of every name and race, meet around the "Great white throne," in "the general assembly of the first born," the Protestant Episcopal Church of Canada will not be found the least among the many.

A HINDOO REFORMER'S VIEW OF CHRISTIANITY.

The liberality and earnestness of the religious sentiment of the present day were never better illustrated than in the cordial reception recently given, in London, to Chunder Sen, a distinguished Hindoo Reformer. The novelty of the occasion, a curiosity to view the familiar truths of Christianity from a stand-point altogether new, may have contributed largely to the enthusiasm which marked the welcome accorded to the distinguished stranger. Be this as it may, on no occasion that we can recall has so heterogeneous and remarkable an assemblage been gathered for a religious purpose. The large hall in which the meeting was held was thronged with an audience at once critical and sympathetic, while the platform was occupied by such men of mark as Lord Lawrence, ex-Governor of India; Dean Stanley, Lord Haughton, and the Rev. Dr. Marks, the learned rabbi. Letters breathing the most friendly spirit were received from leading thinkers and scholars, representing every school and shade of theological and philosophical opinion,—as Dr. Mansell, the historian of philosophy; Dr. Binney, the distinguished Independent divine; Mr. Max Müller, the eminent philologist; Mr. Grant Duff, Cabinet Minister and Rector of Aberdeen University; and Mr. John Stuart Mill, the Bacon of our century. The occasion which gave these distinguished divines and scholars—many of whom have scarcely an opinion in common—an opportunity of meeting on the same platform of interest and kindly feeling, was the public reception of a representative of the most advanced and liberal thought of India,—one who has had ample opportunities, which he has not neglected, of observing the adaptability or otherwise of Christianity to his countrymen. The value of testimony from

time, when the utility of missions is impugned on so many grounds, and it is contended that the Gospel is abhorrent to a philosophic cast of mind. The enemies of Christianity have so long extolled the high intellectuality of the Hindoo race, to which Christianity has contributed nothing, that the discovery of the appreciation with which its truths are held by the Hindoo minds when properly presented, is in the last degree interesting and valuable. The testimony of Chunder Sen is explicit as to this: "It was impossible for the Hindoo, ignorant or instructed, to cherish aversion towards Jesus Christ. . . . They could not but admire him and his teachings. . . . In his opinion Christianity would become, as far as its spiritual laws and precepts are concerned, the religion of India." There was much more to the same effect, and the scanty report which has reached us intimates that justice had not been done to the emphasis with which the learned Hindoo expressed his countrymen's admiration of Christianity, pure and simple, and the certainty of the ultimate adoption of it as the religion of the race. The position which the speaker occupies, the intellectual independence which he claims and exercises, gives additional weight to his opinions. He is not a native teacher, a hanger on to any missionary society, or even a professed Christian. He claims to be a monotheist—one who has renounced the worship of the "gods many" of India as absurd and injurious, and whose desire is to bring back, as he says, his countrymen to their original faith in one Supreme Being. In his speech he was very careful to guard himself against being identified with Christianity, but the impression on the mind of every candid hearer must have been that the speaker's theism, with which such tender reverence for the gospel and the Christ, was so blended,

was not very far from vital Christianity itself. If India has many men of the same stamp, equally free from prejudice and equally appreciative of the beauty and worth of the gospel of Christ, the spiritual future of that vast continent is indeed radiant with promise.

CLERGYMEN'S STIPENDS.

We have received one or two communications on the subject of clergymen's stipends, adverted to in our last issue, in which we invited discussion on the matter. One of our most valued correspondents has sent us the subjoined draft of a canon to be submitted to the Ontario Synod. This canon deserves attention, as well because of the evident care and thought discernible, as because of the thorough manner in which the subject is handled. We can anticipate many objections; and "A Layman" in last issue, whose opinion is always worthy of respectful consideration, has started some; still, the matter must not rest, and, for relief, experience has always pointed in the direction taken by this canon, and more than once in our own synod:—

CANON 16, entitled "Mission Fund," with the alterations and amendments recommended by a Committee appointed by the Synod of 1869, "to consider the Canons of the Rev. Dr. Jones and the Rev. S. Jones, on Missions."

