CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH, -ONE LORD, -ONE BAPTISM."

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## Ecclesiastical Rews.

CANADIAN.

DIOCESE OF ONTARIO.

The occasion of the Rev. C. W. Rawson's leaving Picton for Quebec was one of universal regret to those amongst whom he had laboured during his ministry in that parish; especially was it so to the poor, the aged, and the suffering, to whom he had attached himself by his constant for I have ever felt that it is one, if not cannot believe it. The collapse of the attention and kindly sympsthy.

The affection with which he was regard- duty, the care of his master's lambs. ed by the children of the Sunday school was exemplified by the ready response made to a proposal by one of the lady teachers, that they should present him with some slight token of remembrance before he left. Each little scholar eagerly brought his or her small contribution, and with the assistance of the teacher a silver ink-stand was purchased, on which was beautifully engraved his crest and a suit- with you, I shall carry with me wherever able inscription.

attend Sunday school, the following address first Sunday school. was presented to him by Mr. Corbould in the name of the teachers and scholars :-

Reverend and dear Sir, we, the undersigned teachers and scholars of the Sunday among the happy number of the redeemed the sustenance of a missionary among school of St. Mary Magdelene Church on the occasion of your taking your final departure from among us, desire to express to you heaven, is the earnest prayer of your affecthe sincere and deep sense of gratitude we tionate fr all feel for the great interest you have ever taken both in our spiritual and temporal welfare, and also for the benefits you have been the means of conferring upon us. For while your untiring industry, patience, and ability in instructing and improving ct and admiration your uniform kindness of manner and of giving the Bible to the French Canagentleness in dealing with us have not dians in their own language, also of sending only won the hearts of the youngest the Gospel to the Indians, were preached

by us all. We would also wish to express to you, however feebly it may be, the profound In St. Paul's Church the same gentleman regret and heartfelt sorrow we all now preached in the evening, from Revelations experience, at the prospect of your so 11th chap., 15 v.- "The kingdom of this soon leaving us. We shall indeed lose an world are become the kingdoms of our able instructor, an earnest and good pastor, Lord and of his Christ, and he shall reign for and a kind friend; but we derive some ever and ever." The sermon was most consolation from the reflection, that it eloquent and impressive, and was listened would not only be unjust to yourself, but to with breathless attention by a very large selfish in us, to wish to detain you in so, congregation, the church being densely limited a sphere as ours, when so much crowded. The annual meeting was held more extended a course of usefulness and in St. George's Hall, on Monday evening; means of doing good is now open to you.

may happen to take up your abode for the the platform and in the body of the hall future, whatever may be the duties you were observed the Rev. Canon Bond, the may be called upon to perform, you will Rev. Fras. W. Dobbs, Portsmouth; the always have our best wishes and prayers | Rev. Wm. Short, Wolfe Island; the Rev. for the welfare and prosperity of yourself | Conway Cartwright, Amherst Island; the and family.

with this ink-stand, as a slight memento of son, Dr. Mair, &c. The meeting was our regard and affection, which may per- opened with prayer by the Rev. Mr. chance, we are pleased to think, be the Dobbs, after which in the absence of Neil means of recalling sometimes to your remembrance hereafter the members of your Sunday-school in Picton, when you are far | man then delivered an interesting address, We beg to remain.

Ever yours, very sincerely, [Signed by the teachers and scholars.] To which the Reverend Mr. Lewan, on

reply: till last Sunday morning how hard it is to that the association was well adapted to say that little word so often used in this absolving the converts from Romanism. ever changing world, "good bye." How He said it was founded literally on the as the lips utter it, the memory gathers up | word of God. Two British officers visiting the past, the heart clings to the present, a family in Lower Canada, when going away, tion. the thoughts fly on to the future. And presented them with a New Testament in yet, I had not then to say it to the aged, the French language. It was some time Island, seconded the resolution, which was to those who in all human probability I before it was looked at. By and by it came also supported by the Rev. Mr. Cartwright, may never see again in this world, but to be observed that they did not attend the and carried unanimously. those whose bright young faces gave pro Roman Catholic church as regularly as The hymn, "Sun of m mise of many years yet before them, during formerly. Enquiry was made, and it was sung by the choir, and after the benedicsome one of which, I might with reason found that they had this Testament, tion had been pronounced by the Rev. Mr. instruction. And what did they tell

from our Sunday-school, and be either car-

children of their heavenly Father. handing over to another a precious trust, one in which I had taken a special interest; the minds of the French Canadians. They

These thoughts, and the memory of the many pleasant hours I have spent in this room during the three short years that I have the Pope's overthrow is a hard nut for the been among you, prevented me thanking faithful to crack. Mr. Bond referred to you, as I wished to do, for your kind present, and the loving, prayerful wishes which the association, not by those who are eneaccompanied it.

Let me thank you now, and let me assure you that even though I can be no more our money at home." He related an anec-On the last Sunday Mr. Rawson was to kind teachers and dear children of this my

bring forth fruit to His glory; and that largely to the foreign mission, but also to

C. W. RAWSON.

Picton, Oct. 23rd, 1870.

children in our school, but have caused on Sunday the 13th inst., in St. James' you to be universally beloved and esteemed Church, Kingston, by the Rev. Canon Bond of St. George's Church, Montreal, to a large and respectable congregation. the Rev. Inc. A. Mulock, rector of St And be assured, dear sir, wherever you Paul's Church, occupied the chair. On Rev. Fra. M. Kirkpatrick, St. James, In conclusion, permit us to present you Kingston; Wm. Evans, Esq., Major Wil-McLeod, Esq., the Secretary, Mr. Dobbs read the financial statement. The chairexplanatory of the object of the association, and concluded by calling upon Mr. Bond to address the meeting.

The Rev. gentleman, who was warmly received stated that the desire of the late the next Sunday, read the following Metropolitan was that the association should not unsettle men's opinions without being MY DEAR FRIENDS, I did not know prepared to give them something better, and

Still the thought would rise, that ere I They were told if they did not they must came agin amongst you, there would be give up the church; and they gave up the some whom I saw then, who would be Roman Catholic church. Four members gathered into another fold; while the of that family have been given to the others, prhaps all, would have passed out church. The Word of God is received and read with great avidity by the French rying into active life the lessons learnt here, Canadians. The Rev. gentleman went or proving themselves in spite of all their on to show how little had been hitherto present fair promise, faithless and unworthy done by the Church of England for the Indians of Lower Canada, or of New-I remembered, too, that I was then foundland-how that the doctrine of the Infallibility of the Pope has disquieted the most important part of a clergyman's French empire, and the establishment of the Italian kingdom in Rome by a plebiscitum, has also astonished them. The idea of the very people of Rome voting some of the objections which are made of mies of the church, But by members to our own church-such as "requiring all dote of a number of people who, unable to sustain a missionary among themselves, resolved to aid in supporting a foreign mission, which, after doing for sometime, That God may bless you all, that He they found that, by the blessing of God may cause the little seed sown here to they were not only able to contribute we may all, pastor, teachers and children, themselves. "Why disturb them?" It meet hereafter before God's throne in is a matter of life and death for the church in Lower Canada; for Rome, with her numerous priests and nuns, her well filled coffers, and her perfect machinery, is ever ready to take advantage of any openingfirst lose their language, and the

ligion. In Montreal, at the present day there are four hundred young women. daughters of Protestants, and some of these he was ashamed to say, clergymen's daughters, and yet they were to let them alone So long as the Church of England was a Protestant church, and so long as her ministers subscribed to the prayer book which spoke of the "sacrifices of masses. blasphemous fables and dangerous deceits,' (art. 31,) so long they were bound to go forward. He said there were Frenchspeaking people in Upper Canada who had applied for a missionary. The year before last the Bishop of Toronto had confirmed twenty of those converts, and last year thirty-one had been confirmed. This was not looked upon by them as mere ceremonies of the church, but as a dedication of themselves to God. The Rev. gentleman at considerable length defended the association, and concluded an eloquent speech by appealing for aid from the people of Kingston. The collection was then taken up, and a hymn-" God of Grace, O let Thy light,"—sung by the choir.

The Rev. Francis Kirkpatrich moved the appointment of office-bearers for the year, as follows :-

President—Mrs. Macaulay. Vice President-Mrs. Kirkpatrick. Treasurer—Miss Ross. Secretary-Miss Watkins.

Assist. Secretary-Mrs. Neil McLeod. Ross, Mrs. Dobbs, Mrs. Muckleston, Mrs. Mulock, Mrs Yates, Mrs. F. W. Kirk- lies between you and our States, as we patrick, Miss Fowler, Mrs. Clarke, Mrs. Corbett, Miss Rice, Mrs. R. J. Cart- a fellow passenger, a little girl some twelve wright, Miss Kirkpatrick, Mrs. R. V. Rogers, Mrs. G. A. Kirkpatrick, Miss C. Dupuy, Mrs. Evans, Mrs. Allen, Miss awake and full of observation, and she Mulkins, and Miss Yarker.

Mr. Kirkpatrick spoke earnestly in support of the resolution and of the associa-

The hymn, "Sun of my Soul," was then hope to meet many of them once more. They were asked to give it up, but refused. Dobbs, the meeting adjourned.

DIOCESE OF TORONTO.

The convention of the Sunday school association of the diocese of Toronto, was in every sense of the word a success. The attendance at the several sessions was large, the matters under consideration were discussed with ability and vigour, and the effects of the convention will surely be seen in the more successful prosecution of the grand work of training the young for Christ. Our limited space will not allow us to say more than the valuable a ldress delivered by the Right Rev. the Bishop of Western New York.

ADDRESS BY BISHOP COXE.

