

Church Observer

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

VOL. III.—No. 46.

MONTREAL, WEDNESDAY, NOVEMBER 23, 1870.

\$2 per an.—Single copies, 5c.

Ecclesiastical News.

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 attention and kindly sympathy.

The affection with which he was regarded 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 suitable inscription.

On the last Sunday Mr. Rawson was to attend Sunday school, the following address 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 school of St. Mary Magdeline Church on the occasion of your taking your final departure from among us, desire to express to you the sincere and deep sense of gratitude we 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 us, have excited our respect and admiration, your uniform kindness of manner and gentleness in dealing with us have not only won the hearts of the youngest children in our school, but have caused you to be universally beloved and esteemed by us all.

We would also wish to express to you, however feebly it may be, the profound regret and heartfelt sorrow we all now experience, at the prospect of your so soon leaving us. We shall indeed lose an able instructor, an earnest and good pastor, and a kind friend; but we derive some consolation from the reflection, that it would not only be unjust to yourself, but selfish in us, to wish to detain you in so limited a sphere as ours, when so much more extended a course of usefulness and means of doing good is now open to you.

And be assured, dear sir, wherever you may happen to take up your abode for the future, whatever may be the duties you may be called upon to perform, you will always have our best wishes and prayers for the welfare and prosperity of yourself and family.

In conclusion, permit us to present you with this ink-stand, as a slight memento of our regard and affection, which may perchance, we are pleased to think, be the means of recalling sometimes to your remembrance hereafter the members of your Sunday-school in Picton, when you are far away.

We beg to remain,
Ever yours, very sincerely,

[Signed by the teachers and scholars.]

To which the Reverend Mr. Lewan, on the next Sunday, read the following reply:—

MY DEAR FRIENDS, I did not know till last Sunday morning how hard it is to say that little word so often used in this ever changing world, "good bye." How as the lips utter it, the memory gathers up the past, the heart clings to the present, the thoughts fly on to the future. And yet, I had not then to say it to the aged, to those who in all human probability I may never see again in this world, but to those whose bright young faces gave promise of many years yet before them, during some one of which, I might with reason hope to meet many of them once more.

Still the thought would rise, that ere I came again amongst you, there would be some whom I saw then, who would be gathered into another fold; while the others, perhaps all, would have passed out from our Sunday-school, and be either carrying into active life the lessons learnt here, or proving themselves in spite of all their present fair promise, faithless and unworthy children of their heavenly Father.

I remembered, too, that I was then handing over to another a precious trust, one in which I had taken a special interest; for I have ever felt that it is one, if not the most important part of a clergyman's duty, the care of his master's lambs.

These thoughts, and the memory of the many pleasant hours I have spent in this room during the three short years that I have been among you, prevented me thanking you, as I wished to do, for your kind present, and the loving, prayerful wishes which accompanied it.

Let me thank you now, and let me assure you that even though I can be no more with you, I shall carry with me wherever I may be, the fond recollections of the kind teachers and dear children of this my first Sunday school.

That God may bless you all, that He may cause the little seed sown here to bring forth fruit to His glory; and that among the happy number of the redeemed we may all, pastor, teachers and children, meet hereafter before God's throne in heaven, is the earnest prayer of your affectionate friend,

C. W. RAWSON.

Picton, Oct. 23rd, 1870.

SERVICES FOR THE MISSION.

Sermons in aid of the above mission, which has been established for the purpose of giving the Bible to the French Canadians in their own language, also of sending the Gospel to the Indians, were preached on Sunday the 13th inst., in St. James' Church, Kingston, by the Rev. Canon Bond of St. George's Church, Montreal, to a large and respectable congregation. In St. Paul's Church the same gentleman preached in the evening, from Revelations 11th chap. 15 v.—"The kingdom of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." The sermon was most eloquent and impressive, and was listened to with breathless attention by a very large congregation, the church being densely crowded. The annual meeting was held in St. George's Hall, on Monday evening; the Rev. Jno. A. Mulock, rector of St. Paul's Church, occupied the chair. On the platform and in the body of the hall were observed the Rev. Canon Bond, the Rev. Fras. W. Dobbs, Portsmouth; the Rev. Wm. Short, Wolfe Island; the Rev. Conway Cartwright, Amherst Island; the Rev. Fra. M. Kirkpatrick, St. James, Kingston; Wm. Evans, Esq., Major Wilson, Dr. Mair, &c. The meeting was opened with prayer by the Rev. Mr. Dobbs, after which in the absence of Neil McLeod, Esq., the Secretary, Mr. Dobbs read the financial statement. The chairman then delivered an interesting address, explanatory 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 Metropolitan was that the association should not unsettle men's opinions without being prepared to give them something better, and that the association was well adapted to absolving the converts from Romanism. He said it was founded literally on the word of God. Two British officers visiting a family in Lower Canada, when going away, presented them with a New Testament in the French language. It was some time before it was looked at. By and by it came to be observed that they did not attend the Roman Catholic church as regularly as formerly. Enquiry was made, and it was found that they had this Testament. They were asked to give it up, but refused.