Whereas, it is desirable for the better provision of the ministrations of the church in the diocese of Ontario, that there be a systematic plan for the payment of the stipends of missionaries, be it hereby enacted, —

I. That there shall be a board of missions, to consist of his lordship the bishop of Ontario, the dean, the archdeacons, eight clergymen, to be elected annually by the clergy, and eight lay delegates to be elected annually by the lay delegates, assembled in synod, and four clergymen and four lay delegates to be annually named by the bishop—all of whom shall hold office until their successors be elected and named. Should any vacancies occur in said committee, the same shall be supplied by the bishop.

II. That the board of missions shall annually, at its first meeting, elect a chairman and such

other officers as may be necessary for the efficient management of the mission fund, such fund to be created and sustained as hereafter provided, and the board shall meet at the synod hall, on the first Wednesday in March, June, September and December.

III. The board of missions shall, through its chairman, present annually to the synod, on the first day of the synod's meeting, a full and correct report of all monies received and disbursed by it within the fiscal year, which fiscal year shall end on the 31st day of May in each year.

IV. That in order to create and sustain said mission fund.

1st. Two sermons annually shall be preached in every church, chapel, and station, and collections taken up, viz., one on Whitsun-day, and one on the first Sunday in Advent, or not later than two Sundays after each of these days before-named. And said collections shall be sent in as soon as possible to the clerical secretary of synod, the clergyman in charge specifying the several churches and stations at which such collections were made, and the amounts collected at each.

2nd. The board of missions, annually, at its first meeting, shall appoint clergymen and laymen to act on missionary deputations, and assign the several stations or missions which each deputation shall visit for the purpose of holding missionary meetings and taking up collections thereat, which collections shall be sent in to the clerical secretary by the convener of each deputation within one week after each collection has been taken up.

3rd. It shall be the duty of every clergyman having cure of souls to cause to be made annually a canvass of his parish or mission to solicit subscriptions and donations to the said fund; the proceeds, together with the names of contributors, and amounts contributed by each, to be sent in to the clerical secretary as soon as possible, but in no case later than the last day of March.

4th. That it shall be the duty of the churchwardens of every parish or mission, the missionary of which is paid by the board of missions, to send yearly to the clerical secretary of synod, the sum agreed upon as hereinafter provided for the support of its missionary as soon as the same be collected, except when there shall be a special agreement between the missionary and the board upon this matter, and it is understood that the whole of said sum must be paid within the year, or before the 31st day of May in each year.

5th. That the board of missions shall assume the payment of the whole of the stipends of its missionaries, and so long as it is supplied with the necessary funds, shall be responsible to them for the same.

6th. The scale of payment to the missionaries of the board shall be, viz., to missionaries being in deacons' orders, not more than \$500 per annum; to missionaries in priests' orders, not more than \$600 per annum. After five years service from their first ordination, not more than \$700 per annum, and after seven years additional service not more than \$800 per annum.—The payment in each and every case to be made quarterly, viz., on the first day of January, April, July and October in each year.

7th. Before a missionary shall be put in charge of any mission in connection with the board of missions, the board shall request the bishop to nominate a deputation, consisting of an archdeacon, and if possible, of one or two clerical members of this board to visit the mission, and confer with the churchwardens, lay delegates, and other members of the church therein, as to the amount which the mission is willing to contribute to the mission fund, and to secure the necessary pledges for the payment thereof. The deputation shall report to the board through the bishop, and if the report prove satisfactory to the board, it shall recommend the bishop to appoint a missionary to the mission.

8th. Every engagement between the board of missions and any mission shall be binding upon parties for three years, unless it be otherwise agreed upon, but it is expressly understood that every such engagement shall be liable to revocation or modification at the end of each three years, or on a change of the missionary in charge, or whenever two-thirds of the members of the board, present at any meeting of the same, see sufficient reason to alter their estimate of the pecuniary ability of the mission—notice of such proposed modification or revocation must be given at one meeting, and discussed and disposed of at the next.