In the evening the Rt. Rev. Dr. Coxe, Bishop of Western New York, delivered a valuable address on the subject of Sunday schools. After a few preliminary remarks, the bishop observed :- It does seem to me that it is absolutely impossible for any one well instructed in the Old Testament, to entertain a doubt as to the divinity of our Lord Jesus Christ, or of his atonement; and therefore it appears to me that in teaching the children the blessed gospel, it should be our part by proper manuals of instruction, to shew them that the gospel is to be found in Moses and in all the prophets—to teach them to search the Scriptures of the Old Testament, bebecause they testify of Jesus Christ. (Cheers.) In reference to catechising, I am sure that since I have gone round from parish to parish, I have learnt many things, and amongst them this, that as a parochial clergyman, I did not fully realize the vast scorpace of catechising. From the techised on the history of those thing which Jesus began both to do and to teach, until now, catechising has been fundamental in the practice of Christian teaching. Catechising upon the blessed Scriptures is, of course, implied; for you will not suppose that I confine my thoughts only to that form of sound words which is known by us as the catechism, though I think that the teaching of the catechism as it stands in the prayer book, ought to be regarded as fundamental in Sunday school instruction. I am led to think this more and more because of the admission of many pious men who belong to religious systems quite dissimilar to our own. It has been my occupation, certainly not my amusement, at times when I have been detained at wayside inns, waiting for means of conveyance to call around me children and to enquire concerning their religious instruction. Over and over again have I found these children, who have received Sunday school instruction in some form or other, ignorant of the ten commandments. I am sorry to make such a statement. Then, when I have asked, what do you learn at Sunday school—they would mention to me certain things, but very remotely connected with the blessed gospel. Yes, but what can you tell me about the Lord and Saviour Jesus Christ? I have sometimes been amazed at their replies, and still oftener at their waat of acquaintance with the simplest text and doctrines of revealed Committee - Mrs. Cartwright, Mrs. truth. I remember once on one of my excursions upon that noble stream which floated among the thousand isles, I had as years old well dressed, and in an ordinary sense, well educated. Her little mind was made many interesting remarks, such as flow spontaneously from the innocent heart and beautiful lips of childhood. Said I,-"Where do you go to church?" I soon The Rev. Wm. Short, of Amherst found that was a sore point. I then enquired whether she had ever been to a Sunday school, and she said she had. "What kind of a Sunday school?" She mentioned the name of a religious body from which she had received Sunday school you about God?" The answer appalled

mg. "Some people," said she "say there which I feel that I ought to say something cross. I go on to read the fact of Nero's the clergy and mission, and of all is no God." Out of the mouths of babes -that of Sunday School libraries. I do fiddling while Rome was burning, but there the Christian Indians, to give all their systems God has often perfected praise, but but I am grieved to say-that some inspect that Paul stood and preached the gospel drawn around and enclose the whole what shall we think of any system that tion of libraries in my own diocese has led on the Palladium, and that it was under shall lead a little child from the simplicity me to conclusions of a painful character. his persecutions Paul said" I am nov ready of her heart, to offer such a confession as Books have often found their way there of to be offered, and the time of my departure that ? What a thought—that even the a very unedifying character—books bought, is at hand." I see a beautiful print of the knowledge of such a fact should have taken perhaps, on the railway. I think we ought Coliseum but there is not an allusion to the possession of that child's memory !- I be- to look at the shelves in our libraries. fact that the seed of the church was sown gan to tell her something about God the Again, some of the most fascinating books there, that here Christians were thrown to Father, the Son, and the Holy Gost, -ideas in our book-stores, embellished with en- the lions; that here were fought the bat-These and other experiences had led me to me, if not for the very purpose of corrupt- but by tender women and children before the Indians. believe that that form of sound words given | ing the mind of youth, yet nevertheless | thousands of heathens, and made also a in the Prayer book, which teaches us what for the purpose of inflicting upon them a spectacle to angels and to men: when they to be believe and how to pray, is such a most grievous wrong, by teaching them a were offered life if they would but blasform of sound words as touching which the gospel with Jesus Christ crucified left out, pheme Jesus, but said "No, we are vention of trouble, young married people Apostle may have said. Hold fast the It is astonishing how many books are pub- Christians, we love Christ, we adore Christ, should be encouraged as far as possible to form. (Cheers.). We in mature life know lished in which there is no trace of the let the lions come in." There is not an live in their own homes and not in the famihow powerful is the teaching we received in Christian religion-books from which a child allusion to this. Then I come to the lies of their parents. our childhood, and we can understand the would derive the idea that a specious mo- story of Julian the Apostate, but there is force of the psalmist's words.—Teach it rality is required—books in which he would not an allusion to his celebrated cry to your children, and let them teach it never learn that in Christ alone there is "O Galilean thou hast conquered;" no theirs, that generations yet unborn may life, and that without him there is death. allusion to the kingdom of Christ as that lages, and hold property in common, it is know this. (Cheers.) With regard to (Hear, hear.) May I call attention to a which bringeth to nought the kingdoms of impossible to civilize them, or to firmly the objection sometimes raised, that chil- book which I hold in my hand, which I the world so that whosoever attempteth to establish Christianity among them. dren are not to be got into heaven by mere refer to, simply as one of a class. No overthrow it shall himself be overthrown. Resolved, That in our opinion the lands head teaching, I have found that the doubt the tendency of modern education I might go on to show how utterly destitute of all tribes should be surveyed, divided, catechism is not so regarded by the chil- is to secularize, and it is painful to feel this little book is of anything that would and given to the Indians in severalty, dren in any Sunday school where it is well that children must be brought up in schools teach the young student a knowledge of and intelligently taught. On the contrary, very much as if there were no Christian Christ and of His gospel. (Hear, hear.) I have observed that children are very religion ignored, but our school histories Now, in order to make these remarks by the law of Christ, and therefore when mated work than public catechising can been had Julian the Apostate triumphed. delighted when I learned from my friend an applicant for baptism in the Christian hardly be conceived. I have often heard And I am sometimes afraid that his spirit Dr. Beaven, that a correspondence with Church, he must first choose the one whom expressions of delight from strangers who has triumphed. We find men of science this venerable and esteemed society has he takes for his wife and be joined to her in have been present on such occasions, and and of progress reducing the instruction in been commenced, and that with their usual holy matrimony. have known cases in which conviction has our schools very much to what might have liberality they have determined to do what been brought about by hearing the truths been given in the schools of the Chinese they can to meet the wants of the Colonial this Convocation that he should, as far as thus brought home. In justice to our- or Brahmins; it is therefore all the more Church in Canada. Is it then too much he is able, continue to support the woman selves we ought to see to it that every child important that when we do give children to hope that something may go forth from put away, and her children, if she have any, coming to our schools is taught the creed, anything to read which is not found in the this very Convention to those who control so long as she shall live, unless she shall bethe Lord's prayer, the ten commandments, secular schools, we should give them some- the press of this society, to the effect that come the wife of some other man. and the expositions of the same, which are thing that will counteract this secularising while we thank the society for all that has contained in that beautiful formula of our tendency. And indeed it is sad to reflect been done in past times, this also we wish church. There is another kind of instruc upon the infidel spirit of a great deal of even their perfection? Would it be too tion which I think ought to come into our standard literature—that Hume, much to say, Whenever you give us general greater use. I do not speak of Sunday Gibbon, and Voltaire should be mentioned books to put in our libraries, we beseech schools in this Dominion, but of those as chief names in history, and that educated you to see that they have upon them the ICAL ALLIANCE, on his recent visit to the coming under my experience in my own men are expected to learn much from image and superscription of King Jesus? United States, brought with him the folcountry. I have found that the most suc- polling streams. If these children of (Loud cheers) With these remarks I must lowing proposed scheme for a week of cessful Sunday schools employ to a large they are nothing else—have sit down, simply assuring you of the satisextent the power of sacred music spersing the singing of little hymns among his the duties of the school. The practice is Christ's kingdom should see that histories ing your deliberations some things I have inspiration of Holy Scripture; its suffinot only attractive; it is very beneficial to are written for the glory of Christ. It advanced may be found to be crude, and ciency and sole arthority for religious the children. "Speaking to yourselves in should certainly be one object of our ele- some things may be regarded by superior faith and practice. psalms and hymns and spiritual songs"— mentary histories to pre-occupy the minds judgment as not to be commended, but Monday, Jan. 2.—Prayer: Grateful that is the injunction of Holy Scripture. of childhood with such true principles, - what I have said has been thrown out with review of the past, calling for renewed "Let the words of Christ dwell in you with a recognition of God in history,—that the deepest desire to contribute what I confidence and for increased devotedness; richly," says scripture. And how are these if in future years they should be subject to may to the deliberations of this most humiliation for the worldliness of the words of Christ to dwell in us richly the teachings of the infidel school, they important body. Oh, while we are church, and for national sins provoking unless we copy the example of the early should be immediately able to apply the thinking of little children, may the spirit Divine judgments. Christian church? They had no prayer antidote to the fallacies and errors brought of our blessed Saviour remind us how much books, but they committed to heart the under their notice. We have therefore a we can learn from childhood. May we for kings and all others in authority; for psalms of David, and, we are told by one right to demand of those great Christian remember his own expression, "Except ye soldiers and sailors; for all who have of the old fathers that the Christians of societies which undertake to supply the receive the Kingdom of God as a little suffered in recent wars; for the blessings that day, many of them not able to read, wants of children, that they should give child, ye shall not enter therein." May of peace, and that God would graciously could recite the psalms of David, and that them something of the true kind. I hold we remember how he took a little child and bring good out of recent calamities. you could hear them singing psalms as they in my hand a little volume, printed by a endthroned him amid the Apostles, and proceeded with their ordinary work—the society for which I feel a great veneration bade them consider his innocence. What ploughman, the sailor, the maiden at her -a society started 150 years ago with a sublime truth is there brought to us. May distaff. "Is any merry let him sing direct reference to the teaching of the we by faith, as it were, see that little child for early dedication to God and for more psalms." Now how is this to be unless gospel—a society from which has proceed- enthroned in this Convention, and may the labourers in Christ's service. we teach our children the psalms of David ed much that has moulded the intelligence spirit of that little child and of the Master by heart? What an important part of of America. Here is a history of Rome crown the deliberations of the assembly baptism of the Holy Spirit on all who instruction to make the children learned in put out by the society for promoting with the blessing he has promised to all the letter of the Scriptures, more particulary Christian knowledge, published under the who are pervaded by the spirit of unity the increase of charity, and of affectionate those which are designed more especially direction of a committee of general literafor the heart. "The Lord is my Shep- ture and education. Well, we want just herd, I shall not want." Is there a parent such books by the society for promoting who would not rather his child had this Christian knowledge, and here should be possession than the richest legacy. To precisely such a book as we want. But I know the Scriptures and thus be prepared am sorry I cannot say more than this in to meet the temptations of the world— its favor. I have read it through. It is what can be taught the children better illustrated by fascinating wood cuts, but than this? Psalms and Hymns. How you may read it from beginning to end of the organization of a Church Convovery plain is the language of Scripture! almost, without a suspicion that the Roman cation among the Yankton Indians.