They were told if they did not they must give up the church; and they gave up the Roman Catholic church. Four members of that family have been given to the church. The Word of God is received and read with great avidity by the French Canadians. The Rev. gentleman went on to show how little had been hitherto done by the Church of England for the Indians of Lower Canada, or of Newfoundland—how that the doctrine of the Infallibility of the Pope has disquieted the minds of the French Canadians. They cannot believe it. The collapse of the 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 the Pope's overthrow is a hard nut for the faithful to crack. Mr. Bond referred to some of the objections which are made of the association, not by those who are enemies of the church, but by members to our own church—such as "requiring all our money at home." He related an anecdote 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, they found that, by the blessing of God, they were not only able to contribute largely to the foreign mission, but also to the sustenance of a missionary among themselves. "Why disturb them?" It 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 opening—is always aggressive. Many Protestants in Lower Canada have gone over to the Catholic religion. 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 French-speaking 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 Kirkpatrick 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.
Committee—Mrs. Cartwright, Mrs. Ross, Mrs. Dobbs, Mrs. Muckleston, Mrs. Mulock, Mrs. Yates, Mrs. F. W. Kirkpatrick, Miss Fowler, Mrs. Clarke, Mrs. Corbett, Miss Rice, Mrs. R. J. Cartwright, Miss Kirkpatrick, Mrs. R. V. Rogers, Mrs. G. A. Kirkpatrick, Miss C. Dupuy, Mrs. Evans, Mrs. Allen, Miss Mulkins, and Miss Yarker.

Mr. Kirkpatrick spoke earnestly in support of the resolution and of the association.

The Rev. Wm. Short, of Amherst Island, seconded the resolution, which was also supported by the Rev. Mr. Cartwright, and carried unanimously.

The hymn, "Sun of my Soul," was then sung by the choir, and after the benediction had been pronounced by the Rev. Mr. 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 address 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, because 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 importance of catechising. From the time that the youthful Theophilus was catechised on the history of those things 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 want of acquaintance with the simplest text and doctrines of revealed truth. I remember once on one of my excursions upon that noble stream which lies between you and our States, as we floated among the thousand isles, I had as a fellow passenger, a little girl some twelve years old well dressed, and in an ordinary sense, well educated. Her little mind was awake and full of observation, and she 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 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 instruction. "And what did they tell you about God?" The answer appalled

mg. "Some people," said she "say there is no God." Out of the mouths of babes and sucklings, under the most imperfect systems God has often perfect praise, but what shall we think of any system that shall lead a little child from the simplicity of her heart, to offer such a confession as that? What a thought—that even the knowledge of such a fact should have taken possession of that child's memory!—I began to tell her something about God the Father, the Son, and the Holy Ghost,—ideas of which I found she had no conception. These and other experiences had led me to believe that that form of sound words given in the Prayer book, which teaches us what to believe and how to pray, is such a form of sound words as touching which the Apostle may have said. Hold fast the form. (Cheers.) We in mature life know how powerful is the teaching we received in our childhood, and we can understand the force of the psalmist's words.—Teach it to your children, and let them teach it theirs, that generations yet unborn may know this. (Cheers.) With regard to the objection sometimes raised, that children are not to be got into heaven by mere head teaching, I have found that the catechism is not so regarded by the children in any Sunday school where it is well and intelligently taught. On the contrary, I have observed that children are very fond of being questioned. A more animated work than public catechising can hardly be conceived. I have often heard expressions of delight from strangers who have been present on such occasions, and have known cases in which conviction has been brought about by hearing the truths thus brought home. In justice to ourselves we ought to see to it that every child coming to our schools is taught the creed, the Lord's prayer, the ten commandments, and the expositions of the same, which are contained in that beautiful formula of our church. There is another kind of instruction which I think ought to come into greater use. I do not speak of Sunday schools in this Dominion, but of those coming under my experience in my own country. I have found that the most successful Sunday schools employ to a large extent the power of sacred music—dispensing the singing of little hymns among the duties of the school. The practice is not only attractive; it is very beneficial to the children. "Speaking to yourselves in psalms and hymns and spiritual songs"—that is the injunction of Holy Scripture. "Let the words of Christ dwell in you richly," says scripture. And how are these words of Christ to dwell in us richly unless we copy the example of the early Christian church? They had no prayer books, but they committed to heart the psalms of David, and we are told by one of the old fathers that the Christians of that day, many of them not able to read, could recite the psalms of David, and that you could hear them singing psalms as they proceeded with their ordinary work—the ploughman, the sailor, the maiden at her distaff. "Is any merry let him sing psalms." Now how is this to be unless we teach our children the psalms of David by heart? What an important part of instruction to make the children learned in the letter of the Scriptures, more particularly those which are designed more especially for the heart. "The Lord is my Shepherd, I shall not want." Is there a parent who would not rather his child had this possession than the richest legacy. To know the Scriptures and thus be prepared to meet the temptations of the world—what can be taught the children better than this? Psalms and Hymns. How very plain is the language of Scripture! Just such melodies as we now call hymns, which are after all but spiritual songs—such delightful hymns as are dear to all Christians. Bishop Heber's, Charles Wesley's and others; "Jesus Saviour of my soul." "Come then font of every blessing." "Awake my soul, and with the sun," &c. Oh, what Christian has not his heart full of these things; and what is more desirable than to teach these beautiful songs, (which, by their rhyme catch hold of the memory,) to our children? These rhymes, what a hold they have upon the heart of a child. Then let us teach our children psalms and hymns and spiritual songs. On subjects like this I feel my heart dilate and my feelings grow warm; but I have said enough—(Cries of "Go on.") I have said enough, at least to convince you that my heart is in the work.—There is one subject, however, upon