9th. Whenever any mission shall fail to remit the amount agreed to be paid to the mission fund, then three months after the same has fallen due, and the amount still remaining unpaid, it shall be the duty of the board to report the said failure to the bishop, and to request him to at once proceed to cause enquiry to be made as to the cause of such failure.

10th. The above enquiry shall be made by a deputation, consisting of an archdeacon, with two clergymen and two lay delegates, not being of the mission, to be named by the bishop, two of whom, one being a clergyman with an archdeacon, shall form a quorum, but both the missionary and the mission shall have the privilege of objecting to one clergyman and one lay delegate of those originally named by the bishop, and the bishop, if he deem the objection to be sufficient, shall appoint a substitute or substitutes.

11th. It shall be the duty of the missionary, churchwardens and other members of the church of the mission in default, to appear before the said deputation, and adduce evidence as to the facts of the case.

12th. A full report of all evidence given before the said deputation, together with its opinion upon the merits of the case, shall, within two weeks after an enquiry has been ordered, be forwarded to the bishop by the archdeacon or its chairman, and on receiving such report, the bishop shall lay it before the board of missions at its then next meeting, with any remarks thereon the bishop deems necessary.

13th. Whenever the board of missions finds that the fault is with the mission, it shall be the duty of the said board to write to the churchwardens, through the clerical secretary of the synod, the letter being countersigned by its chairman, insisting upon immediate payment of all arrears due to the mission fund, and on the mission still failing to remit such arrears, the board shall request the bishop to remove the missionary. And in no case shall the board of missions engage to support any missionary in the said mission in arrears, until such arrears, and all other claims of the board as hereinafter provided, shall have been fully paid up.

14th. When the fault is with the mission as above, the board shall pay the stipend of the missionary in full up to the date of his removal, and should the missionary be unable to find employment in this diocese, and wish to remove to another, the board of missions may, on the recommendation of the bishop, grant him a reasonable aid in money to enable him to do so, the last mentioned sum to be refunded to the mission board by the mission from which he has been so removed.

15th. Whenever the fault is found to be with the missionary, the said missionary shall be served with three months' notice thereof by a letter from the clerical secretary of synod, and at the expiration of the said three months, his connection with the board shall cease, provided no other mission can be found for him. And the bishop may then appoint another clergyman to the said mission, so soon as all arrears due by it to the mission fund shall have been paid, and not before.

16th. The foregoing provisions shall have no force to set aside any existing agreements between the board of missions and its missionaries or missions entered into before the passing of this canon.

17th. That the board of missions shall have power to make such bye-laws, rules and regulations to enable them to carry out this canon as it may deem necessary.

We regret to learn from Toronto that Capt. Clarke, formerly a resident of Montreal, died suddenly in his bath. Drs. Wright and Hodder were called in as soon as the Captain was discovered, but they pronounced the case to be a hopeless one of apoplexy.

CORRECTION.—In the poem on "Spring," in our last number, the lines—"Wafted by the breezes blowing, Spring-time with the cool, fresh air," ought, obviously, to have read—"mingling with the cool, fresh air."

It is intended (D. V.) to hold a Bazaar, of a Hall, in the Ladies' grounds.

College," in June next, for the purpose of assisting the funds towards the building of a chapel for the college services. Any contributions from the friends of the institution will be gratefully acknowledged by Mrs. Hellmuth, and by the lady Principal.

Correspondence.

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

CANON ON CHURCH PATRONAGE.

To the Editor of the Church Observer: DEAR SIR,—Will you have the kindness to publish the proposed canon on church patronage, which it is intended to introduce at the next Synod of the Diocese of Ontario, to be held at Ottawa in the month of June next:—

CANON relating to the Patronage of the Rectories. To secure to the laity a voice in the appointment of their own ministers; and to repeal Canon VI.

Whereas it is desirable to secure to the laity a voice in the appointment of their own ministers, and to repeal canon six, be it enacted as follows:—

I. Upon a vacancy occurring in any parish, it shall be the duty of the churchwardens to report the same to the bishop, who, thereupon, shall nominate one or more clergymen for the appointment.

II. A vestry meeting shall be called within [ten] days for the purpose of considering the bishop's nomination, and upon a vote being taken, any of the clergymen so nominated receiving the support of a majority of such vestry shall be declared duly appointed.

