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VOL. I.

ONE DOLLAR PER ANNUM.

No. 2.

THE CHURCH
OF
OLD ENGLAND

A MONTHLY MAGAZINE

DEVOTED TO THE INTERESTS OF THE CHURCH IN CANADA
THE ADVANCEMENT OF EDUCATION
AND TEMPERANCE

JOHN POYNTER McMILLIN

Sole Editor and Proprietor.

"In short we must be content to obey, and not seek all to be teachers,—expounders of the law, and that too according to our own private interpretation; we must learn that there is as much glory rendered to God in serving Him in our appointed station, being even the humblest, as in those of more public mark."

MAY, 1866.

MONTREAL, CANADA, EAST

PRINTED FOR THE PROPRIETOR BY M. LONGMOORE & Co.,

67 GREAT ST. JAMES STREET

1866

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OPINION OF THE CHANCELLOR OF THE EXCHEQUER.

THE DIRECTORS OF THE LANCASHIRE have always been content to let the figures in their annual balance sheets prove the sound financial position of the Company, but they think it due to their numerous shareholders, and Fire and Life Insurers, to draw attention to the complimentary remarks of the CHANCELLOR OF THE EXCHEQUER, made in the House of Commons on 7th March, 1864.—See *Times of 8th March*.

THE CHANCELLOR OF THE EXCHEQUER, in moving the adoption of the "Government Annuities Bill," said:

"I wish to show the manner in which business is transacted by offices of the *highest class*, and the reserve they think it necessary to hold in order to give themselves a secure position. I am only going to state two or three cases. Hon. members will hear me out when I say that you know a good deal about the position of an insurance society when you get three things—first of all, its date; secondly, its income from premiums; and thirdly, its accumulations. (Hear, hear.) From the relation of these three to one another you know pretty clearly the state of any office."

The CHANCELLOR then gave the figures connected with four Offices of the "highest class," these four being—the Standard, the University, the London and Provincial Law, and the Lancashire.

In speaking of the LANCASHIRE, the CHANCELLOR remarked:

"I take another, younger still—the LANCASHIRE SOCIETY, founded in 1852. Its Premium Income is £23,500; its Accumulations £85,600, or about four years' Premium Income. I believe relatively to its age (only twelve years), a very sufficient and satisfactory accumulation."

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THE CHURCH OF OLD ENGLAND.

MAY, 1866.

The Lord Bishop of this Diocese purposes (D.V.) to hold a general Ordination at St. Andrews, on 27th inst., being Trinity Sunday. The candidates for Deacon's Orders, whose names have been accepted by the Bishop; are:—

William H. Brown, Student in Theology, Bishop's College, Lennoxville;

Henry Burgess, do. do;

Charles F. Thorndike, do. do;

W. J. Dart, City Missionary;

John Rollit, Catechist at Thorne, late student of Bishop's College.

Mr. Rollit is the only one of the above who will come up for Ordination on Trinity Sunday

His Lordship has also given notice of his intention to hold a Confirmation in the Cathedral, for the City of Montreal, on Sunday, June 10th, at afternoon service.

A meeting of the Mission Board of the Diocesan Church Society was held at the office, April 25, 1866.—Present:—The Lord Bishop in the Chair; Very Rev. Dean of Montreal, Rev. Canon Bancroft, Rev. Canon Bond, Rev. H. F. Darnel, Rev. E. DuVernet, Rev. G. Slack, E. E. Shelton, R. A. Ellis, Geo. Moffatt, Robt. Leach, James Hutton (Treas.), F. D. Fulford (Secretary). The following grants were made:—\$450 to Potton, for three years, on condition that \$200 be raised within the mission, and a satisfactory guarantee be given for

the same; \$100 to the Rev. A. Fortin; \$50 was placed at the disposal of the Lord Bishop for providing occasional service at St. Hyacinthe; \$75 to the Rev. Mr. Seaborn; \$100 for a catechist at Kildare; \$50 to the Rev. C. Kaapcke for special services.

BISHOP COLENZO.

We think it our duty to preserve, as far as we have space, the documents connected with the trial, conviction, and sentence of excommunication of the Lord Bishop of Natal, in South Africa.

His Lordship the Metropolitan of Canada, a few days since, gave his audience, at the Cathedral, a full and most impressive account of the proceedings against this most unhappy dignity of the Church, which proved deeply interesting to all. Coming upon us unexpectedly, and never having known a case of the kind before, we acknowledge its abiding solemnity.

Having failed to make a schism, or create a division, his only resource is to make a *new Church!*

Circular to the Clergy of the Diocese of Montreal.

SEE HOUSE,
MONTREAL, April 9th, 1866.

REV. AND DEAR SIR,—It is my painful duty to forward to you a copy of a letter, which I have just received from the Lord Bishop of Capetown, and also a copy of the formal sentence of Excommunication, which he

has been obliged at length to pronounce in the case of Bishop Colenso.

You must already be fully aware of the very distressing circumstances which have led to this result. Our own Diocesan Synod, as well as the Synod of the Province, have both, as you will remember, sent Addresses to the Bishop of Capetown, expressing the deep sympathy we felt for him in this severe time of trial, and our admiration of the unflinching steadfastness with which he has maintained the integrity of the Christian faith, and the authority and the inspiration of the Word of God.

I intend, during Divine Service on Sunday next, to read in the Cathedral Church the explanatory letter of the Bishop of Capetown, and the formal sentence of Excommunication, as pronounced by him, in order to give due and solemn publicity to the same.

I also forward to you a copy of a letter, addressed by the Bishop of Capetown, to the Clergy and Laity of the Diocese of Natal, which gives a very full explanation of this whole matter.

And I take this opportunity of forwarding to you, at the same time, copies of the replies of the Bishop of Capetown to the Addresses presented to him by our own Diocesan Synod, and the Synod of the Province.

I remain,

Rev. and dear Sir,

Yours very faithfully,

F. MONTREAL.

Letter from the Lord Bishop of Capetown, to the Bishop of Montreal, as Metropolitan of the Province of Canada, giving notice of the formal Excommunication of Bishop Colenso having been pronounced.

BISHOP'S COURT,
CAPETOWN, Feb. 1st, 1866.

MY LORD,—It is with deep pain that I announce to your Lordship, as Metropolitan of the Church in Canada, for your own information, and for the information of the Bishops of your Province, that I have felt it to

be my duty, in obedience to the decision of the Synod of this Province, to separate the Right Rev. Dr. Colenso, by public sentence, from the peace and communion of the Church. The Synod had declared that if he should "presume to exercise Episcopal functions in the Diocese of Natal . . . without an appeal to Canterbury, and without being restored to his Office by the Metropolitan, he will be *ipso facto*, excommunicate, and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence of Excommunication." In defiance of this declaration, Dr. Colenso not only returned to Natal, without any appeal to Canterbury, but at his return, forced himself repeatedly into the Churches of the Diocese, without regard to the remonstrances of the Clergy and Churchwardens; took entire possession of the Cathedral, at the usual hours of Divine Service, compelling thereby the Dean, and nearly the whole of the congregation, in order to avoid unseemly contests, to worship at other and most inconvenient hours; and claimed to exercise authority and jurisdiction over the Clergy and faithful Laity of that Church, against their solemn and earnest protestations.

I need scarce assure your Lordship that the last sad step was not taken without previous admonition, nor until every effort had repeatedly been made, both publicly and privately, to induce Dr. Colenso to cease to persecute the Church, and to desist from forcing his heretical teaching on Clergy and Congregations who had repudiated both it and him.

I had hoped indeed that my offer to submit his whole case anew, either,

I. To His Grace the Archbishop of Canterbury, aided by his Comprovincials; or

II. To the Bishops of the United Church of England and Ireland; or

III. To such Bishops of our Communion throughout the Empire as

could be assembled in London for the hearing of the case,—

Would have led to a declaration on his part of his readiness to abide by the decision of one or other of these grave tribunals. The proposition, however, was rejected, and there seemed to me to be no other alternative than the adoption of the course which I have pursued.

I have the honor to be,
Your Lordship's faithful and obdt.
servant,

R. CAPETOWN.

The Most Rev. the Lord Bishop of
Montreal, Metropolitan of Canada.

Form of Excommunication.

(Copy.)

IN THE NAME OF OUR LORD JESUS CHRIST:

We, Robert, by Divine permission, Metropolitan of the Church in the Province of Capetown, in accordance with the decision of the Bishops of the Province, in Synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John William Colenso, D.D., the sentence of the greater Excommunication, thereby separating him from the communion of the Church of Christ, so long as he shall obstinately and impenitently persist in his heresy, and claim to exercise the office of a Bishop within the Province of Capetown. And we do hereby make known to the faithful in Christ, that, being thus excluded from all communion with the Church, he is according to our Lord's command, and in conformity with the provisions of the 33rd of the Articles of Religion, "to be taken of the whole multitude of the faithful, as an heathen man and publican." (Matt. xviii. 17, 18:)

Given under our hand and seal, this sixteenth day of December, in the year of our Lord one thousand eight hundred and sixty-five.

(Signed.) R. CAPETOWN.

Letter from the Lord Bishop of Capetown, acknowledging the receipt of the Address from the Provincial Synod of Canada.

BISHOP'S COURT,
CAPETOWN, Dec. 16th, 1865.

MY DEAR LORD AND BROTHER,—It is, I need scarce say, a great satisfaction to myself, and I am sure that I may add, to the Church of this Province, to receive the address which you, as President of the Provincial Synod, and Metropolitan of Canada, have been requested to convey to myself, and to the Bishops who were assembled for the trial of Dr. Colenso, and which was unanimously adopted by the Upper and Lower Houses of the Provincial Synod. That we could have acted in any other way than we have done was simply impossible, unless we were prepared to abandon the trust committed to our keeping, and cease to be a Church.

That the course which we have pursued, amidst some trials and difficulties, and without a precedent to guide us in our peculiar position, has been such as to commend itself to the assembled Bishops, Clergy, and Laity of the most powerful, and almost the oldest Church in the Colonial possessions of Great Britain, is to myself, and my Brethren, I need scarce say, encouraging.

In the further steps which it may be our duty to adopt, I trust that we may have grace given to act in such a way as shall approve itself to the Great Head of the Church, and receive the sanction and concurrence of the several branches of the Church with which we are in communion, throughout the world.

You will permit me, in conclusion, I am sure, to express my deep satisfaction, on reading the address of the Church in Canada to His Grace the Archbishop of Canterbury. I have myself, on various public occasions, during these many years, expressed my conviction, that if the Daughter-Churches of the Church of England are to be preserved one in faith and communion with each other, and with

the Mother Church, a National Synod must ere long meet in London to settle the terms of Union; and I have ventured, during these late troubles, to urge His Grace the Archbishop to invite the attendance of all Bishops of our Communion, at a National Synod. The address of your Provincial Synod will, I trust, pave the way for so great and important a gathering.

I remain,

My dear Lord and Brother,

Your faithful servant in Christ,

R. CAPETOWN.

The Most Rev. the Lord Bishop of Montreal, Metropolitan of Canada.

Letter from the Lord Bishop of Capetown, acknowledging the receipt of the Address from the Synod of the Diocese of Montreal.

BISHOP'S COURT,
CAPETOWN, Dec. 16th, 1865.

MY DEAR LORD AND BROTHER,—I beg to acknowledge your letter conveying the resolution of the Bishop, Clergy, and Laity of the Diocese of Montreal, unanimously agreed to by the Synod, and to express through you my sincere thanks both for the kind expressions therein contained towards myself personally, and for the approbation of the course which I have felt it to be my duty to pursue under circumstances peculiarly painful and trying,—of which it assures me. The interchange of brotherly communications between the various branches of the Church throughout the empire, which has arisen out of the sad defection from the faith of a Bishop of this Province, will, I trust, be continued after our present trials shall be over. Your Synod, in common with very many other Synods in various parts of the world, has shown how "If one member suffer, all suffer with it"; how sensitive each branch of the Church that is alive to God is to any assault upon the faith; how determined all our Churches throughout the world are to "keep the deposit," to hold fast to Christ and His

truth, even though, as of old, persecution should be the consequence.