which I feel that I ought to say something—that of Sunday School libraries. I do not know what your experience has been, but I am grieved to say that some inspection of libraries in my own diocese has led me to conclusions of a painful character. Books have often found their way there of a very unedifying character—books bought, perhaps, on the railway. I think we ought to look at the shelves in our libraries. Again, some of the most fascinating books in our book-stores, embellished with engravings, have been produced, it seems to me, if not for the very purpose of corrupting the mind of youth, yet nevertheless for the purpose of inflicting upon them a most grievous wrong, by teaching them a gospel with Jesus Christ crucified left out. It is astonishing how many books are published in which there is no trace of the Christian religion—books from which a child would derive the idea that a specious morality is required—books in which he would never learn that in Christ alone there is life, and that without him there is death. (Hear, hear.) May I call attention to a book which I hold in my hand, which I refer to, simply as one of a class. No doubt the tendency of modern education is to secularize, and it is painful to feel that children must be brought up in schools very much as if there were no Christian religion ignored, but our school histories are written very much as they would have been had Julian the Apostate triumphed. And I am sometimes afraid that his spirit has triumphed. We find men of science and of progress reducing the instruction in our schools very much to what might have been given in the schools of the Chinese or Brahmins; it is therefore all the more important that when we do give children anything to read which is not found in the secular schools, we should give them something that will counteract this secularizing tendency. And indeed it is sad to reflect upon the infidel spirit of a great deal of our standard literature—that Hume, Gibbon, and Voltaire should be mentioned as chief names in history, and that educated men are expected to learn much from polluted streams. If these children of the age are nothing else—have they any other glory than the glory of the age, how plain it is that children of Christ's kingdom should see that histories are written for the glory of Christ. It should certainly be one object of our elementary histories to pre-occupy the minds of childhood with such true principles,—with a recognition of God in history,—that if in future years they should be subject to the teachings of the infidel school, they should be immediately able to apply the antidote to the fallacies and errors brought under their notice. We have therefore a right to demand of those great Christian societies which undertake to supply the wants of children, that they should give them something of the true kind. I hold in my hand a little volume, printed by a society for which I feel a great veneration—a society started 150 years ago with direct reference to the teaching of the gospel—a society from which has proceeded much that has moulded the intelligence of America. Here is a history of Rome put out by the society for promoting Christian knowledge, published under the direction of a committee of general literature and education. Well, we want just such books by the society for promoting Christian knowledge, and here should be precisely such a book as we want. But I am sorry I cannot say more than this in its favor. I have read it through. It is illustrated by fascinating wood cuts, but you may read it from beginning to end almost, without a suspicion that the Roman empire was designed by Almighty God to do anything towards bringing on the kingdom of Christ. It is to me perfectly astounding how any Christian man could have written such a history. There is no allusion to the fact that in the court of Nebuchadnezzar, Daniel told that ancient potentate that there was such a power to rise, and that it was to do what it did do—subdue, and break into pieces, in order that the kingdom of peace should be brought in. It tells the story of Augustus and Tiberias, but there is no allusion to the fact that in the reign of the former, a decree went forth which had so important a relation to the early facts of our Saviour's history, nor to the fact that while Tiberias was revelling in splendor and luxury, within sight of the Bay of Naples, and degrading himself below the level of the beasts, the Son of God was dying on the