III. In case none of the clergymen so nominated shall be approved by the vestry, the result shall be communicated to the bishop, who may further nominate one or more clergymen to fill the vacancy, and such nominations shall be submitted to the vestry within the time and voted upon in the manner provided by the second section.

IV. Provided, however, that, in case the vacancy shall not be filled up by the approval of any of the clergy so nominated by the bishop within the space of [three] calendar months, the appointment shall lapse to the vestry absolutely.

V. Canon VI. is hereby repealed.

It will be seen how very moderate my scheme is, and neither asks the "control" for the laity, nor seeks to remove the appointment from the

bishop, as has been alleged. Yet, if passed, I believe it would be effectual in preventing a repetition of the unseemly strife and contention which have been so often spoken of in connection with the appointments to St. George's and St. Paul's in this city. I shall be glad to consider any suggestions which any gentleman who approves of the principle of the bill may throw out as to its details.

Yours truly,

JAMES SHANNON, Lay Delegate, St. Paul's Kingston, 9th May, 1870.

To the Editor of the Church Observer:

SIR—It has been remarked to me by a close observer, that several of the articles in recent issues of your valuable paper are rather more secular in tone than they should be. I hope your clerical contributors will take a note of this, and govern themselves accordingly.

SIGMA.

Montreal May 8th 1870.

THE NEW ST. GEORGE'S CHURCH.

Situated on the S. E. corner of Janvier and St. Francois DeSalles streets is a Montreal stone building, with the angles and moulded work in Ohio sandstone.

The building has a large nave 104 feet by 60 feet wide, under a single roof, with transepts on each side 46 feet by 24 feet deep, terminated with octagonal ends, as is the chancel and choir, which, together, are 40 feet deep by 27 feet wide.

There is a large open porch forming the entrance, with square tower on angle of building, which is intended to be finished with a spire, the total height of which, from ground, will be 240 feet. The building is in the decorated Gothic style, with traceried windows filled with stained glass.

The ceiling will be lined with wood, which, with the moulded principals supporting roof, are stained and varnished. The ornamental stained glass window at the end of the chancel is to the memory of the late Metropolitan, Bishop Fulford; and the one at the right hand side of centre, to the memory of the late Hon. George Moffatt. The church will accommodate, with gallery, 1,300 persons; will cost, without the land, about \$54,000. Archi-

W. I. Thomas, 1881

The schools intended for this church are built on the same lot, fronting upon Stanley street; consist of day schools with class rooms on ground floor, with large room on first floor 80 by 42. The buildings are of Montreal stone, roofs covered with slate; cost \$12,000.

DRUNKENNESS—MENTAL DISEASE.

By the above question we would wish to refer to those numerous cases of confirmed drunkenness which are to be met with in every community, and which are the bane of society, for the purpose of pushing the inquiry whether such persons can be in the full possession of their reasoning faculties. An individual in full possession of reason will not surely act in an unreasonable manner, and to hold that a person does not act unreasonably who sacrifices home comforts and the actual bread of his children, or who breaks down all those moral restraints which bind society together, is absurd. The law has placed certain restrictions on the incarceration of persons afflicted with insanity. These restrictions have been wisely ordained, the object being to prevent the chance of incarceration of persons who are not insane, and whose incarceration becomes an object to interested parties. This observation has special reference to cases of undoubted mania; but in other forms of mental disease, cases where the moral faculties are implicated, the law is inapplicable. Why this should be, appears to us to be an anomaly. The question of moral maniacal derangement has yet to be elaborated, and we hold, as we firmly believe, that the condition of moral mania has yet to be carefully studied, psychologists yet to be enunciated. Pinel held that moral mania was a disease of the reasoning faculties; he termed it mania sans delire. Pritchard treats this subject with great ability, and states that "moral mania precedes intellectual insanity;" it is a condition in which there is "a morbid perversion of the natural feelings, affections, inclinations, temper, habits, and moral dispositions, without any notable lesion of the intellect, or knowing and reasoning faculties, and particularly without any maniacal hallucinations. Hoffbauer fully recognizes this state; he says