It will be a comfort, I feel assured, to your Church to hear that the Clergy, Church-wardens, and Congregations generally in Natal will never again recognize Dr. Colenso as their Bishop. His supporters, I am informed, are chiefly Socinians, Dissenters (not the really religious, or their ministers), and men of no religion. Comparatively few Churchmen, I am informed, have cast in their lot with him.

Believe me,

My dear Lord and Brother,

Your faithful servant in Christ,

R. CAPETOWN.

The Most Rev. the Lord Bishop of Montreal.

THE EXCOMMUNICATION.

We are compelled for the want of space to withhold most of the sentence of excommunication, and our readers must be content to have the main points:—

The time has arrived when it becomes my duty, in accordance with the decision of the Bishops of this Province in Synod assembled, to separate Dr. Colenso, by solemn sentence, from the communion of the Church. In taking this step, I feel that I ought to set before you the reasons which have constrained us to adopt this painful course; and the duties which it imposes upon us all. The heresies into which Doctor Colenso has fallen are no light or common errors. They touch the very life and being of the Christian Church: overthrow the faith of Christendom. It is not merely the distinctive teaching of the Church of England that he has impugned. He has assailed those fundamental truths of our common Christianity, which are equally cherished by the Churches of the east and west, and by every sect and denomination of Protestant

Christians. It is with Christianity itself, as a revelation from God, that he is at war.

I have gone so fully into this subject, both in my judgment, and in the charge which I delivered at Natal, that I do not feel it necessary to enter at length upon it again. I will simply, therefore, recall to your minds here, what I have already shewn, that the system which he would substitute for that which has been held by the whole Christian Church, since the first coming of our Lord, is—

(I.)—That the Bible is not, as a whole, the Word of God (i.) ; That several of its Books which the Church has ever regarded as portions of that Word, contain myths, legends, fables, mis-statements, falsehoods, forgeries, (ii.) ; That no reliance can be placed upon such portions as he would leave to us (iii.) ; That they are not an absolute guide to us even in matters of “faith and morals” (iv.) ; That “every living man” is to judge for himself, by “the voice which he hears within,” which is “the voice of his Lord”—“the light of the Divine Lord”—whether any or what portion of the Scriptures are the Word of God—thereby setting his own spiritual perceptions above the Revelation of “God’s Word written,” that “by that light, the words recorded to have been uttered by our Lord Himself must all be tried.” (v.)

(II.)—That “God manifest in the flesh” the Everlasting Son of the Father, God of God, Light of Light, Very God of Very God, who came down from Heaven, and took our

nature into the Godhead, was ignorant and in error. (vi.)

(III.)—That all that is needed to make the Jew—who still believes our Lord to be a deceiver and an imposter—a herald of salvation with the ministers of Christ, is that he should “shake off the superstitious belief of ages,” and “give up the story of the Pentateuch”—*i. e.*, that the pure Deism which he would then hold and teach would be the only truth needed to be taught for men’s salvation. (vii.)

(IV.)—That the formularies of the Church—including, apparently, the creeds of Christendom—which embody, affirm, define the faith of Christ, as held and taught by the “Church from the beginning, which she requires to be subscribed by her clergy, and which are a chief security to the laity that the true faith of Christ shall be ever taught in our Churches, are “antiquated,” “worn out,” “formulæ of bygone days,” which it would be well for us to set aside. (viii.)

(V.)—That the language “attributed to our Lord Himself” in the New Testament need not be received by us, because He was apparently much influenced by a spurious Apocryphal work, especially on such subjects as “the Judgment of the Last Day.” (ix.)

(VI.)—That the progress of scientific criticism may probably require us “to modify our present views of Christianity itself.” That the old traditional system, that is, the Church’s faith which has hitherto been received as Divine for well nigh two thousand years, is passing away to make room for a new faith—that, like the Jewish before it, it was “a schoolmaster to lead us” to some deeper, higher,

(i) Pentateuch: Part 2—pp. 380, 381, 382, 383. Part 3—pref. p. xxviii.

(ii.) Pentateuch: Part 1—pref. pp. xix, xx ; pp. 8, 9, 10, 11, 13 Part 2—pref. p. viii. ; p. p. 184, 185, 208, 262, 263, 330, 332, 339, 343, 348, 349, 351, 352, 368, 371. Part 3—pp. 427, 428, 429, 436.

(iii.) Pentateuch: Part 4—pp. 623, 624, 625. Part 2—pp. 237, 351. Part 4—p. 85.

(iv.) Pentateuch: Part 3—p. p. 625, 626, 628. Part 4—p. 263.

(v.) Pentateuch: Part 3—pp. 628, 629. Part 4—p. 297. Part 1—p. 152. Rom., 189.

(vi.) Pentateuch: Part 1—pref. pp. xxx. xxxi. Part 3—pp. 622, 623.

(vii.) Pentateuch: Part 2—p. 384.

(viii.) Pentateuch: Part 2—pref. pp. xxv. xxvi. xxvii. xxviii. xxx. ; note xxxi. xxxii. xxxv. Part 4—pref. pp. xiii. xxxiv. xxxv. Remarks p. 15.

(ix.) Pentateuch: Part 4—p. 314 and note, 317 notes, 323, 325, 326, 327.

truer religion, and that the time has arrived for its abandonment. "That we are passing through a transition state." That the Christ of history who came into the world to die for our salvation, and rose and ascended into Heaven, there ever to appear in the presence of God for us, is in some sense to be no longer our Christ, but is to make way for "the Christ that is to be,"—i. e., apparently, that we are to view Him and His work, and Christianity itself, in a wholly different light from that in which the Church has hitherto regarded him, and the Revelation which He has given. (x.)

(VII.)—That it is at least doubtful whether we have descended from Adam and Eve; and highly probable "that we did not." That man is not a fallen being, though he may have descended from the gorilla or the ape. That the "notion of an evil spirit" at war with the good God and His work—i. e., belief in the devil—is mere superstition and fable—"the offspring of a Persian myth"—and that, consequently, our blessed Lord, who taught us to believe in and to dread the approach of the enemy of our souls, was either a deceiver, or was Himself deceived. (xi.)

Is it too much to say what Dr. Colenso has taught is a new religion—a substitution of something else for the existing Christianity of the world? It is this; and yet, at the same time, merely a return to the Deism of the higher minds of the heathen world, before the coming of Christ.

The Rev. J. L. Gay has gratefully received for the poor Clergy at the South, \$157.55 from the Church Wardens of the Cathedral, Montreal; \$101.40 from those of St. George's; \$42.80 from Trinity, and \$36 from St. James.

[x.] Pentateuch: Part 2—pp. 355, 378. Letter to the Laity, p. 28.

[xi.] Lecture before Anthropological Society.

EDUCATION.

WE desire very much to have our monthly the central organ of education in Canada, and most respectfully solicit communications on the best system of schools for the Province. Our readers will not understand by this that we have any fault to find with the organised and endowed institutions of learning in this country, but that our object is to say something, and do something in support of a general plan of instruction for all; in the Church, at least, if it cannot be made universal.

We await contributions on this important object of our enterprise, and sincerely hope they will come from the leading citizens and property-holders in the country, as it cannot be fairly expected a stranger, not a citizen nor liable to taxation, for the reason that he has nothing to tax, should take the lead in support of universal education, which necessarily involves the outlay of very large sums of money.

To level up, and not to level down, is a sound principle of government, and sanctioned by philosophy, civilization, and Christianity. It meets with no opposition, except from the stern *veto* of poverty. Governments cannot always find the means of educating the children of the State, any more than natural parents can give instructions to their families; yet, in both cases, it is not uncharitable to suppose that the inability to instruct is sometimes purely imaginary, and would give way before a little manly energy and warm patriotism.

We desire to say no more at this time, except that these columns are widely open to male and female writers, who wish to advance the

cause of education as the sole duty of the State, or, as a case more especially for the fostering hand of the Church. It is a question that cannot be indefinitely postponed by the civilized world, for if left entirely to itself, it will, in a few years' time, turn upon its opponents with a fearful retribution of criminal costs and prison-expenditures. Prevention is better than cure.

TEMPERANCE.

IN reserving a place for writers who desire to connect the question of temperance with education and religion, it was the design of the Editor to call to his aid pens entirely superior to his own, and to uphold and to defend the cause of temperance—a cause that should never be without an army of defenders.

The cause of temperance, in our opinion, has been greatly retarded by its friends attempting to establish untenable positions. Absolute abstinence, for instance, and the destruction of liquors by mob force, will not be likely to raise a higher standard of morals. This, however, is a question which may be discussed.

The Temperance Societies in this city had a good temperance paper for about thirty years, devoted to their cause, and it is to supply their wants that this magazine opens its columns for the especial discussion of that question. It cannot very well be separated from the Church, and a Church paper is, of all places, the most appropriate for an argument on the broad scriptural platform of genuine temperance.

We advocate temperance in eating, temperance in drinking, and temper-

ance in all things. A moderate and temperate use of all the blessings intended for our use, is the most important element in a great man's character. It is said that the lungs, the heart and the brain, constitute the tripod of life, and so it may be said that temperance, education and piety, are the three great principles of a fine moral existence; certainly they combine beautifully, and we are not willing to see them detached from each other.

While we do not intend to become an advocate of total abstinence, we will be pleased to have well written articles in favor of that side of the question. True temperance cannot loose any of its interest while undergoing examination.

But what shall we say to the actual inebriate, who stands unmoved before his troubled wife and hungry children? who reaches out his trembling hand and begs for the very poison that silently steals away his life? We suppose we need not say anything; but we are not willing to let him go without a last effort to save him. Let him call his little forces around him, and try once more to escape from the enemy. Let him bring his little children and his wan companion before him, and make a violent effort to suppress this passion for strong drink. It can be done—there is manhood enough left in you to gain the victory!

There is one comfort, we think, that professed Christians all over the world can take to themselves, *i. e.*, we believe there never existed a body of men claiming the name of Christians, who countenanced or encouraged, as a Church,

the ruinous habit of drunkenness. The Church of England stands on an elevation equal in altitude to any other. Her ministers uniformly inculcate temperance as a cardinal virtue, and although her members may do wrong in this matter, as others do at times, her constant teachings are in favor of the most rigid temperance in all things.

THE *ECHO*.

AFTER thanking the *Echo* for its polite and friendly notice of this magazine, we beg leave, in the same friendly spirit, to make some remarks upon matters contained in that notice. Men in familiar conversation call themselves High Church and Low Church, but we had been assured by all the clergy with whom we had the honor of an acquaintance, that there were no parties in the Church opposing each other, and that there were no wounds to heal, no divisions to deplore, and no schisms over which the Church might mourn. At the time of our first issue, we had no doubt of the truth of these statements, and, therefore, stated in the simplest way that we knew of no schisms and divisions likely to threaten the peace of the Church.

We now find that the *Echo* assures us that the existence of parties, in Canada, cannot be disguised, and he enumerates, at least, three parties, the "high," "low," and "broad."

Now, to constitute a party, it requires at least three main features, *i. e.*, a number of men, an organization, and an object. What number of men are engaged in this party work? where do they assemble, and who presides over the meetings? and,

above all, what objects have they in view? Do they wish to rend the Church, or do they merely wish to elect or depose a Bishop?

Perhaps they wish to alter the Prayer-Book and amend the Church generally, by joint resolutions! The laity, according to democratic usages, being allowed a full numerical vote.

It is in no spirit of controversy we notice the remarks of the *Echo*, because we hope and believe he is a sound churchman; but in justification of ourselves, it must be remembered that the *Echo* has been kept alive by the support of the Church for the last sixteen years, and it cannot be allowed to pass unnoticed on a point of such momentous importance. In the four numbers we have seen of the *Echo*, we find no proof in its columns that the Editor of that journal belongs to either of these parties, and we think he has done what we often do, made a strong, hasty statement, which he will be ready to give up as soon as he observes it. We do not believe our neighbor has any wish to head a Church party, but if in this we be mistaken, he will be kind enough to correct us, and tell us to which one of these parties he belongs.