Just such melodies as we now call hymns, empire was designed by Almighty God to There were some fifteen Indian delegates, Just such melodies as we now call hymns, empire was designed by Almighty God to which are after all but spiritual songs do anything towards bringing on the kingsuch delightful hymns as are dear to all dom of Christ. It is to me perfectly Christians. Bishop Heber's, Charles astounding how any Christian man could them: Wesley's and others; "Jesus Saviour of have written such a history. There is no my soul." "Come then font of every bless- allusion to the fact that in the court of ing." "Awake my soul, and with the sun," Nebuchadnezzer, Daniel told that ancient ings as a people have taught us dependence &c. Oh, what Christian has not his heart potentate that there was such a power to upon God, who alone is merciful to those full of these things; and what is more rise, and that it was to do what it did do that are evil. desirable than to teach these beautiful -subdue, and break into pieces, in order songs, (which, by their rhyme catch hold that the kingdom of peace should be ment of law, especially such as governs of the memory,) to our children? These brought in. It tells the story of Augustus and protects the marriage relation, which rhymes, what a hold they have upon the and Tiberias, but there is no allusion to is now for light and trifling reasons allowheart of a child. Then let us teach our the fact that in the reign of the former, a ed to be broken. children psalms and hymns and spiritual decree went forth which had so important songs. On subjects like this I feel my a relation to the early facts of our Saviour's heart dilate and my feelings grow warm; history, nor to the fact that while Tiberias ed His ministers to be fishers of men, but I have said enough-(Cries of "Go was revelling in splendor and luxury, it is wrong for the net to be drawn in, or ciation will take place to-morrow evening on.") I have said enough, at least to within sight of the Bay of Naples, and de- for them to leave their calling until it has (Thursday, 24th inst.,) in the Synod Hall, convince you that my heart is in the work. grading himself below the level of the enclosed the whole number of fishes. -There is one subject, however, upon beasts, the Son of God was dying on the Resolved, That it is the duty

they are nothing else—have sit down, simply assuring you of the satis-les for the glory of faction with which I have heard your the approaching new year:—

warm responses to my suggestions. Dur
Sunday, Jan. 1.—Sermons Subject: and love. (Loud cheers.) INDIAN MISSIONS.

> At the meeting in behalf of the Indians at Dr. Montgomery's church New York during the sessions of the Board of for an end of religious persecution; and Missions, Mr. Wm. Welsh read an account for the removal of all hindrances to the many of whom proposed resolutions of their own. The following are samples of

On motion of Charles Acakxin:

Resolved, that our troubles and suffer-

Resolved, That we desire the enforce-

On motion of Joseph Wabashaw:

Resolved, That as our Saviour has call-

and sucklings, under the most imperfect not know what your experience has been, is no allusion to the contemporaneous fact strength and time until the net can be Dakota people.

On the motion of the Rev. Philip John-

Resolved, That the Indian custom of regarding the daughter as belonging to the mother, even after marriage, is destructive of the authority of the husband, and the cause of so much trouble as to almost renof which I found she had no conception. gravings, have been produced, it seems to the faith, not only by strong men, der Christian marriage impossible among

> Resolved, That the Christian teaching that the husband is head of the wife should be enforced; and that for the pre-

On motion of Thomas Kicosmani:

Resolved, That so long as the Indians preserve the tribal relation, and live in vil-

On motion of the Rev. Paul Mazakute: Resolved, That as polagamy is forbidden fond of being questioned. A more anilare written very much as they would have practical, I will go on to say that I was any Indian having more than one wife is

And at the same time it is the sense of

These resolutions show that they have an idea of some of the essentials to civiliza-

The Secretary of the BRITISH EVANGEL-

Tuesday, Jan. 3.—Prayer: For nations:

Wednesday, Jan. 4.—Prayer: For the children of Christian parents; for a blessing on home influence and on all teachers;

Thursday, Jan. 5.—Prayer; For the profess and call themselves Christians: for communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Friday, Jan. 6.—Prayer: For the circulation of the Word of God; for the increase of faithful ambassadors for Christ; spread of the gospel.

Saturday, Jan. 7. — Prayer: For Christian missions; for the conversion of the Jews; for the better observance of the Lord's Day; for a blessing on Christian literature; and for "the glorious appearing of our Lord Jesus Christ."

Sunday, Jan. 8.—Sermons — Subject: Faith, Hope, and Love-essential witness for the truth.

INSTALLATION.—The Rev. Canon Bond will be installed to his new office of Archdeacon, on Sunday afternoon next, 27th inst., at Christ Church Cathedral-his Lordship the Bishop of the Diocese and Metropolitan officiating.

SYNOD HALL.—The annual public meeting of the St. George's Young Men's Christian Asso-University street. The chair will be taken by of his Lordship the Bishop at eight o'clock.

THE CHURCH CONGRESS.

Among the many interesting subjects discussed at the Southamptom Congress was the evidence of Christian antiquity as to church ritual:-

the mystical numbers, seemed to testify to Ta archaia ethé prateiro." (Applause.) the ritual used, and there also seemed to of the subject of vestments he said it seem- as to the future of the discussion. ed to be fairly established that a comely Mr. John Elliott, of Bassett, South- died to obtain. garment of a kind held to be fit for solemn ampton, followed with a paper, in which The Rev. Thomas Perry, Brighton, carry it down, it should be received with occasions was used from very early times, he said the question of ritual turned on read the next paper, and said that in deal- very great caution. Whatever might be and also that a vestment was put on, of the nature of God and the position of man ing with the subject it was neither possible the evidence of antiquity, it must never be more especial solemnity, at the point where in relation to his Maker. The object and nor desirable to do more than notice some pressed to the exclusion of the greater the ordinary service merged into the more effect of Christ's mission and work was to of its main features, avoiding details, and antiquity of the Word of God. (Hear, solemn Eucharistic ones. Yet "white" restore the family ideal lost by the fall. therefore he would confine himself to his- hear.). And when they came to consider, seemed to have been for a long time the The united testimony of Christ and His torical statements, which might be con- they found after all how little was said in only colour, fine linen the only material, sealed twelve is, that all caste distinctions sidered authentic. There were three the Bible about ritual. It contained except that a band, possibly coloured, but were abolished, and the outward service of points of church ritual which had been nothing about altars, priests-(Oh!)more commonly black, held exactly the family worship substitued for the old sapposition of their stole. The exact date or cerdotal ritual. He showed the practice of the Church of England, especially during Whatever was the evidence of Christian origin of the subsequently universal alb, the primitive Christians, and said for full the last quarter of a century, which antiquity, we should not forget the stole, and chasuble was lost, in obscurity; five hundred years the communion-table were the forms of the chancels, the position evidence of experience, which might be but the retention of the vestments, linen stood in the centre of the church, in the of altars, and the shade, material, and less ornate, but was more safe. We must or silken, but white, with only so much midst of the people. A sacerdotal caste colour of vestments. Other things had never forget the feelings of the great bulk addition of colour as the varying stole and and ritual as a preparatory type were of received their full share of approbation and of the people of England. As clergymen orphreys involved, would nearly bring them Divine origin, part of man's punishment reprobation, but those three were those they should bear in mind that they had to into harmony with early times and the and the proof of his degradation. When commonly regarded as more prominent. do with a great number of people who whole church. A distinctive dress for the the "It is finished" left the lips of Christ He then took the question of chancels, knew nothing about the Fathers, and who Holy Communion they ought in any case upon the cross, "the veil of the temple and in an exhaustive resumé of the first would look jealously upon what, while to secure. (Loud applause.) What was was rent it twain," the way into the actual introduction of them, which he ascribed borrowed from Rome, was not supported the purpose of the whole of this ritual? presence of God, the only true Holy of to a period previous to the last four by the authority of Scripture. The people Surely, by processes covering the whole of Holies, was made clear; the fiat was is- general councils to which the Churh of had not forgotten what had taken place in their being and needs, and pervading by sued that not one stone should remain England statutably referred as a test of the struggle of the Reformation at Oxford solemn weekly recurrence their whole time, upon another of the material house, for heresy, he traced their gradual extension, and Smithfield, and they still retained a "to present every man faultless in Christ from henceforth "God dwelleth not in as also their purpose. In conclusion he deep and keen dislike to anything approach-