"that mania may exist uncomplicated with mental delusion; it is, in fact, only a kind of mental exaltation, a state in which the reason has lost its empire over the passions and actions by which they are manifested, to such a degree that the individual can neither repress the former nor abstain from the latter." These observations apply to general moral mania; but there are degrees of mental derangement which are fully recognized by physicians, and which require certain restrictive measures for their treatment. One form of mental alienation we may refer to, which is now fully recognized as dipsomania. Can we consider a person responsible who, on every occasion, indulges his appetite for drink, although fully alive to the baneful result. A man who sacrifices home comforts, friends, family ties, who drinks the slender earnings which are to supply his children with bread, and, in spite of bodily ailments—the consequence of his vicious habits—still persists in his course, cannot be considered sane. Dipsomania is well recognized as a disease; it consists of two separate and distinct forms of unsoundness; in one case the disease is continuous, in the other it is periodical; in both forms the sufferer is perfectly rational when not under the influence of drink. In either case he will sacrifice his all to the craving of his appetite. Periodical drinkers will occasionally have sufficient power to abstain for months from their vicious propensity, but give them a single glass of liquor and they lose all moral restraint, and will persevere in the indulgence of their appetite until arrested by a severe fit of illness, or, possibly, by death. The continuous drunkard, as a rule, follows his pernicious practice, but there is the same reckless character of his action; no tie is recognized, no moral responsibility is observed; he pursues his course without apparent reason or regard to personal comfort, and at length sinks into a drunkard's grave. Such is a brief sketch of every-day experience. If, then, the unfortunate habitual drunkard is suffering from insanity, what becomes the duty of relations and friends, of society at large,—manifestly to treat the case as you would one of any other functional derangement, regard it as diseased action. It is cruel and barbarous to shun the drunkard

and leave him to his fate. Would it be right to leave an unfortunate fellow mortal to his fate if suffering from a fractured thigh because he had persisted, in spite of remonstrance, in walking along the side of a precipice and over which he had fallen? How forcible and applicable is the parable of the good Samaritan. It becomes a duty to stay our brother, if we can, from doing injury to himself; if we do not succeed, and that he suffers injury, either mental or bodily, then is society necessarily responsible for the ultimate result. Cane's reply,—"am I my brother's keeper?"—will hardly suffice at the last dread day. If, then, the responsibility of society is fully recognized, what is the remedy? As far as we can at present determine it consists in isolation and absolute restraint. Inebriate asylums have been established in some of the cities of the neighbouring republic, and the benefits of isolation and total abstinence from all stimulants, for various periods, has been marked in the large majority of cases.—Canada Medical Journal.

—From England we learn that the following delegates to the New York Protestant Conference have already announced their intention to be present: Lord Alfred Churchill, Earl Cavan, and the following members of the House of Commons: Sir Harry Verney, Buckingham; William Shepherd Allen, Newcastle-under-Tyme; John Candlish, Sunderland; Thomas Chambers, Marylebone; William Fowler, Cambridge borough; William McArthur, Lambeth, and Rowland Smith, Derbyshire South.

—The report that Father Hyacinthe is editing the Paris Concord turns out to be erroneous. He says in a note written for publication: "Unquestionably my sympathies are with a work in which my own brother is engaged, and which promises to add new strength to the cause of religion and liberty. This cause is more than ever mine; but there are different ways of serving it, and I am desirous to remain in the silence which my conscience laid me under at the commencement of the crisis we are going through. "Humble thy heart, and await patiently," saith the inspired book, "and hasten thee not in the darkness."

Miscellaneous.