cross. I go on to read the fact of Nero's fiddling while Rome was burning, but there is no allusion to the contemporaneous fact that Paul stood and preached the gospel on the Palladium, and that it was under his persecutions Paul said "I am now ready to be offered, and the time of my departure is at hand." I see a beautiful print of the Coliseum but there is not an allusion to the fact that the seed of the church was sown there, that here Christians were thrown to the lions; that here were fought the battles of the faith, not only by strong men, but by tender women and children, before thousands of heathens, and made also a spectacle to angels and to men: when they were offered life if they would but blaspheme Jesus, but said "No, we are Christians, we love Christ, we adore Christ, let the lions come in." There is not an allusion to this. Then I come to the story of Julian the Apostate, but there is not an allusion to his celebrated cry "O Galilean thou hast conquered; no allusion to the kingdom of Christ as that which bringeth to nought the kingdoms of the world so that whosoever attempteth to overthrow it shall himself be overthrown. I might go on to show how utterly destitute this little book is of anything that would teach the young student a knowledge of Christ and of His gospel. (Hear, hear.) Now, in order to make these remarks practical, I will go on to say that I was delighted when I learned from my friend Dr. Beaven, that a correspondence with this venerable and esteemed society has been commenced, and that with their usual liberality they have determined to do what they can to meet the wants of the Colonial Church in Canada. Is it then too much to hope that something may go forth from this very Convention to those who control the press of this society, to the effect that while we thank the society for all that has been done in past times, this also we wish even their perfection? Would it be too much to say, Whenever you give us general books to put in our libraries, we beseech you to see that they have upon them the image and superscription of King Jesus? (Loud cheers) With these remarks I must sit down, simply assuring you of the satisfaction with which I have heard your warm responses to my suggestions. During your deliberations some things I have advanced may be found to be crude, and some things may be regarded by superior judgment as not to be commended, but what I have said has been thrown out with the deepest desire to contribute what I may to the deliberations of this most important body. Oh, while we are thinking of little children, may the spirit of our blessed Saviour remind us how much we can learn from childhood. May we remember his own expression, "Except ye receive the Kingdom of God as a little child, ye shall not enter therein." May we remember how he took a little child and enthroned him amid the Apostles, and bade them consider his innocence. What a sublime truth is there brought to us. May we by faith, as it were, see that little child enthroned in this Convention, and may the spirit of that little child and of the Master crown the deliberations of the assembly with the blessing he has promised to all who are pervaded by the spirit of unity 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 Missions, Mr. Wm. Welsh read an account of the organization of a Church Convocation among the Yankton Indians. There were some fifteen Indian delegates, many of whom proposed resolutions of their own. The following are samples of them:

On motion of Charles Acakim:

Resolved, that our troubles and sufferings as a people have taught us dependence upon God, who alone is merciful to those that are evil.

Resolved, That we desire the enforcement of law, especially such as governs and protects the marriage relation, which is now for light and trifling reasons allowed to be broken.

On motion of Joseph Wabashaw:

Resolved, That as our Saviour has called His ministers to be fishers of men, it is wrong for the net to be drawn in, or for them to leave their calling until it has enclosed the whole number of fishes.

Resolved, That it is the duty of

the clergy and mission, and of all the Christian Indians, to give all their strength and time until the net can be drawn around and enclose the whole Dakota people.

On the motion of the Rev. Philip Johnson:

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 render Christian marriage impossible among the Indians.

Resolved, That the Christian teaching that the husband is head of the wife should be enforced; and that for the prevention of trouble, young married people should be encouraged as far as possible to live in their own homes and not in the families of their parents.

On motion of Thomas Kicosmani:

Resolved, That so long as the Indians preserve the tribal relation, and live in villages, and hold property in common, it is impossible to civilize them, or to firmly establish Christianity among them.

Resolved, That in our opinion the lands of all tribes should be surveyed, divided, and given to the Indians in severalty.

On motion of the Rev. Paul Mazakute:

Resolved, That as polygamy is forbidden by the law of Christ, and therefore when any Indian having more than one wife is an applicant for baptism in the Christian Church, he must first choose the one whom he takes for his wife and be joined to her in holy matrimony.

And at the same time it is the sense of this Convocation that he should, as far as he is able, continue to support the woman put away, and her children, if she have any, so long as she shall live, unless she shall become the wife of some other man.