themselves to drink, to give a fillip three abolition of caste there was an end to the the words of Pope Gregory to St. times year, or once a month, to a languid ritual of caste. If a Christian is a "liv- Augustine, " Whatever they found either religious circulation, to impart a month's ing temple," it follows that each man is a in the Roman or Galilcan or other church, provision of ritual meat. Having in no complete church in himself, with every which may be more pleasing to Almighty measured terms exclaimed against the ad- possible and needful requisite within him, God, he thought it best that they should ministering of the Holy Eucharist but and that at the gathering together of the carefully select it and settle it in the use once a month, but stating rather that they two or three such temples, constituting the of the English church, newly converted The first paper was read by the Ven. should have weekly celebrations, the Ven. service acceptable to God, is the giving ex- to the faith. For they were not to love Archdeacon Freeman, of the diocese of Archleacon said the early church knew pression to the only acceptable inward things for the sake of the place, Exeter. He wid the ritual of Apostolic nothing about "new moons," that was service, and that the worship of such pri- but places for the sake of the good things days was a revelation which came down monthly Eucharists, or of what he ventur. vate family or church needs but expansion they found in them. Therefore they from heaven, and not only so, but in its ed to call "starved" Eucharists. The to fit the more public family or church, might collect out of every church whatgrand leading features the observance of Euchrist, as it existed for 700 years, as it Christ explained to His disciples the ever things were pious, religious, and that ritual was as necessary to the scheme theoretically existed still, was a provision meaning of the old prophecies, types, and right—and putting them together instil of salvation as the holding of sound doc- for the whole man, his understanding, his symbols in their application to His nature, them into the minds of the English, and trine and practice of holiness. (Loud instinct of praise, his need of manifold in- work and office, and then, to test their ap- accustom them to the observation of them." cries of "No, no," and applause.) Those tercession, and not merely his need of a preciation of His lessons, asks them all, (Applause.) were qualifications for heaven, but if they deep mystery. But what was offered them "And whom sayest thou that I am?" to The Rev. Dr. Harrison also read a asked for the medium of contact, the lad- now as the acmé of spiritual perfection and which the warm-hearted, erring, and re- paper on the subject. It adduced prinder of access between earth and heaven, the proper instrument of it? An early penting Peter instantly replied, "Thou art cipally the testimony of the early fathers they knew of no other than the ritual and insolated act of oblation and reception, the Son of the living God." St. John in favour of Ritualism, and in a partial sacramental ordinances of the Gospel as from which three grand features were ex- tells us that "Whosoever will confess that degree the evidence afforded by the Scriponce for all instituted. They alone form- cluded, namely, Scriptural teaching, praise Jesus is the Son of God, God dwelleth in tures. ally, as a matter of Divine order, knitted and intercession were excluded by the ut- him, and he in God." In temple language them up in the body of Christ and held terly illegal deferring of the ordinary office this means that he become a living temple leave to those more learned in Christian them to it. (Hear, hear.) While this to a later period in the day—he referred and a stone in the walls of salvation. antiquity and church ritual the discussion was a solemnizing it was also a guiding to the universal church in saying this. Peter was the first to realize that the of those subjects. He had sent in to the consideration, putting them into the true The grand rule ordained by Christ, and divine nature of Christ was the rock of chairman his card, as desiring to speak, in attitude for discovering what they were settled for ever in all its grand features by our salvation. Therefore to honour him order to enter his protest against some of in search of. It must always be good to His Apostles, was thus reduced to one as the first Christian confessor, Christ goes the points set forth in Mr. Elliott's paper. tread softly, with veiled and downcast eyes, which, however lofty its worth as far as it on to say, speaking at the time in the He desired solemnly to record his opinion, in searching holy ground. A brief but goes, did provide for the whole man, but Syrian language, "Blessed art thou, Simon and that of some others, that in Mr. significant outline of early church ritual, left three-fourths of his being uncared for, Barjona, flesh and blood hath not revealed Elliott's paper there were statements which was given them in the Acts of the Apostles, or thrust into a corner as of secondary mo- this unto you; henceforth thou shalt be could not be proved by Holy Writ. It when the movement of the Spirit on the ment. Looking at it in this light he knew called Cephas," which is by interpretation seemed to cut awoa from us the possibidarkness of the churh's sleep created a new not what to call the residuum but a a "stone," and on this rock, which Peter lity of meeting together for purposes of thing out of that which was without form and void. The prayers of the upper chamber in Jerusalem had a wonderful effect in learly church never heard of. In other called Christian," for being the first to (Hear, hear, and no, no.) While he objectshaping and awakening the church to a points, those calling themselves our leaders "confess that Jesus is the Son of God." ed to exaggerated ritual, in God's name new kind of life. What was the settled were leading us astray. The "unleavened It is Peter who explains that all Christians don't let them fall into no ritual at all, form of things which was in substance to bread" had a slight superficial appearance are living stones, or Peters, and that the for that would lead them into the wildest abide to the end of the world? The of fitness for Eucharistic purposes, but it faithful men of old did eat of the same excesses of fanaticism. (Loud cheers.) Apostles continued steadfast in something. was not that which the Lord commanded spiritual meat, and did all drink of the The Rev. Dr. Littledale, announced as What was it? 1st, the Apostle's teaching or the Apostle partook of. The nature of same spiritual drink, for they drank of the next speaker, said he should confine and fellowship: 2nd, the breaking of the ordinance which in the case of both that rock that followed them, and that himself to a strictly historical statement. bread; and, thirdly, the prayer, and to elements elevated our common food and rock was Christ. It is utterly impossible He went so far back as the Council of these might be added the continuing daily drink into a channel of spiritual benefits, to devise words which more completely Ephesus in the fifth century, at which in the Temple, for the high service added to the unwavering practice of the shut out the suspicion even that Peter time the church broke up into five distinct psalmody. In these they had a full state- Eastern church, and the late origin of the could be a rock other than these used by bodies of Christians. Notwithstanding ment in block or outline, of the Apostolic dispute mentioned in Neale's Eastern Christ. A saturically false rendering of the formularies observed by them were ritual. On any one of these four great Church, was inclusive in the point. Hap- those words, and a wrong rendering of an laid down by fifty different liturgies, there elements of the ritual, the teaching the pily, amidst these divergences to the right old inscription at Rome recently, says Mr. was absolute agreement amongst them as Holy Eucharist, the prayers, and the and left, the course of duty and safety and Froude, proved to have had no reference to the use of special vestments by the priest psalmody, they were furnished with some, though few details. Having shown in what way these were shown by the New Testament, he continued to say that an Church of God. The "evidence of established. Anti-Chr. The course of duty and safety and the passence of duty and safety and whatever to Peter, are the two lying as in celebrating the Holy Eucharist, as to sumptions on which the sumptions on which the structure of the course of duty and safety and whatever to Peter, are the two lying as in celebrating the Holy Eucharist, as to sumptions on which the sumptions on which the structure of the course of duty and safety and whatever to Peter, are the two lying as in celebrating the Holy Eucharist, as to sumptions on which the sumptions on which the structure of the course of duty and safety and whatever to Peter, are the two lying as in celebrating the Holy Eucharist, as to sumptions on which the sumptions of the course of duty and safety and whatever to Peter, are the two lying as in celebrating the Holy Eucharist, as to sumptions on which the sumptions on which the sumptions of the course of lights, and the celebrating the Holy Eucharist, as to sumptions on which the sumptions of the celebrating the Holy Eucharist, as to sumptions of the celebrating the Holy Eucharist, as to sumptions of the celebration of the officiating vestment was possibly spoken of. Christian antiquity as to church ritual" builders' language means a false rock, and | whatever. It was apparent that they (Loud laughter.) The context at large, was not in the slightest degree doubtful or thus "the man of sin sitting in the existed previous to the division among them. and the earnestness of the whole passage conflicting. Men might hear or they temple of God, the visible church on What happened in the ninth century was seemed to countenance the supposition. might forbear, but the trumpet gave out earth, showeth himself that he is God"— the result not of devolopment, but it was (Renewed laughter.) The breaking of no uncertain sound. "Quod ulique," that is, its rock. Infallibility being the the introduction of new fashions into the bread, consecrating prayers, using of lights quod est omnibus observatum," for 500 logical deduction from such a premiss, and west of the old fashions of the east. with profusion, and in late Apostolic days years, be this our "semper observandum. the claim of a worm of the earth to the (Hear, hear.) uncommunicable attribute of the Almighty The Right Rev. Chairman (the Bishop Father having been allowed, the pronounc- an intrinsic difficulty about the subject. be a concurrence of literary and monumen- of Winchester) here rose and said up to ing of the "It is finished" completed the Even the Royal Commission on Ritualism tal evidence in favour of some kind of head- that time they could trace that there had awful mockery, and the "mystery of had recognised that difficulty. Although dress having been worn by the Apostles. been amongst them in that large gathering iniquity" stands revealed to men and their work fully entitled them to the great-(Hear, hear.) On entering the sub-Apos- of men who differed much upon many langels. The Bible placed all Christians on est possible respect, their views did not tolic age there was an orderly expansion points, a remarkable spirit of peace and of the pinnacle of greatness; the means used appear to have been harmonious. (Laughand reduction to detail of these self-same mutual forbearance. (Hear hear.) He to bring them down involved falsification ter.) But as the platform of the Church features, the elements of psalmody and thought, he trusted at least, that he might of ancient writings, falsification of ancient Congress was eminently the palace of truth, reading of the Holy Scriptures being ful- trace this to be the blessed presence and churches, deliberate forgeries, and atroci- all schools of opinion were expected honestly ly conserved and developed on great Chris- help of the Spirit of Peace. He felt that ous cruelties inflicted on those who desired to speak out their minds upon it. Hence, tian festivals. The great features of obla- a great strain upon the patience of many to abide by the simplicity that is in Christ he would like to know where Christian tion, of a memorial sacrifice, of reception in that room must result in the discussion | -- the object was to revive sacerdotalism, antiquity began and ended. (Laughter.) of mysterious and sacrificial food, of ef- of that morning: and in some of the and it was illustrated by the invention of How many centuries were covered by that fectual pleading, were discernable in the manifestations during Archdeacon Free- a ritual which makes gods of priests and vague expression "Christian antiquity." post-Apostolic age downwards. In treating man's speech he saw cause for some alarm serfs of Christians, and utterly destroys The evidence of Christian antiquity about

Jesus"-not, as they had too long allowed temples made with hands." With the said he would ask them to remember ing Popery. (Hear, hear.) He respect-

The Rev. G. H. Sumner said he would

The Rev. John C. Ryle said there was that family ideal Christ lived to effect, and church ritual was at best extremely scanty. (Hear, hear.) However far you might

ed the zeal of men like Mr. Mackonochie, but still considered their proceedings calculated to alienate many church people, and to do harm rather than good to the cause of (Hear, ear.) the church.

The Rev. C. F. Lowder, although only a missionary priest and not a learned divine, said he knew his Bible well, and therefore was prepared to say, in answer to Mr. Ryle, that the Bible contained a very great deal indeed about Christian ritual. He was quite content to take his stand on that platform as a Ritualist simply on the Scriptural argument. First, the command was given to Moses to do all things after the pattern he had seen on the Mount. (Laughter.) And when the temple was destroyed, the revelation was opened to John which taught us exactly the same story as to the way in which the Lord desired to be worshipped.