We write in this manner merely to bring the matter home to every one, and to convince all Churchmen that really and truly there are no parties in the Church; or if there be, their numbers, organization and objects are kept in the dark, and never will see the light, if the Church be true to herself.

We are gratified to be able to present to our readers the following

pieces of poetry. In our last number we stated that poetry would be sure to "be suitable if filled with fervent, religious feelings, and pious hope in the Redeemer." When Lord Byron

"Leaps along with live thunder,
The rattling crags among—"

we are prone to acknowledge that we do not enjoy that kind of locomotion, especially when our rheumatism is very fierce, but we do enjoy the emanations of a young mind full of piety and hope:—

SPRING.

'Twas night, and tossing on my bed,
Perplexed with many a care—
The thunder sounding o'er my head,
The first that I had heard this year,
Warned me of the winter—fled—
And that soft spring was near.

It calmed my troubled mind,
And thus it seemed to say—
Care's winter leave behind,
And hail the coming May;
Do this, and you will surely find,
The best and surest way!

The darkness fades—the daylight breaks—
The stars have gone to rest,
And with the sun my spirit wakes,
To hail this season blest—
A season which not only takes
Away life's gloom, but gives it zest.

The flowers waken from their sleep,
And through the softened earth,
The little shoots begin to peep,
As children, in their mirth
Though hiding, cannot hidden keep—
Else what were hiding worth?

The birds return from southern climes,
And sweetly, on the air
Pour forth rich notes and sweetest rhymes,
Which nature taught them there—
In melody their song combines,
To make spring-life more fair.

While thus the flowers and birds agree,
The Maker of all things to praise,
Shall sinful mortals, such as we,
Refuse Him grateful lays?
Ah, no! bid doubt and darkness flee,
And hope for better days.

D.

RITUALISM.

MR. EDITOR,—As all true Churchmen cannot but be painfully alive to the efforts being made in England, and even in this country, to revive those ornaments and ceremonies which prevailed in the second year of the reign of King Edward the Sixth, but have been in disuse since the beginning of the reign of the great Protestant Queen Elizabeth, and that, in virtue of the Queen's "Advertisements" in 1564, her Canons of the year 1571, and the 58th Canon of the year 1603, in the reign of her successor, King James the First, I feel it to be our duty to give publicity to every expression of opinion denunciatory of so dangerous an inroad on the peace and tranquillity of the Church of England.

In your first number you very properly gave prominence to the utterances of His Grace the Lord Archbishop of Canterbury, and of His Lordship the Bishop of London, on this most important subject.

I would now, with your permission, crave space for certain extracts from a most able and eloquent sermon, preached at St. George's Church, St. Catherines, C.W., on Wednesday, the 4th of April last, before "The Clerical Association of the Rural Deanery of Niagara," by the Rev. Geo. Whitaker, M.A., Provost of Trinity College, Toronto, on "The Office of "Ritual in Christian Worship."

The Rev. preacher selected for his text the 24th verse of the 4th chapter of St. John's Gospel,— "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." After laying down the rule, that the sacred Scriptures appear to

recognize three distinct principles in the nature of man,—the spirit, the soul, and the body,—and adducing arguments and proofs in support of his proposition, he asked the question,—“Can the soul in worship be “independent of the body?”—and answered it by saying,—“No: nor are we to desire that it should be. The whole man is to worship God. David forgets not the worship of the body; he says, ‘O come, let us “worship and *fall down and kneel* “before the Lord our Maker.’ The soul cannot be independent of the body, it must accompany her in the act of worship; the posture—the gestures—of the body may assist or hinder, her devotion may be aided or disturbed by those impressions which are made upon her “through the bodily senses.”

In the development of this branch of his subject, he proceeded to say:

“I believe that we should be drawn nearer far to one another could we all embrace more fully than we do the apprehension of that unseen presence of our Lord: and it would appear that, beyond certain reverential and modest limits, outward observances tend rather to obscure, than to intensify, the sense of that presence. Let us consider how we should demean ourselves could we indeed *see* our blessed Lord in our midst, and let us ask whether anything in the way of ritual observance, which His visible presence would necessarily restrain if not rebuke, can be an important—or even a legitimate—aid to the realization of His unseen presence? No, let the soul turn to the spirit in worship, to God’s Holy Spirit speaking to her through the spirit, and thus shall she be enabled to discern a glory which shall compensate for all inevitable external deficiencies, and eclipse all external splendours:

she shall be enabled to ascend, as Elijah did, into the mount of God, while she leaves her servant the body (even as he left his servant), not unmindful indeed of her sacred errand, yet unable to keep pace with her heavenward flight.

“The wise man has said, ‘Be not rash with thy mouth, nor let thine heart be hasty to utter anything before God, for God is in heaven; and thou upon earth: therefore let thy words be few.’—(Eccles. v. 2.) And, surely, if we are thus to ‘prune our words,’ to impose a reverent and cautious reserve upon the *language* of devotion, far more necessary must it be to do this in respect of other accessories of worship, which partake not of the mixed character of language, but are *purely* bodily or external.”

Then, after much useful exhortation on the design and purpose of public and common worship, the Reverend preacher treated more especially of that *extreme ritualism* which is engaging so much attention and interest in the Christian world. As his remarks at this stage of the sermon cannot, either with justice to himself or the great and important subject of which he was treating, be curtailed, I must ask you the favor of publishing this concluding portion of the sermon, *in extenso*. It is as follows:—

“It is impossible, within the limits which it is requisite to observe on this occasion, to attempt even a brief survey of the movement which has of late excited so much interest—so much painful anxiety—in the mother country. I think that we may congratulate ourselves on the charitable—yet decided—tone, which has been adopted by both Houses of Convocation, as well as by the Primate in his individual capacity, in respect whether of practices which are obvious transgressions of the law of the Church, or of the revival of usages

discontinued, by all but universal custom, for nearly three centuries. It is clear, in both these cases, that the Church, which alone 'has power to ordain rites and ceremonies,' must take the initiative, if any change be desirable, whether by introducing new or by reviving old usages; and that, as individuals, we can have no right to attempt either the one or the other. No reasonable doubt, as I conceive, can be entertained of the unlawfulness *in foro conscientie*, of introducing, on our own responsibility, as ministers of the Church, any of these practices, whether they may prove to be, by the ruling of ecclesiastical courts, permissible or otherwise.

"It has, further, been alleged that these changes are *expedient*—that the laity call for them—that they awaken interest and devout feeling among persons, whether in the higher or lower ranks of life, who have hitherto been buried in worldliness or in unbelief. This may in some places have appeared to be the case; but I trust far more to the testimony of many of our Bishops and Clergy, of every shade of opinion, when they express, as they did in convocation, their strong apprehension of a very different result—of a violent Puritan reaction, availing itself of this new movement to destroy, if possible, that decent and devout order in public worship which our Church undoubtedly prescribes, and to which we have been, of late years, happily returning. I greatly question, moreover, the wholesome and permanent character of any impression which extreme ritual may, in some instances, have made. Men may for a time be captivated by the novelty of religious spectacles; even the thoughtless and depraved may dream for awhile that they have at last found the true antidote to indifference or to sinful self-indulgence. We must, however, wait for a time to see the real—the broad—issue, and we *have* seen, again and again—in instances very like, though

very unlike, the present—how little dependence is to be placed on profound impressions, made by an appeal through the bodily senses to the passions and affections of the soul,

"But the argument from expediency is one to which, however plausible it might be, I should be little inclined to listen. In matters of so high moment we must ask ourselves what is *right*. My belief is that here, as elsewhere, we must learn to 'endure as seeing Him who is invisible'—to trust to the unseen power of God working, according to His promise, within His Church, and so seek to win men to Him chiefly by the use of those means which Apostles both employed and prescribed—by addressing ourselves to the understanding and to the conscience. It is well worthy of note that, when St. Paul describes the unbeliever or the unlearned as 'convinced of all,' as 'judged of all,' as 'falling down upon his face' in the Christian assembly and 'worshipping God, and confessing that God is in them of a truth,' he ascribes this great result, not to the display of miraculous powers, arresting the senses and overpowering the imagination, but to the exercise of the gift of prophecy—of Christian teaching, that least notable of all gifts, that still small voice, heard then, and ever since heard, though under altered conditions, within the Church of God, by those whose hearts God opens.

"The natural man—the psychic—may be enthralled by the captivations of a splendid ritual; he may be devoted, as he thinks, to the service of God, and yet the impression may extend no further than to the sensitive soul; the very semblance of devotion may lull him into a fatal neglect of the higher service of the spirit; he may be taught to withdraw his soul from the guidance of the highest constituent portion of his nature, and to seek a knowledge of the things of the Spirit rather from earth than

from above. External service, which should have been interposed as a sheltering veil between him and the disturbing glare of the world, being advanced beyond its proper station, and being suffered to usurp too high a function, may effect the widely different result of excluding from his view the pure and holy light of heaven.

"I referred just now to the danger that the present movement might not only retard—but undo—the blessed work which has for some years been going on both in England and amongst ourselves, in the way of restoring that decent order of worship which our Church prescribes. If such a result is to be apprehended at home, there is tenfold reason to apprehend it here. Let us strive with all solicitude and diligence that this great evil may be averted. Extremes are ever dangerous; truth and virtue and piety are not to be obtained by abandoning ourselves to the exclusive guidance of any one intellectual conclusion or moral rule, of any single religious dogma or devout impulse; but by the patient and self-denying endeavour to adjust diversified and, as it may appear, conflicting claims, whether upon our belief or upon our practice.

"I have attempted to show that the service of the body may be exaggerated—thrust into undue prominence—entrusted with functions not its own. Need I remind you that it may be utterly and sinfully neglected? In a new country, where the public service of Almighty God is of necessity, in the vast majority of instances, commenced under very serious disadvantages, in places most unfit for its celebration, and without any of those external decencies, which, within their own narrow limits, school the thoughtless heart to reverence, there is a grievous danger that men may utterly forget and disallow the necessary service of the body. Yet such a service there is beyond all question,

and it is not with any one of us a light matter whether we render it or no. No man, woman, or child, who is physically capable of bending the knee in prayer, can be absolved from the religious obligation of adopting that posture which the example of our Blessed Lord Himself has commended to us, and which our Church expressly enjoins. If we *can* kneel, then, where that posture has been prescribed, it is useless to dream of offering acceptable prayer to Almighty God in any other posture; it is useless to dream that we do not dishonour and offend Him by refusing to 'worship and *fall down.*' And so with every other detail of outward conduct by which reverence and godly fear are indicated. A solemn—thoughtful—approach to the house of God, silent prayer on entering it, a reverential government of the countenance—the bodily gestures—the whole deportment, all this cannot be dispensed with. And, again, we owe to the Almighty—to our fellow-worshippers—to ourselves—an active and devout participation in the service. We must make what we call our Common Prayer, to be common prayer, by joining in it—and by joining in it audibly, with 'humble voice' as well as with 'pure heart;' we must strive to be governed 'brought-out by the solemnizing remembrance that God is with us, beholding our every act—our every glance, and hearing our every word.

"If our bodily service were offered under this remembrance, our worship would no longer be open to the reproach of being frigid—lifeless—slovenly; feeling ourselves the consciousness of the presence of Almighty God, we should instruct the thoughtless—the irreligious—to feel it also; we should be doing all that external service can do to withdraw the veil which hides from the carnal mind the apprehension of things unseen. Our Church has given us plain and clear instructions, which no man

can possibly mistake; and it is by acting obediently and lovingly in accordance with the rule which she prescribes, that we shall, as individuals, best secure our Communion from any dangerous excess of ritual; while we shall, most assuredly, be removing out of our own path one very serious hindrance to our enjoying the blessing of those who worship God 'in spirit and in truth.'