ECCLESIASTICAL DISCOVERIES.—The following is a fuller account of a very interesting and important "find," which we recorded a short time ago. Among a large collection of documents deposited on the basement story of the House of Lords, a committee appointed by the Commissioners discovered a document of great national importance, which had been missing since the fire which destroyed the Houses of Parliament—the original manuscript of the Book of Common Prayer, which was annexed to the statute 13 and 14 Carolus II., cap. 4. That King, on his restoration, appointed a Commission to review the Book of Common Prayer (which had been abolished by the Parliamentary Commissioners in 1645), "comparing the same with the most ancient Liturgies which have been used in the Church in the primitive and purest times, and to prepare such alterations and additions as they thought fit to offer." The House of Commons also appointed a Committee, who were to make search whether the original Book of Liturgy, annexed to the Act passed in the fifth and sixth years of the reign of Edward VI., was yet extant. They selected a Prayer-Book printed in the year 1604, to be attached to the Bill they were preparing for an Act of Uniformity, provided the book of Edward VI. could not be found. While the Commons were thus engaged the King sent to the House of Lords the book which had been prepared by his Commissioners, and which he approved. The Lords thereupon "directed the book in question to be delivered to the House of Commons as that being the book to which the Act of Uniformity is to relate, and also to deliver the book wherein the alterations are made, out of which the other book was fairly written." In the Act the Book of Common Prayer as it had been altered—i.e., the fair copy above mentioned—was ordered to be appended to the Act, and so it appears to have remained until the beginning of this century, when it was severed from the original roll by a clergyman who was permitted to consult it for his own convenience. It was returned, and not annexed to the Act, but placed in a press, and occasionally exhibited to strangers as a valuable curiosity. Recently, in the progress of removing the Acts of Parliament to the Victoria Tower from the Old Tower at the back of Abingdon-street, not only was the missing manuscript found, which was attached to the Statute Roll of 13 and 14 Charles II., but, with it, a prize little expected and completely unknown, viz.:—A volume, printed in 1636, containing about 600 manuscript alterations, as well as some new forms of prayer, with other offices on various occasions, and subscribed by the Bishops and clergy as it was submitted to the King. The Committee consider both these volumes unquestionably the same which King, Charles II. placed before the House of Peers on the 23rd of February, 1661, and which the House of Lords "delivered to the House of Commons, as being the book to which the Act of Uniformity was to relate, as well as the book wherein the alterations are made, out of which the other book was fairly written." The discovery of these two books encourages the hope that the Books of Common Prayer attached to the acts of Uniformity of King Edward VI. and Queen Elizabeth may yet be discovered among the buried treasures of the House of Lords. The committee observe that we can hardly estimate the worth of King Edward VI.'s two books (the first attached to statute 2 and 3 Edward VI., cap. 1, and the other to statute 5 and 6 Edward VI., cap. 1), for, incredible as it may appear, there is no copy answering in all points to the book referred to in the Act of Elizabeth. There can be little doubt that it was used by King Charles's Commissioners when they prepared their edition for the King.—English Paper.

—In regard to the sun's absorbing power, a writer in the Edinburgh Review remarks that it is absolutely certain that all planetary matter is inevitably gravitating towards the sun, which will be the common bourne of our system. "As surely," writes Sir William Thompson, "as the weights of a clock run down to their lowest position, from which they can never rise again unless fresh energy is communicated to them from a source not yet exhausted, so surely must planet after planet creep in, age by age, towards the sun; not one can escape its fiery end. As it has been

proved by geology that our earth had a fiery beginning, so it is shown by the law of gravitation that it will have a fiery end."

"Five Minutes for Refreshments." Everybody who has travelled by railroad has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seeds of Dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of Dyspepsia, as thousands are ready to testify.

Married.

At Trinity Church, Durham, County Grey, on the 21st ult., by the Rev. W. B. Evans, B.A., John Craven Chadwick, Esq., jr., Guelph, to Sybella Anne, second daughter of the late William Mockler, Esq., of Fermoy, Ireland.

Commercial.

Church Observer Office, Wednesday, May 11, 1870.

Greenbacks bought at 13½ dis., and sold at 12½. Silver 6½ to 6 p.c. dis. Exchange, 12½. Gold, 14½.

STOCK AND SHARE LIST.

Table with columns: BANKS, Amt of Shares, Paid up, Dividend last 6 m's, Closing Prices. Includes entries for Bank of Montreal, Bank of B. N. A., City Bank, etc.

Table with columns: BONDS, Amt of Shares, Closing Prices. Includes entries for Government 5 per cents, Montreal Water Works 6 per cents, etc.

ROBERT MOAT, BROKER, North British Chambers, Hospita Street

MONTREAL WHOLESALE PRODUCE MARKET May 11, 1870.