The Rev. J. Everard, vicar of St Mark's, Wolverhampton, said he had neither much time nor inclination for the abstruse questions which had been touched upon that morning; but he felt that antiquity was silver mixed with dross. Spiritual antiquity, however, was chiefly important, because it was silver purified seven times in the fire. One single sentence of Scripture was worth hundreds and thousands of pages of other antiquity. By all means let the priests wear vestments. but let them remember that their vestments were to be the beauty of holiness. The lighted candles on the altar must be Divine truth shining in the heart; the incense must be \*hat of devotion, love, and prayer; and the prostrations must be those of a humble spirit. By all means let them have banners, but let it be that of the Arms of the Oxford University, an open Bible, and the writing upon it, " The Lord is my light and salvation; whom shall I fear?" (Cheers.)

The President said there were so many speakers wishing to be heard that only five minutes could be allotted to each, when there would be the ringing of the fatal bell and then the drop. (Laughter.)

The discussion was continued by the Rev. R. Wilson, the Rev. F. F. Gough of Hull, the Rev. Mayo Mayo, the Rev. W. Churton, who held that religious procesinnocent, but, under due restrictions and at special times. were cheering and edifying and the Revs. C. Billing, Goldie, Malet, and Thynne continued the discussion with a few observations each. The company then adjourned.

The Congress re-assembled at two p.m., the President (the Lord Bishop of Win chester) in the chair.

### THE CHURCH OBSERVER

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"One Faith, -One Lord, -One Baptism."

MONTREAL, WEDNESDAY, NOV. 23, 1870.

INDEPENDENCE OF THE CANADIAN CHURGH.

We would keep constantly before the mind of our readers the important principle which the late revered Metropolitan maintained, that practically the Church of England in Canada is already independent of the Mother Church. It is not obligatory on us slavishly to adopt all the changes which are found necessary in the latter, or to await its legislation on matters of moment. So far as we find proposed rather than discussion he can appeal to changes applicable and expedient here we may adopt them, and so far as delay may it is a matter calling for discipline he can not work to our disadvantage we may wait, but we do either of our own free-will and not from necessity. In view of the em-

barrassments of the church at home and provision for preserving the purity and reference to the subject. The editor of the influences which are at work, it is important for us to realize our position as one there is no necessity for under-hand work, of independence so far as legislation and and the less we have of it the better. control are concerned. We know not how soon we may be called on to act for ourselves, on momentous questions, and we should learn in time to think for ourselves. At the last meeting of the Synod of this Diocese it was evident that some had not yet realized the position of the Church as defined by Bishop Fulford A disposition was manifest to adopt without consideration, or time for consideration certain changes proposed to be made in the Lectionary. It seemed to be assumed that ours must be blind, unreasoning acquiescence. Against this idea we repeat the protest which we have already made again and again. Our Church system is not cast in the mould of that in England; our circumstances are different and necessitate measures which would be as inapplicable to the Mother Church as some of the details of the latter would be to us.

### MYSTER10US ADVERTISEMENTS

The following advertisement appears in one of our English exchanges :-

TO ANTI-RITUALISTS.

WANTED, the USE of 300l. for a purpose of great importance to the cause of Protestantism.

Address, R., care of Mr. G. Shrimpton, bookseller and publisher, 9, The Turl, Oxford.

We do not like this sort of thing at all. It is too much like the notices which appear in secular papers that fabulous wealth may be instantly secured by addressing a stamp to X. Y. Z. care of A. B. C. Perhaps the applicant in this instance is perfectly sincere, and there is a possibility that those who respond to his appeal will not exactly throw their money awaybut we doubt it. It is far more likely sions and litanies, which were not merely that "R" is either a mere adventurer who has faith in taken up an impracticable idea which those who know him best hold most in contempt. The simplicity of the notice inclines us to the latter opinion. In this age of prodigious undertakings no one but an enthusiast could hope to save Protestantism at the trifling cost of £300. If the project, about which the advertiser is as reticent as manufacturers are about their trade secrets, be feasible, all that he need do is to place it before the public in the ordinary way; some one who has means will be ready enough to further it. We refer to this matter partly to warn our readers against vague appeals of this kind, and partly to urge them to avow and maintain their Protestantism in an open and legitimate way. There is no need of secresy. Some men can be as valiant as Luther or Knox if they are allowed to display their valour masked. They can denounce with the energy of Boanerges, if they are permitted to mark their diatribes "private and confidential." This is not the sort of championship which any cause worth maintaining needs.

> So far as our own Church is concerned our machinery is not so defective that no provision is made for putting right what is wrong, for adopting what is useful, and for throwing off what is injurious. The humblest member of the church who has either a scheme or a grievance, has ample means of stating his case. An appeal through the press at once brings him into communication with thousands of Churchmen. If the subject is one for legislation the Synod through his representatives. If make his appeal to the Bishop of his diocese, who must deal with the affair in

multiplying the appliances of the Church

### THE MUTINY AT QUEBEC There is no profession the rewards

which are to such an extent sentimental

rather than substantial as the military profession. No sensible man enters the British army from pecuniary motives, for the soldier in any and every grade is shamefully underpaid. The income of an officer of high rank is, with the most rigid economy, barely sufficient to meet his ordinary expenses, while an unskilled labourer would think his lot one of peculiar hardship if he did not earn more than a private soldier receives. The popular cry for administrative economy, moreover, precludes the hope of any improvement in the unjustly low scale of remuneration, for the ambition of every Chancellor of the Exchequer is to show a deduction from previous demands upon the public purse. Still the evil consequences of this economy occasionally obtrude themselves upon our notice and make us suspicious of the wisdom of universal curtailing. The mutiny which broke out last week among the men of the 69th Regiment has forced some unpleasant reflections upon us. The insubordination is said to have been confined to the men who have married without permission while the Regiment has been in Canada, and that it arose from the refusal of the military authorities to convey the wives and children of these men to the new station. It is a very sad affair for the men concerned, who have plunged into a hopeless struggle with a power which knows no compassion. Military discipline is necessarily stern and unbending. Those who have hastened to condemn the authorities for the refusal which resulted in the outbreak at Quebec have been inconsiderate and therefore un just. Every recruit who enters the army knows, or has an opportunity of knowing, that provision is made for only a limited number of marriages in each company, and that if he chooses to marry without permission he does so at his own risk. This condition may be very harsh or very reasonable and salutary, but at any rate the men know that it exists and that it is invariably enforced. We cannot see that any blame attaches to the authorities for carrying out the terms of the contract into which the men voluntary entered. If there is blame at all it rests with the men themselves, and with those who should have dissuaded them from a step which was sure to result in suffering and mischief. Col. Bagot, with some show of reason, finds fault with the clergy who performed the rite of marriage when they knew that the persons whom they joined together had no adequate means of support. This conduct seems more inexcusable when it is considered that every clergyman received due notice of the restrictions which were in force, and was virtually appealed to, to act in the interest of the men themselves. Thoughtlessness often amounts to cruelty, and it seems to do so when a minister knowing how wretchedly small is the pay of a private soldier celebrates—if we may use the word in such a case—the marriage rite. It is to be hoped that the outbreak in the 69th will have the effect of making the clergy more cautious in this respect.

### THE POLICY OF SILENCE.

A correspondent writes to the Church Journal deprecating its frequent allusions to Ritualistic errors and fripperies. The writer evidently has no sympathy with what the Journal condemns but he is fearful of the effect which may be produced on some way or other. With this ample the minds of the uninstructed by repeated in the hands of all, and giveth Himself to

the Journal wisely points out that the exposure of the evils in question is absolutely necessary, and that the responsibility for any pernicious effects which the exposure may incidently produce rests with those who make it so. We occasionally receive letters from correspondents whe while fully endorsing all we have to say on this subject, and expressing their approval of the tone of our criticisms, share the apprehensions expressed by the writer to the Journal. We take this opportunity of assuring our friends that nothing would afford us more pleasure than to bring out the Observer week after week without a line of unfavourable criticism, could we conscientiously do so. But until every element of discord has been removed from the church and she has become one in fact as she is one in name we do not hope to enjoy such felicity. The proposal to abstain from adverse criticism because a few sincere but inconsiderate people may draw false conclusions would apply to many things to which our esteemed advisers would not think of applying them, Such a way of acting would ensure immortality to tyranny, impurity and every ocial abuse.

### LINES OF DEMARCATION.

We insert this week a letter from "An Enquirer" who asks us for an exact definition of the party names which have sprung up in the church within the past few years. He does not go a hair's breadth too far in admitting "that the question is a comprehensive one." One more comprehensive it has seldom been our lot to have propounded to us. It is impossible for any one to draw a sharp dividing line between "Evangelicals, Low Churchmen, Moderate Low Churchmen, Moderate Churchmen, Broad Churchmen, High Churchmen and Ritualists," for many of these designations overlap each other. They are names descripive of schools of opinion not of visible corporations, and the world of thought cannot be mapped out like the surface of the globe. All these schools have or profess to have something in common, and a disciple of any one of them may accept very much of what is destinctive of another. For instance one who calls himself a Broad Churchman may approve of much which is characterized as ritualism; a Low Churchmen may pincline somewhat to Broad Church views, and a High Churchman may be to some extent under the influence of Low Church opinion. If we were asked for a concise statement of the extreme tenets of tha several schools compliance would not be difficult, and in the hope of to some extent satisfying the curiosity of our correspondent we shall prepare such a statement for our next number.

### SACRAMENTARIANISM.

The following specimen of juvenile divinity is worth preserving. It is an extract from a sermon by one of the students of the General Theological Seminary of the Protestant Episcopal Church.

"And then He (Christ) deigns, He humbles himself to be upon our altars, and to be handled by sinful man. As when in helpless infancy He submitted to be wrapped in swaddling cloths, and to be treated of men as they would, whether with respect or disrespect, so now in the Blessed Sacrament, wrapped in the fine linen of the church or her vesture of wrought gold, He puts Himself in the power of men, they do with Him whatever they list, they raise Him in their hands, the same sinful hands that raised Him in childhood when men tended the holy child Jesus; again they lay Him down as they laid Him down in the manger. Well may we cry with St. Chrysostom, O Marvel! O love of God for man! He who sitteth aloft with the Father is at that hour held those who will, to enfold and embrace. productions of the ablest and most cultured And How does He subject Himself again writers living. It is therefore indispenas it were to the death of the Cross, when sable to every one who desires a "thorough He who might reveal His presence in all compendium of all that is admirable and the visible glory which rested over the mercy seat in the temple at Jerusalem for the trial of His Church, submits to the scorn of the unbelieving world."