"One caution remains. We deeply need meek and fervent charity in regard of the subject on which I have ventured to address you. If we *are* agreed on general principles, we may still differ as to minor details. Men's minds are not all cast in the self-same mould. One man is reserved and introspective, another is more demonstrative; one man feels deeply, but is very slow to discover what he feels, by any outward sign, either before God or man; with another not to discover feeling is not to feel at all; and, accordingly, one man will—and must—interpret very differently from another in the *measure* of bodily service which it becomes him to render to Almighty God.

"While then we keep within the rule of our Church (a rule which admits of considerable differences of custom, in respect not only of individual worshippers, but of congregations collectively), let us not provoke one another nor condemn one another; but strive humbly to approve ourselves to God, and lovingly to seek the good of our brethren and the peace of the Church. I cannot enforce this suggestion better than in words lately uttered by a distinguished prelate of our Church.* He says, 'The conformation of my mind leads me to be satisfied with the simplest form as being the most productive of devotion, but it is not so with others, and I have no right to make what suits me the law for everybody else.'

"And now, my brethren of the cler-

gy, let us confess that a vast work lies before our Church in this country, a work beset with unusual perplexities, embarrassed by most serious hindrances. We must, then, address ourselves to it in a manly, sober, patient spirit—in a spirit of courage and self-denial—in the fear of God and in the love of man; praying Him, who is the great object of our worship, to teach us to worship Him in spirit and in truth—to offer to Him, in its due harmony, in its fitting proportions, the service of spirit, soul, and body; to give us a right judgment in all things; to save us from blindly or wilfully surrendering ourselves to those strong currents of opinion which are ever setting in towards one extreme or another, wasting their strength in alternate deviations to the right hand and to the left; and to enable us steadily to keep, for our little time, that middle course, in which we may most surely and safely advance His blessed purposes, serving truly and faithfully, under our Great Head, 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'

To me, who, like yourself, am no party man, such a sermon, coming as it does from one who has been pointed at by the so-called Evangelicals as a dangerous preacher, a friend in fact (if not an ally) of Rome, is extremely consoling, and leads to the conviction that the true spirit of the Church is being fairly awoke to the necessity of discountenancing at least, if not actually checking, the further progress of those who are striving, *individually*, and in the face of the expressed opinion of both Houses of Convocation in England, to introduce rites and ceremonies entirely at variance with what the Church has been accustomed to, for at least three hundred years.

*The Bishop of Oxford. Speech in the Upper House of Convocation.

I feel that I have already transgressed too much on your valuable space; but, as we cannot but view the attempts of the extreme ritualists as likely to be subversive of that *unity* which ought to be the characteristic feature of our Holy Church, I am sure you will not refuse me the further space for the following noble sentiments of the great EDMUND BURKE, on the subject of The Church:—

“Yes—I would have her great and powerful. I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness. I would have her head raised up to that Heaven to which she would conduct us. I would have her open wide her hospitable gates, by a noble and liberal comprehension; but I would have no *breaches* in her walls. I would have her cherish all those who are within, and pity all those who are without. I would have her a common blessing to the world; an example, if she is not permitted to be an instructor, to all who have not the happiness to belong to her. I would have her to give a lesson of peace to mankind, that a vexed and wandering generation may be taught to seek for repose in the maternal bosom of her Christian charity, and not in the harlot lap of indifference or infidelity.”

A CHURCHMAN.

Montreal, 1st May, 1866.

WOMAN'S INFLUENCE.

(For the Church of Old England.)

The enquiry into the causes and reasons, the why and wherefore, there are so many more female than male members of the Church, has been variously debated.

While some account for the fact by saying that woman's nature is much more susceptible to what is tender and loveable, others say that the reason is rather in the mental than in

the moral difference which exists between the two sexes, and a third class with equal confidence assert that the different systems of education and training of man and woman is sufficient to account for the phenomenon.

Now, without stopping to argue upon any of the questions or objections which naturally arise from these statements, we accept the fact that the Church membership is more largely composed of women than of the opposite sex, and pass on to what we consider a simpler solution of the question, and one which involves a consideration of God's providence and fostering care for His Church.

No one will deny the great influence which a mother's or a sister's care exerts in forming the character of the boy. This care, which we will call home influence, generally shapes the course of man's life. The absence of any such kind and humanizing schooling results in the development of crime, with all its consequences.

While in childhood seeds are planted in the heart which, with proper training, will expand into beautiful fruit; in the same season, if the hand of care be absent, not only will the good seed which may fall upon the soil of the heart go to ruin, but the watchful enemy will take occasion to implant the crop of tares.

The influence of the mother is an important one, and has always been recognized as such. The history of man, since the first day of creation until now, shows how materially the hand of woman has contributed to the formation even of national character.

In the history of Ancient Israel we see how a Miriam and a Deborah

gave an impulse to the people of God; and we know how, before we hear either of Samson or of Samuel, we are made acquainted with their mothers.

Greece shows us the Spartan mother and tells of her whenever the exploits of Spartan men are told, and the story of the mother who told her son, when pointing to his shield, "either bring this back or be brought back upon it," has been the means of preserving, to our time, the fact that Spartan heroism, if not altogether formed, was certainly most wonderfully cherished and upheld by Spartan women.

The Roman mother of the Gracchi pointed with pride to the jewels she had polished for, as well as bestowed upon, her country; while the story of the Carthagénian women giving their hair for bow-strings cannot be forgotten.

If we come to a consideration of the subject we have now in hand, and briefly glance at Christianity, there we shall find that while it has peculiar charms for woman, her greatest charm is her Christianity.

We read in the gospels how women ministered unto Christ of their substance. We are told that when he was led away to be crucified, when His disciples all had forsaken Him, when Peter had denied Him with oaths, and while the Jews were crying out against him and no man was found "so poor as to do Him reverence," the daughters of Jerusalem wept over His fate, even as He shortly before had wept over the impending destruction of Jerusalem.

It has been beautifully said, in speaking of those who had followed

Him during his ministry, "They were last at the Cross and first at the Sepulchre."

It was to Mary that Jesus first displayed Himself after His resurrection, and it was fitting that such should be. It was a just tribute to those natures which, usually so timid and retiring, had showed more than passive courage in not being "ashamed of Him," who "was despised and rejected of men."

"When Paul first preached the Gospel in Europe, Lydia was his first convert"—and this brings me to what I have called the consideration of God's fostering care for His Church, and to what I consider the reason why the Church numbers so many more women than men in its communion.

God inclines the heart of woman towards Christianity, seeing that the way to make men Christians, apart from the offices of the Holy Spirit, is best accomplished by the instrumentality of Christian mothers, and this I hold to be a great and natural truth.

"Now we see as through a glass darkly," though even now we frequently know the testimony which men bear to the value of a mother's prayers, a mother's lessons, and a mother's example.

St. Augustin's was not a singular case, but thousands like him, through years of sin, have been followed by those prayers and those lessons, until they have been reclaimed and become shining jewels in the Saviour's Crown; and when the last of time shall come, and when seeing no more darkly as through a glass, "but face to face, and knowing as we are known," we shall find that even our

highest tributes to the instrumentality of women in the promotion of God's Kingdom have fallen far short of the reality and of what is justly their due. God has conferred upon the weaker sex a glorious privilege, and as at first Eve harkened to the voice of the tempter and so brought the curse upon man, and instrumentally caused the separation of man from his God, so He in His wisdom and mercy now renders her daughters a great instrument in winning the wandering human race back to Him.

Our Churches are now kept alive by their attendance and exertions, they are the moving spirits of all our charitable and missionary enterprises. They are almost the sole attendants upon our week-day services, and largely predominate in our churches on Sundays.

The office of a Christian mother, or wife, or daughter, is one of vast responsibility—the influence one exerts in each capacity is for eternity; and as the sight of one of them rising to a sense of duty and performing it, is most pleasing, even so, on the other hand, it is one of the saddest things we ever see, when woman, man's helpmeet, fails in her office in helping him to Heaven, and exerts what influence she is capable of wielding to sink him to destruction, "just as the motive power which, when the vessel is properly directed, sends it speedily to its destination, if, on the other hand, it be not properly applied, only the more surely hastens it to ruin."

The work bears its own reward, for, apart from the fact that in lands where there is no Christianity, the position of woman is always a degraded one,

she has a great recompense in the increase of her own faith, and in the possession of that pearl of great price which makes its owner rich for time and for eternity.

Amongst the recent naval promotions we notice the name of Captain John Fulford, Flag Captain to Sir C. Talbot, K. C. B., on board H. M. S. *Formidable* at Sheerness, who has obtained the rank of Rear-Admiral. Captain Fulford was in the receipt of a good-service pension, had seen much service in various quarters of the globe, and obtained the naval medal for the siege of St. Jean d'Acre, where he was engaged as First Lieutenant of the *Talbot*, and was made Commander. Admiral Fulford is a younger brother of the Bishop of Montreal.

BLESSED TO GIVE.

"It is more blessed to give than to receive."

The kingly sun gives forth its rays—
Asks no return—demands no praise;
But wraps us in strong arms of life,
And says distinct through human strife,
"If thou wouldst truly, nobly live,
Give—ever give."

The rustic flower, upspringing bright,
And answering back that ray of light,
Fills all the air with fragrant breath,
And writes in myriad hues beneath—
"If thou wouldst gaily, gladly live,
Give—ever give."

The merchant-rain, which carries
Rich commerce 'twixt the earth and sun—
The autumn mist—the spring-tide shower,
All whisper soft to seed and flower—
"We know no other life to live,
But this—we give."

Suggestive warnings crowd the earth—
Glad sounds of labor, songs of mirth,
From creatures both of field and air,
Who, whilst they take their rightful share,
Still truly chaunt—"We chiefly live
To give—to give."

Oh man! the gem and crown of all,
Take thou this lesson—heed the call
Of these less gifted creatures near;
The rather, that Christ's voice most dear
Once said, whilst here he deigned to live,
"Blessed to give."

WILSON.

THE PRACTICAL EXPERIENCE OF THE CROSS.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.”—*Revelation vii., 13—17.*

ST. JOHN, exiled by the Emperor Domitian to the rocky desert of Patmos, beholds in a series of visions the future destinies of the Church of Christ. We have the description of one of these visions in the seventh chapter of the Apocalypse. The eternal world opens to the eyes of the beloved disciple: he sees a “multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne of God.” They are all “clothed with white robes,” which is an emblem of celestial glory; they have all also “palms in their hands,” which denotes this multitude an army of conquerors.

Recently arrived, and finding themselves triumphant at the close of the battle they have been waging, they pour forth a song of praise, which strikes upon the ears of the listening and adoring disciple. His heart longs to know of whom this blessed army is composed, and a celestial voice, as if anticipating his wish, asks him, “What are these which are arrayed in white robes? and whence came they?” And as the humble servant of God, his forehead in the dust, replies, “Sir, thou knowest,” the same voice goes on to solve the mystery, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” The past

that they have left behind was a warfare, the future that lies before them is everlasting joy. Once they wandered far from their God, groaning in themselves beneath a body of death; now “they are before the throne of God, and serve Him day and night in His temple.” Once they walked in “a dry land, seeking water and there was none, and their tongue failed for thirst”; henceforth they shall dwell at ease, for “the Lamb shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.”

Is this a dream, we ask, or a reality? This rapturous vision of St. John in a desert island, has it any meaning and any value for men in our day? Can such a future of glory be reserved for us also? If we take our stand before the cross of Jesus Christ, it gives the explanation of all mysteries; the future unrolled before the eyes of the beloved disciple is the future of every contrite heart that can say, “I believe.” The cross of Jesus is the centre of our rest, the centre of the history of the world, the centre of our eternity. Take away that cross, you know neither where you are nor whither you are going; replace it, all becomes light—behind you, within you, before you. The passage shows us what the practical experience of this cross is: We have three points to meditate upon:—the great tribulation,—the blood that cleanses,—and the white robes. If we combine these three, we have before us our eternal redemption.