Table with columns: FLOUR—Per barrel of 196 lbs., GRAIN—Per bushel, LARD, BUTTER, CHEESE, EGGS, ASHES. Lists prices for various commodities.

BY SPECIAL APPOINTMENT.



TAILOR

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H. GRANT, WATCHMAKER, MANUFACTURER OF GOLD AND SILVER JEWELLERY MASONIC REGALIA, &c., 303 NOTRE DAME STREET, MONTREAL.

LOVELL'S DIRECTORIES.—It is intended to make these DIRECTORIES the most complete and correct ever issued on this continent. They are not being prepared by correspondence, but by PERSONAL CANVASS, from door to door, of my own Agents, for the requisite information. I have now engaged on the work in the several Provinces forty men and twenty horses. These are engaged mainly on the towns and villages off the Railway and Steamboat Routes, important places on the lines being held till the completion of the former, to admit of correction to latest date.

I anticipate issuing, in October next, the CANADIAN DOMINION DIRECTORY, and SIX PROVINCIAL DIRECTORIES, which will prove a correct and full index to the DOMINION OF CANADA, NEWFOUNDLAND, and PRINCE EDWARD ISLAND, and a combined Gazetteer Directory and Hand Book of the six Provinces.

SUBSCRIPTION TO DOMINION DIRECTORY: Dominion of Canada Subscribers, \$12 Cr. United States do 12 Gold. Great Britain and Ireland do £3 Stg. France, Germany, &c. do £3 Stg.

SUBSCRIPTION TO PROVINCIAL DIRECTORIES: Province of Ontario Directory, 1870-71, \$4 00 Province of Quebec Directory, 1870-71, 4 00 Province of Nova Scotia Directory, 1870-71, 3 00 Province of New Brunswick Directory, 1870-71, 3 00 Province of Newfoundland Directory, 1870-71, 2 00 Province of Prince Ed. Island Directory, 1870-71, 2 00. No Money to be paid until each book is delivered.

Rates of ADVERTISING will be made known on application to JOHN LOVELL, Publisher, Montreal, March 16, 1870.

LADIES' COLLEGE, LONDON, ONT.

The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR. PRESIDENT: The Very Revd. I. HELLMUTH, D.D., Dean of Huron, and Rector of St. Paul's Cathedral. LADY PRINCIPAL: Mrs. MILLS, late Lady Principal of Queen's College, London, England, assisted by a large and able staff of experienced EUROPEAN TEACHERS. French is the language spoken in the College. COURSE OF INSTRUCTION. MODERN LANGUAGES.—English in all its branches, Natural Philosophy, and other branches of science and art: Drawing, Painting, Music—Vocal and Instrumental—Callisthenics, Needle Work, Domestic Economy, etc., etc. Next term commences on Twenty-sixth of April. APPLICATION for Admission and for all other particulars to be made to the Lady Principal, or to Major Evans, Hellmuth Ladies' College, London, Ont. 20th April, 1870.

COMMERCIAL UNION INSURANCE COMPANY.

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LIFE: Premium Income, - \$1,328,205. Reserve Fund, - - 10,406,021.

FIRE: Premium Income, - \$4,336,870. Reserve Fund, - - 4,857,045.

Tl. Prem. Revenue, \$5,665,075. Total Assets, - - 17,690,390.

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A. D. 1826
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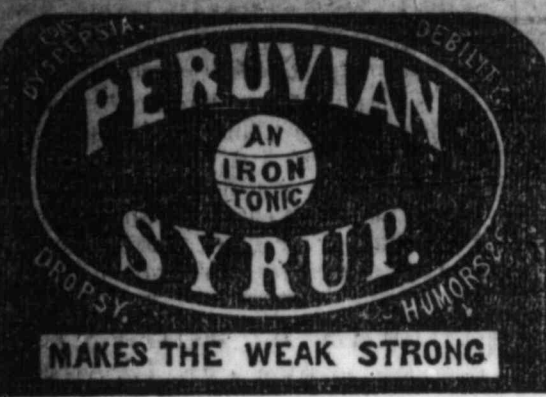
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