It is due the faculty to state that the discourse was to a certain extent censured The following are the terms in which is was condemned :-

Resolved, That although the Church un doubtedly allows a liberty of opinion as to manner in which the Body and Blood of our Lord are present in the Sacrament, she yet does not authorize or sanction the doctrine that our Lord himself in His natural and now glorified body, is personally present and united to the consecrated elements, so as, for example, to be lifted up when they are lifted up, and to suffer the indignities which may be offered to them.

REV. CANON BALCH .- We hear that the Rev. Dr. Balch has resigned his appointment as assistant minister and senior Canon at Christ Church in this city, having accepted the appointment of Rector of the Church of the Ascension, Baltimore, U. S. It is also understood that he has been invited to co-operate with the secretary of the "Executive Committee of Foreign Missions of the church in the United States," on a special agency in behalf of foreign missions, The Rev. gentleman's departure from this city will be universally regretted.

THE LATE REV. B. C. HILL.—Under our ordinary obituary heading, our readers will regret to notice an announcement of the death of a much respected and faithful minister of the church in the diocese of Toronto, who came suddenly to his end by a fall from his horse while proceeding through his misson on duty. The following particulars of this melancholy occurrence are supplied by an esteemed correspondent at Caledonia:-

"Dear Sir,-\* \* \* As was his custom during the past thirty years, our late venerable and good friend was travelling through his mission on horseback. On Friday evening, 4th inst, when near this village, his horse stumbled, and threw the poor old gentleman violently to the ground. He managed to rise and succeeded in reaching the village when it was found that his left arm was broken, and that severe internal injuries had been sustained. Medical aid was at once obtained, and everything was done to alleviate his sufferings, in the hope of his being restored again to health, but all in vain. He lingered until Monday, the 9th inst, when death came to his relief and he passed quietly away to his heavenly rest. This good old man,-ripe in years-will be sadly missed by this entire community, but more particulary by members of the congregations over which he ministered throughout his mission. Mr. Hill was a native of Ireland, and a graduate of Trinity College, Dublin. He was a strict and faithful professor of the good old Protestant Church of England, and entertained the utmost abhorrence of the extreme ritualism of the present day. He was one of the most energetic, hard working clergymen in the Province—a true and faithful friend—a consistent follower of his Master and an honest man."

### Book Hotices.

LITTELL'S LIVING AGE.—Being published in weekly numbers of sixty-four pages each, gives to its readers more than three thousand double-column octavo pages a year of the most valuable, instructive and entertaining reading of the day. "History, biography, fiction, poetry, wit, science, politics, criticism, art,-what is not here?" It is the only compilation that presents with a satisfactory completeness as well as freshness, the best literature of the almost innumerable and generally inaccessible European quarterlies, monthlies and weeklies,—a literature embracing the

noteworthy in the literary world," who has a taste for the best literature, or desires to keep pace with the intellectual progress of the age. Considering the quantity of matter furnished, the subscription price (\$8.00 a year) is very cheap; but for those who desire the cream of both home and foreign literature, a still cheaper offer is made, of which the lovers of the best literature will avail themselves in great numbers: viz., for \$10.00 remitted to the publishers of "The Living Age," they will send that magazine, weekly, and either one of the following, for a year:—
"Harper's Monthly," "Weekly," or
"Bazar," "The Atlantic Monthly," "The Galaxy," "Old and New," "Lippincott's Monthly," or "Appleton's Journal" (weekly); or for \$8.50, they will send The Living Age and "The Riverside Magazine" or "Our Young Folks," for a

highest critical authorities to be "the best of all our eclectic publications;" and we can do our readers no better service than by calling their careful attention to it.

THE SUNDAY-SCHOOL IDEA: - An Exposition of the Principles which underlie the Sunday-school cause, setting forth its Objects, Organization, Methods and Capabilities. By JOHN S. HART, LL.D., Senior Editor of the Sundayschool Times, &c., &c. 416 pages, \$1.50. Philadelphia: J. C. Garrigues & Co.

We purpose taking an early opportunity of reviewing this admirable work.—Ed.]

### Correspondence.

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

We cannot undertake to return rejected manuscripts

BELLS. To the Editor of the Church Observer.

latter came, some hinted that it had a flaw; but its tone was so good at first that many, if ways been accustomed to give a decidedly low, clear ring, and to swing like all other orthodox church bells have done for the past 300 years. It happened, however, that a new piece was put into its side, when it unfortunately commenced to swing unsteadily, and slightly change its tone; and, as the parishioners were old-fashioned in their notions, they did not appreciate the change, but began to shake their heads and grumble,-some laying the blame on the new piece, and others on two bell-ringers, Mr. Veracity and Mr. Chair-'em-up; and although they differed on this point, the majority were agreed on one point, namely : that they would not stand it.

In the meantime, the flaw in the new bell began to show itself, and gradually became worse and worse, until one morning it made such a fearful noise that all who heard it were sure it was cracked in two. This was so anneying to quiet church-goers, that the bell had to be removed. The old one not having sense enough to take warning by this, persisted in its altered tone, and still continues to disturb the peace of the whole parish by refusing to remove the standing grievance. As the case now stands, the question is, What is to be done? My advice is, first see if the bell can be brought to its old tone, and if not, remove it, and get a new one, purchased at some wellknown foundry, in its place. At some future time you may hear more from your obedient

THE BEADLE OF "STADACONA."

P.S.-I forgot to state that this bothersome bell came from a parish church in London, which is so well-known by its peculiar tone that the following amusing anecdote is told

"The church is situated so closely to a Roman Catholic chapel, that only a narrow strip of wall separates the two doors. One Sunday morning church-going people were amused by seeing in large chalk letters, on the strip of wall, the words, 'Either door, gentlemen; it don't matter which,' (evidently written by some wag '" written by some wag.)"

BRADLE.

Oldtown, Nov. 21, 1870.

SUSPENDING THE COUNCIL.

The fact of the suspension of the Vatican Council was announced by cable some time ago. The Florence correspendent of the London Times forwards be placarded and published on the doors of the following translation of the formal document of suspension:-

Puis IX., Pope, as a future memorial of

the thing.

Ever since, by the grace of God, we were enabled last year to commence the celebration of the Œcumenical Council in the Vatican, we have watched this most holy and most serious undertaking proceeding, by a supreme effort of the wisdom, virtue, and solicitude of the Fathers who had flocked together from all parts of the world, in a manner which led us confidently to hope that we might happily gather those fruit which we aidently desired for the welfare of the Holy Church and for the good of mankind.

And, indeed, four solemn public meetings having been held, four salutary and The Living Age is pronounced by the opportune Constitutions were established and promulgated by us, with the approval of the same Holy Council, touching matters of faith; other questions also regarding our faith or Ecclesiastical discipline were examined by the Fathers, which might soon have been promulgated and sanctioned by the authority of the Instructress Church We were confident that these and similar labors would, thanks to the collective study and zeal of the Assembly, have proceeded favorably, and, after following an easy and prosperous course, have ultimately arrived at a satisfactory conclusion.

The sacrilegous invasion of this august city, however, of our Holy See, and of the rest of the provinces constituting our temporal domain, by which the unshaken rights of our civil sovereignty and of the Apostolic See have been violated, contrary to all law and with the most incredible perfidy and audacity, has now placed us in so grievous a condition that we find ourselves at present, God permitting in His inscrutable counsel, constituted under the dominion and in the power of the

Considering which lamentable state the Cathedral of Oldtown two bells, one of authority divinely conferred upon us, and an Anglican "oratory" forthwith, as a which had been in the belfry for some twelve knowing, moreover, that these same years, while the other was new. When the Fathers of the Vatican Council could not, considering the present condition of affairs, have the liberty, security, tranquility not all, were deceived. The other one had al- necessary for them to continue treating together with us the business of the Holy Church; and that the requirements of the true believers do not allow of so many pastors absenting themselves from their flocks amid the dire calamities known to all under which Europe is suffering; considering all these things, we seeing with profound tribulation of spirit that affairs have arrived at such a pass that it would be impossible for the Œcumenical Council to proceed for the present, after due reflection, with full Apostolic authority, by the tenor of the present circular, do suspend the same until some more convenient and appropriate time, to be assigned by this Apostolic See, praying God, the author and defender of His Church, when al impediments shall have been finally removed, to restore to His faithful Bride, as soon as possible, liberty and peace. Moreover, as the greater and more serious the perils and calamities are by which the Church is assailed, the more it is necessary to be vigilant in prayer and communion with God, Father of our Lord Jesus Christ, Father of mercy, and of all consolation, we desire and command that these things which we have established and ordained in our Apostolic Briefs of the 11th of April, 1869, by which we have yielded plenary indulgence in the form of jubilee to all true believers on occasion of the Œcumenical Council, may remain in vigor and firmness according to the manner and ritual prescribed in those same letters as if the Council were still continuing.

> These things we establish, announce, desire, and ordain, notwithstanding anything to the contrary, declaring powerless and of no avail whatever any authority may dare to attempt in opposition, whether would be a permanat mission to arouse, knowingly or through ignorance.

> these pages containing this our suspension, publication, will, commandment, and decree, carried out only by he "Brethren of the or to contradict the same; for it any one Society of the Holy ross." He hopes to has the presumption to attempt doing so, concentrate in this ondon oratory 200 may he know that he will hereby incur the Catholic priests, eithe entirely or partially

wrath of God Almighty and of the blessed Peter and Paul, His Apostles!

In order that the present letter may be known to all those interested, we ordain that the document itself, or its copies, may the Lateran Church, of the Basilica of the Prince of the Apostles, and the Santa Maria Maggiore in Rome, and thus placarded and published, may they oblige each and every one they concern just as much as if they had been intimated to each, personally, nominally, and individually.