In order to attain the palms of victory, it is necessary to pass through great tribulation. Where is this tribulation? It is to be found in three places.

First of all, around us. If for one single day we could look down from the skies upon the earth, what is it that we would see there? A great tribulation. What changes here below, what agitations, look on what side we

will! Nothing stable, no abiding city; we fly away, as Scripture says. Our best estate is but labour and sorrow, the bread we eat is bread of affliction. There is a something that continually weighs upon us, a care, an anxiety; the order of things is felt not to be their normal order. And this is true of all things, of all creation. "The whole creation groaneth and travaileth in pain together until now." These lives that fall around, this life that grows pale, this subjection to vanity, these plaintive voices that from all directions strike upon our ears,—all tell us that we are living in a fallen world, and that what we call life is in point of fact nothing but a great tribulation.

But these generalities become merely secondary if we look within. For this great tribulation is there also, it is not around us only. Let us search into the very heart of our personal life, believe it or believe it not, there is no healing of our bruise. Some terrible catastrophe has perverted our whole nature. That which should govern there is taken captive, that which should serve sways. If we look at our general condition, we find that "our iniquities have separated between us and our God." The bond of peace is broken, and what is left when peace has fled! A great tribulation, an empty heart, a withered spirit, a gnawing conscience,—"lusts that war against the soul." If we take "the wings of the morning, and dwell in the uttermost parts of the sea," one stern fact will follow us there—and that fact is sin. Ah, this is not a word like other words,—this word is a reality, and this reality is a hell. Whether it begin to burn already or not, it will too surely burn. Oh! let us make our peace with God, let us judge our own selves. When the whole head is sick, when the whole heart is faint, it is madness to go on saying, "Peace, peace," seeing there is no peace.

But the great tribulation is to be

found elsewhere too—found on the cross of Jesus Christ. If we suffer for our sins, we suffer for ours only; but the great Victim of Calvary was made a "curse for the whole world." "The Lord hath laid on Him the iniquities of us all." Let us count if we can the infinity of sins committed by Adam's posterity, and then reflect, if one sin adequately realised be a curse already, what a fearful judgment must their whole weight have entailed upon the Representative of sinners! And this cup was one He could not put away, for He willed to be the "propitiation for our sins; and not for ours only, but also for the sins of the whole world." Ah, could we but penetrate into that mysterious night in the garden of Gethsemane, into that agony during which the world slept, while He watched and wrestled,—could we but enter into that strong crying and tears, into those prayers and supplications, up to that last cry, "My God, my God, why hast thou forsaken me?" we should recognise a tribulation for which human language has no words. God alone could fathom those depths. All that we know is that the Mediator of our souls was subject to agony and condemnation, that the unseen accuser omitted no iota of our debt of guilt when exacting its payment in full from our Surety. Did not Jesus himself say, "It is finished?" All our salvation is the fruit of a great tribulation. O my soul, follow thou the Lamb of God, "who taketh away the sins of the world," and thou wilt know this—thou wilt appreciate the worth of that blood in which the heavenly multitude had washed their robes and made them white.

This is the second point we have to consider.

The Scripture is express in its statements concerning Christ: that "we have redemption through His blood"—that is to say, "the remission of sins"; that "without shedding of blood there is no remission"; that

"the blood of Jesus Christ cleanseth from all sin"—not His doctrine, not His example, but *His blood*." The Saviour himself, when instituting the Holy Supper, says, "This cup is the new testament in my blood, which is shed for you." The expiation is in that blood shed. Placed in anything else, it is expiation no longer. It is the blood that is the seat of natural life; and it is in the heart of natural life that we find the seat of sin. Now, sin had to be struck at in its very root in order that the satisfaction required by the conscience should be genuine. It was necessary that that blood—that is, that internal life which had become enmity against God—should be voluntarily shed upon the altar, in order that the primeval harmony between the creature and the Creator should be restored. But this life which had to sacrifice itself could not be the representative of another life so long as the victim was only a man; God alone was able to reconcile the world unto Himself, but God made man, God-man, the one Mediator between Heaven and earth, and it is thus that Christ offers Himself to us on the cross. "By His one oblation He hath perfected for ever them that are sanctified." That which the savage dimly guessed at, that which the Old Testament presents only as a shadow, the vague presentiment of all nations, is confirmed in the one Divine Victim. The foundation of our peace is in that "mystery of godliness, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and committing to us the word of reconciliation." The gospel is tidings of pardon, it directs our gaze to Him whom we have pierced, for whomsoever looks to and believeth in the Son hath eternal life. Let us go, then, to the fountain open for sin and for uncleanness, and that in you which is red as crimson shall be white as wool. He himself hath said to every weary and

heavy-laden soul—He who cannot lie: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me: for I have redeemed thee." Well then may we exclaim with the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us, he will subdue our iniquities: and thou wilt cast all our sins into the depths of the sea."

But who are they who are capable of appropriating this salvation? We are indeed in presence of "the blood of sprinkling, which speaketh better things than that of Abel"; but have we washed our robes therein? have we made them white?

Let us examine this third point—the most important to us of all:—

Evidently we must here seriously ask ourselves—What have I been doing hitherto with my sins? It is only a poor sinner whom the blood of Jesus Christ can effectually wash. Have I then cast aside my own righteousness? Our garments are the covering of our whole body; and it is with our whole personality that we have now to do, with our ruling principle and temper. That which has perverted our life has been self-seeking. If, then, Jesus Christ is to save us, we must be converted to Him. Let us put on the Lord Jesus Christ, and yield ourselves unreservedly to His rule; He is the Author of eternal salvation indeed, but only to such as obey Him. Do we belong to Jesus Christ? There is an infallible sign by which we may discover whether we do or not: it is a broken heart. Now, are our hearts broken? One man, perhaps, does not think about his sins at all; daily routine, anxiety about material things, makes up the whole of his life; he neither knows nor cares for anything beyond.

Another pardons himself, makes himself white by his own endeavours; the blood of the Lamb is thrown away upon him. A third is a respectable character, well wrapped up with general consideration; no use to discuss the matter with him; grace will never reach him beneath that panoply. A fourth may indeed have received certain warnings; he feels conscious that all is not as it should be with him, but worldly dissipation stifles all such suggestions. At length we come to one upon whom God's chastening hand has long rested; we expect much from one so severely tried; but no—we find that the heart may be as much deadened by misfortune as by the common course of daily life. Although we go from house to house, and take, like Diogenes, a lantern to aid our search, the rarest thing of all to find will be a poor sinner. It is not that Jesus Christ is unknown to all those individuals, those families; but what they repudiate is the Jesus who washes, cleanses; what they above all dread is the obligation to repent, to be converted. Nevertheless, Jesus Christ has said, "If I wash thee not, thou hast no part with me." He demands something more than a mere conventional orthodoxy—He demands "a new creature." The true Christ is one who will "see of the travail of His soul and be satisfied." He requires love for love, a crucified sinner for a crucified Saviour. Oh, what changes begin to take place when once His voice is really heard! There is a work that is carried on in secret, and that proceeds from the cross of Christ. The false foundations are shaken, the rebel will surrender itself, the heart feels the power of a new affection. It is no longer a mere temporary mood, that comes and goes; it is a being transformed by the renewing of the mind, a *spiritual life* in the place of a *natural life*; and this change is one that will grow more and more unto

perfection. "When I shall be lifted up," says Christ, "I will draw all men unto me." The attraction of the cross is of all attractions the strongest. God has many powers, but His sovereign power of all is Jesus Christ. What was it that made St. Paul so strong? how was he so sustained in afflictions, in necessities, in distresses, in watchings, in fastings? Because he was determined to know nothing else but Jesus Christ, and Him crucified. Upon that cross the body of sin is destroyed; the partition wall is done away; there is boldness to enter into the holiest by the blood of Jesus, by a new and living way. All those who are "come out of great tribulation, and have washed their robes in the blood of the Lamb," are conquerors. The joy of salvation is their strength; it is no longer they who live, it is their conquering Lord who lives in them.

And the cross, moreover, is the banner that unites all nations and all ages. There are many varieties amongst men, but the blood that washes all alike is also a mighty influence that unites us all. "You who sometimes were far off are made nigh by the blood of Christ." "Lift up your eyes round about. Who are these that fly as a cloud, and as the doves to their windows?" They are poor sinners coming from the east and the west, from the north and from the south; they have understood, have responded to the appeal, "Look unto me and be ye saved, all the ends of the earth." Beneath the standard of the cross all differences of race are done away with; all ages are as one; there is "no more Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all."

But there still remain souls unsaved. They feel the want of pardon, of peace, of a happiness that shall supply all their needs, and be eternal even as God. Well, then, they may have all these, and what is more, they

may have them without money and without price. Let them contemplate closely their great tribulation; realise the extent of their sorrow; see how their whole nature is soiled and stained. It is that old garment which is the radical cause of all their woe. Why should they keep it any longer, since there is a better one provided for them? There is an old Adam, but there is also the Second Adam; if they cast off the former, they shall put the latter on.

Life is wearing on, wearing away. Soon the hour will come which is to be to us the last on earth. A great cloud of witnesses will assemble round our dying bed; their voices will inquire, "Who is this that cometh out of great tribulation?" Oh that God may give us the blessed answer, "It is one of those who have washed their robes, and made them white in the blood of the Lamb. He shall hunger no more, neither thirst any more; neither shall the sun light on him, nor any heat. For his Redeemer shall feed him, and shall lead him unto living fountains of water; and God shall wipe away all tears from his eyes."

The mind reels as it contemplates this glory to be revealed. To arrive as a culprit, and to be received as a child! To have nothing but stains to bring, and to see one's self washed, made white, conformed to the image of God's dear Son! To leave behind us a tribulation of every day, every hour, and have before us palms and everlasting gladness! Can this be indeed true, indeed real? Ah, if we doubt it, let us look at the cross; "the gates of hell shall not prevail against it." To all our doubts, present and future, let us oppose the blessed assurance, "He hath loved us with an everlasting love." Hear, O heavens, and give ear, O earth, the miracle of miracles is the salvation of a sinner—is mine!

TO CORRESPONDENTS.

WE will say that, if to please the Editor of this Magazine has been one of your objects, you have succeeded admirably, and we believe you will succeed in the still higher motives of pleasing the public.

It is our ardent wish that all who appear in this monthly should do so without any restraint except such as cultivation, good manners, and Christian feeling may impose.

Let High Church, Low Church, Broad Church, Radical Church, Ultra Church, &c., &c., &c., come forward and throw their gauntlets, patiently awaiting the coming of their opposing Knights. We shall then see what reality there is in the idea that the Church is about to be broken into fragments by parties.

A HYMN FOR "ASCENSION."

Angels from the land of glory,
Joyful winged to each their way,
When the death-destroying Saviour
Broke from darkness into day—
From the mighty,
Ransoming the lawful prey.*

Sweetly rang their holy voices
When the blessed babe was born;
Sweeter far their notes of gladness
Rose on this triumphant morn,
To the Conqueror
O'er the hosts of hell forlorn.

Hail, Redeemer! earthly praises
Laud thee not as those above;
Feeble, faltering thanks we bring Thee,
For Thy matchless, changeless love—
Yet we bring them,
Nor wilt Thou thine ear remove.

'Twas for us and our salvation,
Jesus! Thou didst bleed and die;
Thou for us, O Great Deliverer,
Captive led'st captivity;
And victorious
Did'st for us ascend on high.

Still, O! still ride on, and conquer
All the foes that hate thy reign;
Quell the rage of hosts infernal—
Burst the bondman's fatal chain—
Till, in glory,
Thou return to earth again.

Rising, then, with Thee, for ever
We will laud thy name and sing;
Then with hymns of praise eternal,
Our eternal home shall ring;
Blessing, honor,
Glory, power, to Christ our King!