Given at Rome, Oct. 20, 1870. By St. Peter, under the Seal of the Fisherman, 25th Pontifical year.

THE REDOUBTABLE ORBY SHIPLEY

It is well known that there is in Birmingham a Roman Catholic "oratory" over which Dr. Newman presides, and another at Brompton, of which the late Dr. Faber was the head. They are both branches of a committee of secular priests established by St. Philip Neri, in the 16th century, and their great object is the carrying out of missionary and educational work among the young in our great cities. Mr. Orby Shipley has issued a paper read by him before "the Society of the Holy Cross"whatever that Society may be-in which he proposes to establish, on somewhat similar principles, an Anglican oratory in the centre of Western London. He commences by confessing that "the Catholic party" in the English Church has hitherto been "content to exist upon sufferance," and that it is quite time to "assume an aggressive attitude." It can point as a "school of thought and action" to men in high positions, in Church and State, in the Army or Navy, on the Bench and even in the Ministry, and is " well represented even in mercantile life," and still stronger among the poorer and artisan classes." But hitherto it has done but little as a party, being content to gain possession of a stray church or chapel, and to take up a position on "No Man's Land." He urges that henceforth the "party" must act more aggressively and more independently, and no longer be "dependant on Episcopal favour or patronage, or Episcopal short-sightedness or forbearance," or "even on things, finding ourselves impeded psecopal influence or authority." He DAER SIR,—Once apon a time there were in ways in the exercise of the sup centre of action and aggression for the "Catholic party." As to the locality of such an institution, he suggests London, as the centre of intelligence, art, science, letters, refinement, and civilization, and as far superior to Oxford, where the " Anglican and Catholic revival originated," but where

> that "movement is now a matter of history." He then reviews the work done by the various "Catholic churches in London," such as St. Albans, Holborn; All Saint's, Margaret-street; and St. Barnabas Pimiico; all o' which have had rather a local than a general influence. The Catholic party, as represented by the "Society of the Holy Closs," now desires "a huge modern church, a cathedaal in dimensions more than a athedral in dignity and pomp, in the warmth and fervour, the reverence and dgnity of its services." It should be "a durch to which country cousins may be referred if they desire to see what the services of the Church of England are capable of, and to which they may flock as they now flock to the Royal Academy in the eason," and "where they might find a consant round of servicessacraments, offics, litanies, preachings, prayer, and praise" He suggests that the most fitting place a London for such an oratory would be bund in that "spiritual desert in this vast ity which is bounded on the north by Oxord-street and Holborn, on the south by Picadilly and the Strand, and on the west by Hyde Park, and which, speaking roughly, erminates in a point eastwards at St Pal's Cathedral." But be considers that the best site of all will be in the "Quadrilatral" between Oxfordstreet and Piccadlly, Regent-street and Park-lane, as neare to the clubs and within reach of Belgrava and Tyburnia, both of which sadly ned "fertilizing." urges that far bettr than a spasmodic or even permanent misson to the poorer classes teach, confirm and edify the upper and And let no man living dare to lacerate middle classes, and h suggests that such a work, to be carried ut effectively, can be

assisting in its services by turns, according crease of charity, and of affectionate comto a regular rote. These prosts should munion and co-operation among all in every regular'y recite the whole of the "Divine land who love the Lord Jesus Christ in offices,"-evensong, vespers, compline, &c. ; sincerity. hear confessions in the confessional; say " mass' at the given hour in the morning. and recite the "hours, matins, text," &c. He contemplates two, three, four or even persecution; and for the removal of all more daily celebrations of "mass" at not less than hourly intervals, with additional "masses" for strangers and occasional helpers. "Side altars" should be built for low masses; and the mode in which high mass should be sung on festivals should be of the highest type known to Catholic Christendom which may be rendered accessory to the use of the Church of England ; and he adds, that "the founders of the eratory will not rest satisfied until they have restored to the Church of England a rendering of the mass which shall be fully mediæval in the correctness of its use, and more than mediæval in the richness, costliness, taste, and perfection of its details." To this end it will be necessary to have the "Asperges," the use of "Introits," "Gospel Lights," "Consecration Lights and Candles," "Altar Bells," the "Lavabo," and complete " Eucharistic vestments," and (the last great need of the Catholic Revival at present) "the Reserved Presence on the High Altar." He suggests that the Church of "the Oratory of the Future" shall be built in the form of an ancient Basilica, and that a preaching mission shall be sent out through England to make known its establishment. In conclusion, as he reckons upon the hostility of the Bench of Bishops to his plan, Mr. Shipley suggests that it will be necessary to act "in the spirit of the Canon Law as Priests of the Church,' and practically to ignore the Episcopal authority of the Bishop of London altogether. He solves the difficulty in the most amusing manner by suggesting that the oratory can be legally established under an Act passed August 15, 1855, popularly known as "Lord Shaftesbury's Act for Securing the Liberty of Religious Worship," legally entitled the 18 and 19 Victoria, cap. 86, of which he mentions that clause 2, sec. 1, guarantees full liberty of worship "to any congregation or assembly sited States. She never commissioned for religious worship, meeting in a private dwelling-house or on the premises belonging thereto." Hence, he argues, "the Society of the Holy Cross is legally at liberty to establish on oratory for public worship, provided only that it be situate on premises belonging to a private clergy house;" and such a private clergy house it is purposed to build: This being the case, the "Basis lica," while aiming on the one hand at the. greatest possible publicity in its services, would be sheltered from episcopal interference, as being, in Mr. Shipley's words, "the private chapel of a religious society," meeting together in strict accordance with the provisions of Lord Shaftesbury's Act, not in antagonism to the Bishop, but "simply independent." Heends by urging that the establishment of such an "Oratory of the Future', as he suggests would be the best possible means of "elucating the nation up to the point of declaring for that disestablishment which he considers inevitsble, and which he and the Catholic party wilk welcome as putting an end to the preunion between Church and State."-Times.

### WEEK OF PLAYER.

The following arrrangments of services the "week of praye" beginning Jan. among evangelical churches, by the Exeance of the United Stres of America.

Sun. Jan. 1.— Semons — Subject:— Inspiration of Holy Scripture: its suffi-ciency and sole authorsy for religious faith

and practice. Mon. 2 .- Prayer .- Grateful review of the past, calling for enewed confidence for increased devotdness; humiliation for the worldiness of te church, and for national sins provoling Divine judg-

Tues. 3.—Prayer-For nation; for all in authority: for solders and sailors; for all who have suffered in recent war, and for the blessings of wace.

of the Holy Split on all who profess now I see Him do it."

devoted to such missionary work. and and call themselves Christians; for the in-

FRI. 6 .- Prayer - For the circulation of the word of God; for a blessing on religious literature; for an end of religious hindrances to the spread of the Gospel.

SAT. 7 .- Prayer-For Christian missions; for the conversion of the world and for "the glorious appearing of our Lord Jesus Christ."

Sun. 8 .- Sermon : - Subject - Faith, Hope and Love-essential witnesses for the truth.

"CHRIST CHURCH, in Fifth Avenue the Rev. Dr. Ewer's, has been purchased by the vestry of St. Bartholomew's Church, for \$200,000."

This "Christ Church," some months ago, sold their Rectory, and have now disposed of their house of worship. The avails of their sales will probably enable them to pay their debts, and perhaps to build modestly somewhere else. But the "church" has failed.

It is the church of which Dr. Ewer is the Rector, who made himself very notorious not long ago, by preaching a series of sermons under the title "Protestantism a failure." He argued at great length, and through successive Sunday evenings, that Protestantism had run out, was no longer a power to save society, and the only hope was in the "Catholic" church. His sermons grieved many of his congregation, divided the church, and when he went to Europe, a few month since, there was a quarrel going on in the congregation that threatened a schism. Probably the sale of the house is the end of the controversy.-New York Observer.

Dr. Ewer has met with the fate of one that abuses his own mother. While he was endeavouring to demonstrate Protestantism a failure, the commission by which he preached in the building called "Christ Church," in Fifth Avenue, was from the Protestant" Episcopal Church in the

sail her character, and to demand should disayow her past history. undo the results of it, and adopt afresh what it was her special calling to protest against. Had Dr. Ewer withdrawn from the ministry of that church, it might have been consistent in him to assail Protestantism; but while he professed union with her, the course he pursued deserved the consequence it has met with-his own failure, and the discomfiture of those who endeavoured to sustain him.—St. John Witness.

NAILING A SUNBEAM.—I' once heard of a bright-eyed, merry boy, who lived in CHEESEan old house in a dark, narrow street. one day, after many months of darkness, BUTTERthe sun shone into his room, -not a full, radiant flood of sunshine, such as comes in through our windows, day by day, but a little narrow beam of light, quivering and dancing on the bare wall.

The child was filled with delight; and, putting his little hand upon the sunbeam, he cried, "Run quick, mamna! bring a hammer and a nail; I'll hold it while you nail it, so we can keep it always!"-

"I WOULD BELIEVE STRONGLY IN JESUS."-A little Chinese girl was asked, "Were you sure of dying to-morrow, what would you do to-day?" She was one of a 1st, 1871, has been made and circulated class. The first who replied, said she would be getting her grave ready, which Diocese of Toronto. entive Committee of the Evangelical Alli- is a very important business among the Chinese; but this dear child answered, with a resolute countenance, "I would believe strongly in Jesus."- Well-spring.

-That was a beautiful idea expressed by a Christian lady on her death-bed in a reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never meet her in the land of the living. "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

REJOICING IN THE LORD,-"I am reminded of the good woman," said Spur-WED. 4.—Prayer—for the conversion geon, lately "who illustrated the rest of the of children; for Suday-schools and all soul in God, in a time of fearful earthmeminaries of learning, and for the raising quake, by saying to her affrighted friends, the saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and for the raising quake, by saying to her affrighted friends, and saying the saying to her affrighted friends, and saying the sayin THURS. 5. - Pragr - For the outpour world! I always believed He could, and

### Commercial

Church Observer Office. MONTREAL Wednesday, Nov. 23, 1870.

STOCK AND SHARE LIST.

BANKS.	Am't of Pai Shares. up		Dividend last 6 ms	Closing Prices.	
9	-	-			
Bank of Montrea	\$200	All.	6 p.c.	218 a 222	
Bank of B. N. A	£50 stg.	do.	3 p-c.	108 a 108	
City Bank	\$100	do.	3 p.c.	85 a 88xd	
Banque du Peuple	50	do.	4 p.c.	1031/2 a 105	
Molsons Bank	50	do.	3 p.c.	107 a 110	
Ontario Bank	40	do,	4 pc.	books clsed	
Bank of Toronto	100	do.	4 p.c.	books clsed	
Quebec Bank	100	do.	3½ p.c.	books cised	
pandac Tractomate	50	do.	4 p.c.	104 a 105	
Banque J. Cartier		do.	4 p.c.	books cised	
E. Townships' Bank Merch. B'k of Canada	50	do.	4 p-c.	107 a 107	
Union Bank	100	do.	4 p.c.	117%a 118	
Mechanics' Bank	50	do.	4 p.c.	109¼a 110½ 75 a 80	
Royal Canadian B'k		do.	4 p.c.	69 a 70	
Can Dik of Commone	50	do.	None.	119% a 121%	
Can. B kor Commerce	30	do.	4 p.c.	119720 12172	
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A. & St. Lawrence	100	do.		00 a	
G. W. of Canada	22	do.	None.	14 a 15	
Montreal & Cham	200	do.	None.	16 a 21	
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		uo,	0 p.c.		
MINES, &c.		0.1		1000	
Montreal Consols	0	\$15,10		\$3.76 a \$4.15	
Canada Mining Co	4	90 p.c			
Huron Copper Bay	4	12 cts.	20 p.c.	25 a 321/2	
Lake Huron S. & C	5	102 c.			
Quebec and Lake 8	8				
Montreal Tel. Co	40	All.	5 p.c.	2121/24 2221/2	
Peoples do do	100	do.	5 p.c.	99 a 1021/2	
Montreal C. Gas Co Montreal City P. R	40	do.	4 p.c.	165 a 165	
Richelieu Co.,	50	do.	6 p.c.	150 a 160	
Can. Navigation Co	100	do.	5 p.c.	175 a 185	
3.0	100	do.	5—12 m.	104 a 110 112½ a 115	
Montreal P. B. Soc'ty	50	do.	5 p.c.	000 a 000	
Canada P. B. Society.	50	do.	4 p.c.	000 a 000	
Canada Roll'g St'k Co	100	do.	5 p.c.	101 - 101	
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Dominion 6 per cent stock	110 a 110		
Montreal Corporation Bonds, 6 per cents Corporation 7 per cent stock	100% a 101% 117 a 119 105 a 107		
Quebec City 6 per cents	90 a 92 92%a 95		
Champiain R. R., 6 per cents	89 a 92		
EXCHANGE.			
Bank on London, 60 days sight, or 75 days date Do. do. d mand	1081/4 a 1081/4		

ROBERT MOAT, BROKER, North British Chambers, Hospita Street

0 a 0 111% a 00

Gold Drafts do.

Gold in New York

MONTREAL WHOLESALE PRO	DUCE MARKET			
FLOUR—Per barrel of 196 lbs.	Nov. 23, 1870.			
Superior Extra.  Extra Superfine.  Fancy Superfine.  Superfine from Canada Wheat Strong Super from Canada Wheat City Brands of Superfine.  Superfine No. 2  Western States No. 2  Fine.  Middlings Pollards Choice U. C. Bag-flour, per 100 I City Bags, Oatmeal, per 200 lbs.	6 40 " 6 50 6 00 " 6 10 5 80 " 6 40 6 20 " 6 40 5 60 " 5 60 5 40 " 5 40 5 10 " 5 10 6 20 " 4 30 6 3 60 6 4 3 60 6 4 3 60 6 4 3 60 6 5 60 " 2 60 7 7 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8 8			
GRAIN—Per bushel Oats, per 32 lbs Barley, per 48 lbs	0 41 " 0 43			

Peas, white, per 66 lbs..... 0 85 " 0 871

Canada Factory, per lb...... 0 111 " 0 121 

 Pots, Firsts
 5 80 " 5 85

 Pots, Seconds
 5 00 " 0 00

 Pots, Thirds
 4 50 " 0 00

 Pearls, Firsts
 6 35 " 6 40

At his late residence, in the village of York, Ont., on the 9th inst., the Rev Bold Cudmore Hill, M. A., in the 72nd year of his age, and for upwards of thirty years missionary in the

#### TRINITY YOUNG MEN'S ASSOCIATION,

Programme of meeting to be held in the Lecture Hall of Trinity Church, Monday evenings, at 8 o'clock :-

#1870 :-

Nov. 28. Conversazione. Dec. 12. Lecture, Dee. 19 and 20. Ladies' Sale.

Jan. 9. Conversazione.

Jan. 23. Lecture.

Feb. 6 Conversazione

Feb. 20. Lecture. Mar. 6. Conversazione.

Tickets for the course; Family, \$2.00; to admit two, \$1.50; single, \$1.00. Single Ticket, 25c. To be had at Mr. Prince's Music Store; Mrs. Walton's, or from members of the Asso-

DONALD MURRAY, Secy.

## Mail Time Table.

DE	LIV	YERY.	MAILS.	CL	DSE.
A. D		P. M.	ONTARIO.	A. M.	D W
		1000			P. M.
8 & 9	%		Ottawa, by Railway[a] Province of ntario[a]	6 45	6,45
		6.30	Ottawa River Route QUEBEC.	6.00	
8.00			Quebec by Steamer		
8.00			Arth. and Three Rivers		4.15
2.00			Railway St. Remi and Hemingford		7.00
8 & 11	113	110-110-110	Rallway		1.00
			St. Hyacinthe, Sherbrooke,	6.00	1 &
3.00	'				7.00
8.00			Eastward		7.00
		0.27 (1.00)	St. Johns & Rouse's Point Railway		2.30
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			LOCAL MAILS.	1	2.00
11.00			Beauharnois	6.00	
11.00	'		Chambly [6 A.M. also] and St. Cesaire		2.30
11.00	)		Contrecœur, Varrennes &		
11.00	)		Cote St. Paul and Tannery		2.30
10.00	,	5.45	West Huntingdon	10.30 6.00	1.00
9.30	)	5.45	Lachine	6.00	1,00
10 12		2.15	Laprairie and St. Lambert Longueuil	9.30 6.00	2.30 2.30
		5.15	New Glasgow, Sault au Re-		2.00
8.30	)	5.00	Point St. Charles	7.00 8.30	5,00
8.00	)		St. Eustache, St. Laurent,		200
	Rail	0.41	St. Scholastique & Belle R'viere	7.00	
		2,45	St. Jerome, Ste Rose and Ste. Therese	7.00	310
8 & 10	)		St. Johns and St. Armand		
8.00	)		Station	8.00	2.30
		D.E.	Land Route		1.30
			MARITIME PROV'NO'S.  New Brunswick and P. E.		21.2
1			Island		12% &
	••••		Halifax, N.S		121/2 &
			Newfoundland forwarded	TOTAL S	11.78
			daily on Halifax, whence despatch is on alternate Fridays, counting from June 17.		
			UNITED STATES.	3 1 44	m.
8 & 11	134		Albany, Boston, Buffalo,		2.30
8 & 9	134		Albany, Boston, Buffalo, Burlington, N. York, &c. Island Pond and Portland.	6.00	121/2 &
	-4		Western States WEST INDIES.	0.00	7.00
Lette	rs.	etc., p	repaid via New York, are)	64 B	1 90
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Registered letters must be posted 15 minutes before the closing of each Mail.

Street Letter Boxes visited at 10.30 a.m., 1.15, 5.45, and 9 p.m. On Sunday at 9 p.m.

#### GREAT SUCCESS!

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### YOUNG MEN'S CHRISTIAN ASSOCIATION.

HALL OF THE ASSOCIATION, 34 King Street East, Toronto.

To Parents, Guardians, Pastors, and others whose SONS, WARDS, or FRIENDS may be leaving home for residence in the City of Toronto:

The Young Men's Christian Association of Toronto announce that they have a Committee for the purpose of showing kindness to Young Men who are strangers, and leading them uuder religious influences. It is requested that all who desire the co-operation of this Committee, will send the names and addresses. of Young Men about to remove to Toronto, in whom they are interested, by the person himself if possible, or by post, with such particulars of character as they may deem proper.

JNO. MACDONALD, President. THOS. J. WILKIE, Secretary.

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[ESTABLISHED 1840.]

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Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100=£1 1s. 9d., or for £500, yearly premium, £5 Ss, 9d.; at other ages in proportion.

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Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied-it is pronounced "a nestilence," " a fatal malady," " a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment. No matter what may be the character of the disease or its symptoms-if the doctors with their remedies fail in arresting its or curing those seized, it is at once declared incurable, or a pestilence, and doctors congratulate each other on the incurability of the disease, and maintain that its frightful ravages are outside the power of medical skill or science. Not one of these diseases called pestilence - whether MALIGNANT SCARLET FEVER, that is said to be prevailing fatally among the children of the Lower Province, or Diptheria, Influenza, Pneumonia, Congestion of the Lungs, Lung Fever, Small Pox. Measles, and all forms of malignant Fevers-where they prevail in a more malignant and violent type than ordinarily—but if the proper treatment is pursued, and the right remedies used, will be as easily managed as any other ailment; the same with Asiatic Cholera, Yellow Fever, Typhoid Fever, etc.

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In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water-20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table-spoonful every two or three hours. Next-sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, uleers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results:
Radway's Ready Relief is a counter irritant—it withdraws to the surface inflam-mation, and allays irritation in the glands

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It is an anti-septic—it destroys at once
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It is an anti-acid—neutralizing the malarious

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DOSB.

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In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Rollway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents. nave failed to produce.

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Price of Ready Relief, 25 cents per bottle, or Dourter column.....

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Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5.

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Medical Referee. LIFE:

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All losses promptly and liberally settled. G. F. C. SMITH, Resident Secretary,

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