CHURCH ITEMS.

The Rev. Mr. S. Baldwin, Incumbent of St. Luke's Church, Montreal, was on a visit last week to his numerous friends in this vicinity, and, very much to their satisfaction, preached on two consecutive Sabbaths, twice in St. Thomas Church and once at Westminster, to unusually large congregations. We need scarcely say that this Rev. gentleman's discourses always have a favorable impression on his hearers. They are always marked by earnestness, and frequent bursts of eloquence, well calculated to carry conviction to the minds of his congregation. His sermon last Sunday morning was perhaps the best of the four he delivered, and was certainly the best we have heard for many a day. Everybody who heard it pronounced it excellent. The text was from Luke xiii. 7, 8, 9. In this discourse, which was made applicable to three classes of hearers—the young, the middle aged, and the old—the connection between faith and works was so admirably elucidated, and the doctrines happily blended, the whole doctrine of the Gospel was so comprehensively treated, and so beautifully expressed, as to carry conviction to every Christian heart. The man who could remain unaffected by such an appeal is indeed in a state of the "barren fig tree." The Rev. gentlemen left St. Thomas on Monday morning, to resume his duties at St. Luke's.—*St. Thomas (C.W.) Despatch.*

THE REV. MR. DUMOULIN.—On Sabbath evening last the Episcopal Church, Galt, C. W., was crowded to excess by an audience who had assembled to hear the valedictory sermon of the Rev. Mr. DuMoulin, who is about to remove to Montreal. He took for his text—Phil., 1, 27.—"Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your af-

fairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."—The sermon was peculiarly appropriate to the occasion, and was marked by that eloquence and deep study which has characterized the addresses of the Rev. gentleman since his advent to Galt. The closing remarks—full of encouragement and advice—in bidding the congregation farewell, produced the deepest emotions among his hearers. He leaves here a people who have become more than ordinarily attached to him, and who deeply regret his removal from among them.—*Galt Reporter.*

ST. JOHNS, C. E., April 13.—The Easter Vestry Meeting was held in St. James' Church, the Rector (H. F. Darnell) presiding. A most favorable financial statement was presented by the outgoing Wardens, Messrs. J. C. Pierce and Wm. Bourne. Over \$1800 had been raised for church purposes during the past year; a further sum of \$500 having been paid off from the debt upon the High School, (now reduced to \$500), and several necessary repairs and adornments having been effected chiefly by private subscriptions. A special vote of thanks was passed to D. McDonald, Esq., who had recently presented to the Church a stained window for the Chancel. The late Wardens wishing to retire from office, Messrs. J. Coote and W. Drumm were elected Wardens for the ensuing year. Messrs. J. Coote and J. C. Pierce were re-elected Delegates to the Diocesan Synod. The meeting was fairly attended and was most harmonious in character, much interest being taken in the welfare of the Church.

RAWDON, C. E.—The church people of Rawdon have just presented Mrs. Rollit, the wife of their former pastor, with the sum of \$58.92, being the proceeds of a tea-meeting held there on the evening of the 20th ult.

The gathering was very large, and thus gave a proof that they realized, in some measure, the loss that they are about to sustain in the removal of Mrs. Rollit to join her husband in his new field of labor. The success of the tea-meeting was due in part, also, to the efforts of the Rev. Mr. Seaborn, and the committee of ladies and gentlemen appointed to conduct it. The exercises of the evening were varied by duets, &c., on the piano, by ladies from Berthier, singing performed by a choir of young people from Kildare, and addresses on the subject of Temperance by the Rev. B. P. Lewis and the Rev. W. M. Seaborn.

REMOVAL OF REV. JOHN MCLEAN FROM LONDON.—A large number of the friends of Rev. J. McLean, Curate of St. Paul's Cathedral, will regret to learn that that gentleman has decided to resign his present position, and emigrate to Rupert's Land. He expects to enter upon his new sphere of duty about September next. The positions which he has been called upon to fill are, Archdeacon of Assiniboia, Warden and Theological Professor in St. John's College, and Rector of the Cathedral in the Diocese of Rupert's Land. We understand that his income will be provided from funds procured in England. He will be furnished with a residence near Fort Garry, on the Red River.—*London Free Press.*

THE CHURCH IN THE SOUTH.—A Louisville correspondent to the New York *Nexus* writes:—I yesterday attended Divine service at Calvary (Episcopal) Church, of which the Rev. Mr. Platt is the Rector. He is not only a most estimable man, but a very eloquent orator. His dramatic power is of the highest order, and, possessing the poetic expression of thought eminently, he is naturally one of the most popular of our clergy. Before his call to Louisville, Mr. Platt

had charge of a congregation in Petersburg, Va., and remained under the awful bombardment of that city by General Grant, unwilling to leave his post. Our people, naturally, respect the sentinel on the watch-towers of Zion, whom death did not dismay. The Protestant Episcopal Church has spread abroad its branches in the South like the Cedar of Libanus. Its identification with the people in the late contest, the death of the heroic and godly Polk, the Bishop-soldier, on the field of battle, the consecration of its priesthood in every form to the welfare of the people, Elliott in the pulpit, and Quintard in the bivouac and the hospital, have infused a living faith into a church which had suffered under the charge of being wrapped in the shroud of a dead ritualism. To-day it exhibits a life and vigor undreamed of ten years ago. I heard a curious compliment paid to a clergyman who has been most successful in building up the largest congregation in the State in proportion to the limits of his parish. It was said of him that his success was due to the fact that "he preached sermons fifteen minutes long and never accepted an invitation to dinner."

A correspondent from the South writes thus to the *Daily Telegraph* of Montreal:—

It is a strange, possibly a miraculous, ordinance of the divine mind, that these perturbations do not displace all the particles of society; that men, like ants in an invaded ant-hill, strive against the most adverse circumstances to restore accustomed order; that private virtues flourish, nay, exhibit their loftiest and most magnanimous forms, under the trampling of war and anarchy. As the diamond crystallizes under heat and pressure, so the purest virtue may result from the weight and fire of certain disordered passions and conditions of the popular mind; but it is

a process that evolves one diamond and leaves a mountain of dross.

An illustration of these ideas may be seen in the rapid progress of the Protestant Episcopal Church in the Southern States. Clothed in fervor that were associated in the public mind with a State establishment and aristocratic ideas, this ancient and venerable Church barely managed to sustain itself among the surges of new and rising sects. The Southern revolution was in its aim an attempt to return to the political principles of the fathers of the republic, and, consequently, in its tendency reactionary. It was an unsuccessful protest against the Millennium of the Fifth Monarchy men. In the front rank of its soldiers was Leonidas Polk, Bishop of Louisiana, the friend and classmate of Jeff. Davis, the roommate at the Military Academy of Albert Sidney Johnston, the estimated friend of Robert E. Lee. In the hour of prayer, he seemed to recognize in the demands of these upon him, the leadings of Providence, and in the danger to his country, a call to arms. He obeyed the inspiration, and in his own bloody martyrdom on the field of battle, happily escaped the martyrdom of his native land. His voice, his christian valor, his holy example, his obedience to duty, infused into the Church he loved so well, a life and a youthful vigor, which lifted her from the sleep of a century. The eloquent Elliott, Bishop of Georgia, and other divines, stirred and yet healed the bruised heart of the South. Quintard, since elected Bishop of Tennessee, educated as a physician, followed the camp and breathed the messages of the gospel into the ear of the watcher by the bivouack and the sufferer in the hospital.—The efforts of these good men have wrought a great work, and the Episcopal Church; clothed in the armor of righteousness, has risen from the dust and stands erect and powerful ready to do battle under the banner of the cross.

RESIGNATION OF REV. J. McLEAN

To the Editor of the Free Press :

DEAR SIR,—Permit me to intimate, through your columns, that I have to-day requested His Lordship the Bishop of Huron to withdraw my name from the list of candidates for the London Rectory, and that I have also resigned my position as Curate of St. Paul's Cathedral.

Some months ago I was offered an appointment in the Diocese of Rupert's Land, contingent on certain arrangements being made in England for providing me with a suitable income. When I became a candidate for the London Rectory, I was quite uncertain whether these arrangements would be made; but I have now received a letter from His Lordship the Bishop of Rupert's Land, stating that the income has been provided, and making me an absolute offer of the appointment. I have to-day accepted the offer, and now trouble you with this communication that I may have an opportunity of expressing my sincere and grateful thanks to the members of the Cathedral congregation who so kindly signed the memorial in my favour that was presented to His Lordship the Bishop of Huron on Wednesday last.

I remain, dear sir,

Yours very faithfully,

JOHN McLEAN.

THE RECTORY OF ST. PAUL'S,

The following memorial was presented to His Lordship the Bishop of Huron on 25th April, by the Churchwardens, on behalf of the congregation of St. Paul's:—

To the Right Rev. Benjamin Cronyn, D.D., Lord Bishop of the Diocese of Huron.

May it please your Lordship,—We, the undersigned members of the congregation of St. Paul's Cathedral, understanding that it is your Lord-

ship's intention to appoint a Rector of the Benefice of St. Paul's, and having a deep sense of the earnest, unwearied, and most efficient performance of a large portion of the rectorial duties, for many years, by the present curate, the Rev. John McLean, M.A., to the entire satisfaction of both your Lordship and the congregation, beg respectfully and earnestly to request that you will mark your appreciation of his faithful services by promoting him to the office of Rector of this living, when your Lordship sees fit to appoint one—a promotion which the undersigned have every reason to believe would afford much gratification to a very large majority of the members of the congregation.

PRESENTATION.

On the eve of the Rev. James A. McLeod's departure from Christieville, where he has labored for now, nearly thirteen years, the members of his congregation met in the church school-room and presented him with an affectionate farewell address. The address was accompanied with a valuable gold watch, as a token of their affection for him, and of their appreciation of his ministerial labors amongst them.

The watch bears the following inscription:—

Presented by the Congregation of
Trinity Church, Christieville,
to their faithful Pastor,
the Reverend James A. McLeod,
1st May, 1866.

ADDRESS.

REVEREND AND DEAR PASTOR,—
The undersigned, on behalf of themselves and the Congregation of Trinity Church, Christieville, regret much that circumstances have led you to leave us for a larger sphere of usefulness. We feel persuaded that in doing so you have been guided by Him who doeth all things well. In parting with you, we cannot do so without giving some token of love

and gratefulness for your fervent zeal shown for our good, and for preaching so faithfully God's Holy Word to us for nearly thirteen years, and we cannot forget the urbanity and kindness evinced by you to us all during the whole time of your sojourn amongst us. We therefore beg you will accept this trifle as a remembrance of those you leave; with a fervent prayer that God will grant you, Mrs. McLeod, and your children, every blessing.

We remain your affectionate friends,

WM. MCGINNIS,
GEO. TWAMLEY.
Churchwardens

THE APPOINTMENT OF COADJUTOR
BISHOP FOR TORONTO.

To the Editor of the Echo.

SIR,—I have read with interest some letters which have lately appeared in the *Toronto Leader*, expressive of the troubles which the Church in Canada is now experiencing in regard to the appointment of a coadjutor Bishop for the Diocese of Toronto. I confess I have not much sympathy with the Church in this matter. All her troubles and anxieties she has brought upon herself by her own proceedings—by her republican and inconsiderate rejection of the supremacy of the Crown, that fundamental principle of English law, which is the safeguard alike of the Church of England and of the whole fabric of the British Constitution. No Churchman with whom I have come in contact has been able to point out a single wrong which that supremacy has inflicted upon the Canadian Church, whilst it has been generally acknowledged that the nomination by the Crown of the Colonial Bishops has strengthened and not weakened the links of the filial chain which binds the colonies to the Parent State. The wisest thing, therefore, in my judgment, which the Canadian Church can now do, is frankly to ac-

knowledge her error, repeal her unconstitutional enactment, and restore to the Crown, as the Temporal Head of the English Church, that privilege of nominating the Bishops, which the experience of every civilized country in the world has demonstrated to be one of the best safeguards of civil liberty, and the only effectual barrier against the encroachments of ecclesiastical despotism. I recollect well when the present Metropolitan, Bishop Fulford, was nominated to the Bishopric of Montreal. An attempt was then made to oppose his appointment. The dignity of a few of the indigenous Canadian clergy professed to be insulted that a Bishop should be sent out from England to rule over them, and a bitter and, as I thought at the time, a disloyal article appeared in "the Church" newspaper on the subject. The wisdom, however, which dictated the appointment of Bishop Fulford has been made manifest to the Province at large, for I believe there is not a sound Churchman within its bounds who does not acknowledge, that to his enlightened good sense, and administrative talents as Metropolitan, the Church in Canada is mainly indebted for the position which she now holds, and this notwithstanding the obstacles thrown in our way by the foolish legislation of Canadian ecclesiastics.

In conclusion, Mr. Editor, I shall only further observe that the lack of wisdom exhibited in the Canadian legislature touching the Church, in so far as the nomination of the Bishops is concerned, has been most powerfully pointed out by that excellent and distinguished Prelate the Bishop of London.

I am, sir, &c.,

LAICUS.

ALMONTE, April 26, 1866.

MY DEAR SIR,—It gives me great pleasure to acknowledge the receipt of thirty copies of "The Church of

Old England," and most heartily do I wish you success in your noble enterprise. I should be glad, however, if, when you send the May numbers, you could send me ten copies more of number one. And as most of the subscribers wish to begin with the first number, you will please, if you have them, send me those ten numbers in addition to the numbers for May. And for May, please send me forty numbers together with the above-mentioned ten. I am confident I can get subscribers for forty, but I am afraid at present to go beyond that number. Herewith I also enclose five dollars in bills, and am sorry the amount is not greater; but as I had it in hand I thought I had better send it and not wait till I had received the whole. It is so difficult to get bills, or I could have obtained more money, only silver is not so valuable as paper. I shall, however, gradually get the subscriptions in, and from time to time transmit them to you. My people on the whole are in humble circumstances, but very honest. In addition to procuring subscribers I shall be most happy at any time to work for you with my pen.

I most deeply sympathize with you in your trials, and in your personal sufferings and privations; and if at any time you would like a little relaxation, my wife and self will be glad to give you part of our house. Come when you can, you will be heartily welcome.

I am, dear Sir,
Yours, very sincerely,

* * *

NARROW ESCAPE FROM DROWNING OF A SON OF THE REV. DR. BALCH. —The following narrative is taken from the Bristol (Rhode Island) *Phoenix* of April 28th:—A little lad about nine years of age, son of Rev. Dr. Balch, of this town, came very

near losing his life by drowning on the afternoon of the 19th inst. The little boy was at play in a small skiff near the shore, just east of his father's residence, which is situated on the west shore of Mount Hope Bay. The boat drifted out into the Bay nearly a mile from land, and the lad, having no oars, either fell overboard or got out of the skiff with the intention of trying to swim ashore. At this juncture, he was discovered by an elder brother, who, luckily, is an excellent swimmer, and who immediately plunged into the water and swam to his relief, at the same time calling out to him to encourage him to keep afloat until he could reach him. The distance was so great that the lad's head, which was all that was visible, appeared to those who soon arrived at the shore no larger than a good sized apple floating on the water. When the young man reached his brother he found him completely exhausted and senseless. He took him under one arm, and by dint of alternately swimming and floating on his back he reached the shore. We can imagine the intense anxiety of their kindred, who, fearing the worst, were watching them from the shore, and were powerless to assist. The elder brother was so exhausted that, on reaching the land, he immediately fell from sheer exhaustion, and had to be carried home. It was some four hours before the young lad was restored to consciousness. Here is a strong proof of the wisdom of early teaching boys to swim, for had the youngest been unaccustomed to the water he would certainly have drowned before his brother could have reached him. Had the elder brother been anything but an expert swimmer it would have been impossible for him to have swam with such a load so great a distance. We learn that this is the second time that this young gentleman has saved human life by rescuing persons from drowning.

(From the Guardian.)

THE REV. JOHN KEBLE.

DEAR SIR,—I had been led to believe that the friends of Mr. Keble were of opinion that, for the present at least, no more was desired than the short notices which appeared in your last week's impression; and the difficulty of performing properly what I am now undertaking by your desire made me perhaps too ready to adopt that opinion. His life was passed in retirement, and marked by few incidents and no adventures; yet he was more than commonly influential on the opinions and feelings of others, and he in a certain sense materially affected most important interests. Such a life should be told in detail to be properly understood. Some one, I earnestly hope, may be found hereafter to execute properly this most difficult task.

He was born on St. Mark's Day, 1792, at Fairford, in Gloucestershire; the third child and the eldest son of the Rev. John Keble and Sarah Maule. His father was the Vicar of Coln St. Aldwyn's, about three miles from Fairford, where he resided in his own house; another son, the Rev. Thomas Keble, the Vicar of Bisley, and a third daughter, completed, I believe, the family circle. Mr. Keble must have been a man of no ordinary ability and character; he lived to his ninetieth year in the occasional discharge of his duty up to within a very few months of his death. John Keble always spoke of him not merely with the love of a son, but with the profoundest reverence for his goodness and wisdom. A most unequivocal proof of his ability and scholarship was that he alone educated both his sons, and that he had fitted John, before he was 15 complete, to be a successful candidate for a Scholarship at Corpus Christi College. He was elected in December, 1806, and although I believe it is true that at these elections, by statute or usage, a preference was given to youth, yet the strictness and

fairness of the examination at that time are well known, and when I was myself elected in April, 1809, I found John Keble distinguished in the senior classes of the college, both in classics and mathematics, and in Easter Term, 1810, when he had but a little more than completed his eighteenth year, he was placed in both first classes in the examination for his degrees. The first classes in that examination were very distinguished, and among the examiners was Gaisford. No surprise was felt by his friends at his being so placed—but the greatest delight—for we all loved him as much as we admired him.

Such a degree led him speedily to what was at that time the most distinguished honor of the University, a Fellowship at Oriel. Dr. Eveleigh was the Provost; and among the Fellows who were his electors were Copleston, Davison, and Whately. The few survivors who remember the learned and able, not rarely the subtle and disputatious, conversations round the fire in the Oriel Common-room, will smile to think of this lad of nineteen called to take his part in them; in truth I fancy he sometimes yearned for the more easy yet not unintellectual society of his old friends at Corpus. It is remarkable that the most intimate friendships of his life were those which commenced at this latter college.

He had gained no University prize while an undergraduate. I suppose he never competed for the Latin verse. I do not know that he did for the English. He wrote on the subject for 1808—Mahomet—and was a frequent composer in English during his undergraduateship. I possess a good many very beautiful little poems written at this time; but it is obvious that there was no competition in which the difference of age would tell so much against him as in this. However, in the year following his election at Oriel he won both the Chancellor's Essay Prizes in

Latin and English. He might now be fairly considered the most rising man among the young residents of the University, and might fairly expect any honour or employment which she could confer, and of which he might be ambitious. But I think he had very early settled in his mind the plan of his life, and it is remarkable how steadily he pursued it, through all interruptions, to the end. If he had ambition in his nature, he had very early and effectually suppressed it. The Church he had deliberately chosen to be his profession, and he desired to follow that in a country cure. With this he associated, and scarcely placed on a lower level, the affectionate discharge of his duties as a son and brother. Calls, temporary calls he always considered them, of duty to his college and University for a time and at intervals diverted him; but he always kept these outlines steadily in view, and as the occasion passed away, reverted to them with the permanent devotion of his heart. Traces of this feeling may be found again and again in the *Christian Year*.

He was ordained Deacon by Bishop William Jackson on Trinity Sunday, 1815, and Priest in the following year; but even earlier than any of these dates,—the precise period I cannot exactly fix,—he had begun to take part in the tuition of the college; and at the close of 1813 he had consented, by the advice of Copleston and Davison, to become one of the Examining Masters for the University from Michaelmas, 1814, for two years. This office he again filled from Michaelmas, 1821, to Easter, 1823. It seems difficult to understand how he contrived to unite with these laborious offices the duties of the curacies of the two small parishes of East Leach and Burthorpe: they are, however, extremely small and contiguous to each other; near also to Fairford, whence he might count on the assistance of his father. He

was pretty regularly during the vacations residing at Fairford, and during term time he rode from Oxford on alternate Saturdays for the duty of the Sunday.

The period of his life which he passed in Oxford in the discharge of these University and college duties was a very happy one; it was also one of great intellectual activity. He lived on the best terms with many of the ablest of the Oxford residents, and he was fond of the Oxford society. As Tutor he contracted friendships with several of his pupils. Very frequently three or four of them would follow him to Fairford during the vacations to read with him; and it must not be passed over, even in this short narrative, that he thus formed his life-long friendship with Sir Willtam. Heathcote, and ultimately became the incumbent of the living of Hursley, which will for all time to come be associated with his name.

It may afford an innocent though melancholy pleasure to some very few survivors, and the relatives of many more departed, if I mention here the names of some of those with whom up to this period he had contracted at the University relations more or less intimate. Many, no doubt, will escape my memory, and I pass by well-known names of later date; nor must the justice of his choice be tried by their celebrity in after life—goodness and geniality bound men to his heart as much as learning or ability. In this list, however, I may name his Tutors, Cooke and Bridges, the late President of Corpus, George Cornish, and John Tucker; Noël Ellison, Trevenen Penrose, Davison, Arnold and Hawkins, the present Provost of Oriel; Bishop Lloyd; Bishop Short, and Bishop Coleridge; George Bevan, of Worcester College;—I reserve two names, those of John Miller, of the same college, and Charles Eyson—these appear perpetually in his cor-

respondence: for both he had the profoundest respect and warmest love;—towards the last he felt as the fondest younger brother might to an elder, whose goodness and judgment and amiable qualities had bound him by the tenderest ties. I shall have to mention immediately the good effect of his influence on one of the most interesting points in his life.

That was the publication of the *Christian Year*. This work had been in silent progress for many years. I have myself the Hymns for Septuagesima Sunday, St. Mark's Day, the Purification, and probably others, in M.S. as early as 1819; and it had long been the wish of his friends that he should complete and publish the series. At length in a letter dated March 5, 1825, he writes—"Mr. Jeremiah Dyson, whose opinion on such a matter I take to be as safe as anybody's can be, strongly recommends me to publish some of the hymns you wot of. It is against my original plan, which was to complete the series if I could, go on improving it all my life, and leave it to come out, if judged useful, when I shall be fairly out of the way. And this is still my favorite plan, only I am afraid I am in a way of being persuaded out of it. Do give me your considerate and *not partial* opinion, which way would answer best, for indeed the matter is too serious to bandy compliments upon; that is to say, if it is worth thinking of at all." I do not find the matter mentioned again in his letters until the 22nd of January, 1827, when he was expecting a visit at Fairford from the Dysons, and he writes—"Now could you conveniently send down my MS. and the Miss Tucker's drawings to meet the Dysons here, and then we may hold a council of war on the expediency of publishing, engraving, and all, together. If the thing is to be done, I may as well set about it now, as I am never likely to have more leisure, and I am much

afraid my poetical powers, such as they are, grow stiffer and stiffer every day. However, I am not quite idle." At this time it seems he was prepared for certain illustrations of the text, which, however, never appeared, and against which he inclined ever after. The subject is renewed in a letter of Feb. 9, 1827: he mentions among other things his wish to add something on each of the Occasional Services, "in pursuance of a hint I had from Davison." And on June 22nd, 1827, he writes—"I am beginning to write in hopes of sending you a parcel this evening, containing the result of my cogitations and yours and others' emendations." I find by the entry in my copy that I received it on June 23rd, 1827.

The publication of the *Christian Year* was in one sense the greatest event of John Keble's life. No one, I believe, who was any way concerned in it, and certainly not he himself, had realised at the time its importance: we all thought it would probably succeed, sooner or later; and we felt sure that in proportion to its circulation it would do good, and be a delight and comfort to those who should read and study it. It is not much to the discredit of our sagacity that we did not contemplate what followed. I do not speak of editions—nearly if not quite ninety in less than forty years—with a circulation still in full vigour. Circumstances for some years made me a sort of steward of it, and I know that the editions were unusually large, 3,000 copies being a very usual number. I do not speak of this, but of the manner of its reception and use; it has not been a book for the library—read through once, restored to its shelf, and occasionally referred to for a quotation—but a book for each individual, found in every room; companion in travel, comfort in sickness, again and again read, taken into the mind and heart, soothing, sustaining, teaching, purifying, exalting.

This is not the place for criticism. No one knew its literary faults better than the author: wisely and not in pride, or through indolence, he abandoned the attempt at second hand to amend this unharmonious line, or that imperfect rhyme, or the instances here and there in which his idea might be somewhat obscurely expressed. Wordsworth's acute poetical sense recognised such faults; yet the book was his delight. See how men such as Mackenzie in the wilds of Africa, and Robertson in his thankless work at Brighton, laid the book to their hearts, and found it a never-failing comfort under all their trials; these are instances—I suppose the experience of us all will tell us that they are but instances. And this thought tells me that I have been wrong in saying even thus much respecting it. A single sentence might have been better, certainly would have been sufficient. Surely, if ever mortal's book was blessed to fulfill the aspirations of its author, the *Christian Year* has done, is doing, and will do what its author in his short and simple advertisement humbly desired it might do

J. T. C.

H.C.—April 9, 1866.

(To be continued.)

THE CHOLERA.

From the Canada Medical Journal.

There are certain forms of disease which are well known to be the result of a specific poison entering the blood. Of these, we may mention the various forms of fever; in fact that class of disease known as of zymotic origin. Among this class is to be mentioned cholera, the question of the contagious and non-contagious nature of which is attracting considerable attention at the present day throughout the scientific world.

This question has divided the profession into two schools—those who assert that disease of the zymotic class is produced by special poisons

independent of condition, and capable of being generated and reproduced from one individual to another. Another class of sanitary reformers there are who regard zymotic disease as being caused alone by neglect of certain sanitary laws, and from emanations from decomposing animal or vegetable refuse. Much injury is done by extreme views of either party, while the advocates of measures calculated to embarrass trade such as rigid quarantine regulations on the one hand, and those who regard disease as occasioned alone by neglect of common cleanliness on the other, are each clamouring for the adoption of their specific views. It would be well to consider the advisability of adopting, as a whole, common sense views of the obligations imposed on each individual for his own safety, and that of the whole community. That cholera is contagious in the same nature as is small-pox, typhus fever, or other zymotic diseases of this class, we do not believe; it is a question, however, which is far from being settled definitely. There is much to be said in favour of contagion, and much against it. There are certain conditions which, of necessity, must exist prior to the development of any contagious disease: firstly, we must have the poison capable of developing the disease; secondly, a medium of communicating the poison; and, thirdly, an individual predisposed to receive it. That cholera is produced by a specific poison seems to be the generally received opinion; that the poison of cholera is developed or propagated by defective drainage and uncleanness of localities, appears to be unquestionable; and that individuals are rendered more liable to its attack by neglect of personal sanitary measures of whatever kind, be it of personal cleanliness, scanty or unwholesome food, intemperance or loose living, is to our mind conclusive. With regard to the medium of communicating the cholera poison, this is a

question which is far from being satisfactorily settled. One theory is that water is the medium of communication, hence the theorist asserts that the disease invariably follows the course of navigation; but unfortunately for them, it generally goes up stream. Cholera in 1832 appeared in Quebec early in the month of June, and almost simultaneously—we believe it was a few hours after—it broke out in the Barracks in Montreal. No personal communication had occurred between the two cities. In 1834 it appeared in Quebec, Montreal, and Toronto on the same day; and on the Upper Ottawa a case is mentioned of a party of raftsmen bringing their timber to market, who had not held communication with any civilized community for months, but who were attacked by a violent purging and vomiting, and three of their number died in a few hours. This last circumstance we have heard from several men connected with the lumber trade, and can be authenticated. A somewhat similar case is on record. In November, 1848, two vessels left the port of Havre bound for America, one the *Swanton*, on the passage to New Orleans; the other, the ship *New York*, bound for the port of that name. While in mid-ocean the cholera broke out on board of each vessel, and proved fatal in from twenty to thirty individuals in each ship. The circumstances would almost point to the atmosphere being the medium of communication of the cholera poison; certain local conditions, as low marshy or ill drained land being favourable to the development of the disease.

General sanitary precautions should be adopted by communities, and the cleaning of streets is a necessity which should be rigidly enforced. All house refuse should be removed without delay; vegetable or animal matter should not be allowed to remain in heaps until a sufficient quantity accumulates to form a load, but should be removed each morning. A proper

system of scavenger carts ought to be introduced. All marshy lots—and there are many in the lower parts of this city—should be efficiently drained, as there can be no doubt that the moist atmosphere, which is found near such situations, is highly favourable if not to the development, at least to the propagation of cholera. These are a few suggestions, which we trust will be acted on in time to be of service to the community. There are other duties more of a personal character which deserve mention. House cleanliness, frequent ventilation, and the free use of lime ought to be insisted on; the police should have the power under instruction of the Health Officer of enforcing sanitary measures under penalty.

But while we are attending to the condition of our houses and thoroughfares, let us not omit personal sanitary precautions.

Intemperance both in eating and drinking should be avoided at all times, but more especially during the existence of epidemic disease. The daily use of spirituous liquors is unnecessary if not positively injurious, and especially so with the thermometer ranging between 90 and 100 degrees in the shade. We advise no sudden change in the habits of life, but would especially enjoin temperance and abstemiousness in all things.

The diet should be plain, nutritious and easily digestible—unripe vegetables and fruit should be avoided; in a word, let each individual live—as far as his diet is concerned—in that manner which he has found most conducive to his health.

Severe mental or bodily fatigue is highly injurious, inasmuch as considerable waste of nervous power is the consequence, and hence the system is rendered more liable to an attack of any prevailing malady. The necessity of personal cleanliness cannot be too urgently recommended. The clothing should be comfortable, seasonable; let each individual watch

the changes which occasionally occur with such rapidity, and if need be change his clothes to suit the temperature. Nothing can be more injurious than the sudden arrest of free action of the surface, by exposure, without sufficient or adequate clothing during the sudden vicissitudes of our ever changeable climate. Such are the measures we would recommend for general adoption. The object being to preserve the body in a state of as perfect health as possible, avoiding excess of all kinds and abstaining from anything likely to derange or impair the digestive functions.

A society has been formed in Paris for the purpose of preparing a new and complete translation of the Scriptures. In order to insure impartiality, the task will be confined to learned men of the Roman Catholic, Protestant and Jewish religions.—*Exchange paper.*

SUBSCRIPTIONS RECEIVED.

WE publish the names of those who have paid for the year, not as a reproach to those who have not, but as an easy mode of giving receipts to our friends when they find it convenient to pay.

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NOTE.—Besides the above, three persons have subscribed for ten copies each, who do not wish to have their names published.

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ALEX. MILLOY,

Montreal, 1st May, 1866,

Agent.

The Saturday Reader

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Up to the present, the success of the *Reader* has been much greater than we anticipated; and this success, we are very much pleased to say, is largely owing to the exertion of ladies—we are, therefore, encouraged to hope that we shall have the pleasure of presenting Sewing Machines to many of those who have already interested themselves in the undertaking. There are very few persons—either ladies or gentlemen—who cannot, by a little exertion, procure the requisite number of Subscribers, within the circle of their acquaintances.

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takes this opportunity of returning his sincere thanks to the inhabitants of Montreal and its vicinity for the very great support he has received, and to inform them, that on account of his immense practice, and at the earnest request of a large number of his patients, it is his intention to remain in Montreal, for which purpose he has taken the elegant suite of Offices, No.

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The annexed are a few of the many letters received, and therefore he ventures to hope that no one can doubt as to the great value of his premonitory method of treatment. See advertisements, bills and books.

To the Editor of the EVENING TELEGRAPH:

Montreal, Feb. 6th, 1866.

SIR,—I should feel very much obliged if you would please insert this letter in your valuable columns, as I consider it a duty incumbent on me, in fact it is a duty I owe to my fellow sufferers to make known the following facts, viz. That I had suffered for years from a severe Spasmodic Asthma, and such has been my sufferings that I could not get any rest by night, or day; for years I suffered in this way, and tried many of the physicians of Montreal without obtaining any relief whatever, and as a last resource (for life is sweet) I was advised to place myself under the treatment of Professor A. B. Spinney, of 131 Great St. James Street, of this city. Wonderful as it may appear, (and it is with heartfelt gratitude I acknowledge it,) I had not been under the Professor's treatment a fortnight, when I found myself so much better that I not only sleep well, but am perfectly able to attend to my business without suffering, which I had not been able to do for years. And I feel perfectly convinced that (God willing) under his treatment I shall have restored to me that inestimable blessing perfect health, and I honestly advise all who suffer to consult Professor Spinney, to whom I tender my heartfelt gratitude.

I am, sir, your obedient servant,

L. N. A. RICHOT,

Of the firm of Malo & Richot, Merchant Tailors, 250 Notre Dame Street, Montreal.

For Dizziness in the Head, Consult Prof. Spinney.

To PROFESSOR SPINNEY:

Montreal, Feb. 15, 1866.

DEAR SIR. Allow me to return you my sincere thanks for the very great benefit I have received under your treatment (after having tried many of the medical men here without obtaining any relief whatever.) Yes, doctor, for seventeen years I suffered from a severe pain in my left side, together with a most painful and troublesome cough, and when I called upon you I was suffering from ulceration of the left lung, and I therefore beg to say for the benefit of all who suffer, that after having been under your treatment less than ten days, the pain in my side had quite left me, and now I am happy to say that after two months I am quite well, and that my lungs are as sound as they ever were. Please therefore accept my own and my family's sincere thanks.

I remain, dear doctor, your obedient servant,

JAMES HERBERT,

(At Messrs. Gillespie, Moffatt & Co.'s, St. Paul Street, Montreal.)

FOR PALPITATION OF THE HEART, WITH PAINS IN THE SIDE, CONSULT PROF. SPINNEY.

To the Editor of the EVENING TELEGRAPH:

Montreal, February 23, 1866.

SIR.—Will you kindly insert this letter in your very excellent paper, for the benefit of all who may suffer from the same diseases I had for the last three years, viz.: severe disease of the liver, indigestion, dizziness in the head, constant pain in the back and side, together with general lassitude. I tried many medical men here, and all to no purpose. I had suffered fearfully; in fact had become a misery to myself. Now, sir, I am delighted to say, that I was fortunate enough to place myself under the treatment of Professor Spinney; and I candidly acknowledge that after seven weeks' treatment, I am a new man, enjoying good health and spirits. Any one is at perfect liberty to call upon me, and I shall be happy to confirm verbally what I have written here. So tendering the Doctor my very sincere thanks publicly, and hoping you will publish this letter, I remain, sir, yours very truly,

WILLIAM DELPHY, Tinsmith.

For Rheumatic Pains in the Limbs, Consult Prof. Spinney.

Prof. S. has the Magnetic Apparatus for the examination of

CHEST AND LUNG DISEASES.

For particulars, apply to the Professor's Secretary, E. H. BLACKLEY, Esq.

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Express by Railway throughout for New York, Boston, and all Intermediate Points, connecting at St. Johns with Vermont Central Railroad, at Burlington with the Rutland and Burlington Railroad; also at Rouse's Point with Lake Champlain Steamers for Lake George, Saratoga, New York, &c., at.....	3.30 P.M.
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C. J. BRYDGES,

Managing Director.

March 26, 1866.

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