These resolutions show that they have an idea of some of the essentials to civilization.

The Secretary of the BRITISH EVANGELICAL ALLIANCE, on his recent visit to the United States, brought with him the following proposed scheme for a week of prayer to be held at the commencement of the approaching new year:—

Sunday, Jan. 1.—Sermons Subject: inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

Monday, Jan. 2.—Prayer: Grateful review of the past, calling for renewed confidence and for increased devotedness; humiliation for the worldliness of the church, and for national sins provoking Divine judgments.

Tuesday, Jan. 3.—Prayer: For nations; for kings and all others in authority; for soldiers and sailors; for all who have suffered in recent wars; for the blessings of peace, and that God would graciously bring good out of recent calamities.

Wednesday, Jan. 4.—Prayer: For the children of Christian parents; for a blessing on home influence and on all teachers; for early dedication to God and for more labourers in Christ's service.

Thursday, Jan. 5.—Prayer: For the baptism of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity, and of affectionate 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; for an end of religious persecution; and for the removal of all hindrances to the 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 Association will take place to-morrow evening (Thursday, 24th inst.,) in the Synod Hall, University street. The chair will be taken by his Lordship the Bishop at eight o'clock.

THE CHURCH CONGRESS.

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

The first paper was read by the Ven. Archdeacon Freeman, of the diocese of Exeter. He said the ritual of Apostolic days was a revelation which came down from heaven, and not only so, but in its grand leading features the observance of that ritual was as necessary to the scheme of salvation as the holding of sound doctrine and practice of holiness. (Loud cries of "No, no," and applause.) Those were qualifications for heaven, but if they asked for the medium of contact, the ladder of access between earth and heaven, they knew of no other than the ritual and sacramental ordinances of the Gospel as once for all instituted. They alone formally, as a matter of Divine order, knitted them up in the body of Christ, and held them to it. (Hear, hear.) While this was a solemnizing it was also a guiding consideration, putting them into the true attitude for discovering what they were in search of. It must always be good to tread softly, with veiled and downcast eyes, in searching holy ground. A brief but significant outline of early church ritual, was given them in the Acts of the Apostles, when the movement of the Spirit on the darkness of the church's sleep created a new thing out of that which was without form and void. The prayers of the upper chamber in Jerusalem had a wonderful effect in shaping and awakening the church to a new kind of life. What was the settled form of things which was in substance to abide to the end of the world? The Apostles continued steadfast in something. What was it? 1st, the Apostle's teaching and fellowship; 2nd, the breaking of bread; and, thirdly, the prayer, and to these might be added the continuing daily in the Temple, for the high service psalmody. In these they had a full statement in block or outline, of the Apostolic ritual. On any one of these four great elements of the ritual, the teaching the Holy Eucharist, the prayers, and the 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 officiating vestment was possibly spoken of. (Loud laughter.) The context at large, and the earnestness of the whole passage seemed to countenance the supposition. (Renewed laughter.) The breaking of bread, consecrating prayers, using of lights with profusion, and in late Apostolic days the mystical numbers, seemed to testify to the ritual used, and there also seemed to be a concurrence of literary and monumental evidence in favour of some kind of head-dress having been worn by the Apostles. (Hear, hear.) On entering the sub-Apostolic age there was an orderly expansion and reduction to detail of these self-same features, the elements of psalmody and reading of the Holy Scriptures being fully conserved and developed on great Christian festivals. The great features of oblation, of a memorial sacrifice, of reception of mysterious and sacrificial food, of effectual pleading, were discernable in the post-Apostolic age downwards. In treating of the subject of vestments he said it seemed to be fairly established that a comely garment of a kind held to be fit for solemn occasions was used from very early times, and also that a vestment was put on, of more especial solemnity, at the point where the ordinary service merged into the more solemn Eucharistic ones. Yet "white" seemed to have been for a long time the only colour, fine linen the only material, except that a band, possibly coloured, but more commonly black, held exactly the position of their stole. The exact date or origin of the subsequently universal alb, stole, and chasuble was lost in obscurity; but the retention of the vestments, linen or silken, but white, with only so much addition of colour as the varying stole and orphreys involved, would nearly bring them into harmony with early times and the whole church. A distinctive dress for the Holy Communion they ought in any case to secure. (Loud applause.) What was the purpose of the whole of this ritual? Surely, by processes covering the whole of their being and needs, and pervading by solemn weekly recurrence their whole time, "to present every man faultless in Christ Jesus"—not, as they had too long allowed

themselves to drink, to give a filip three times a year, or once a month, to a languid religious circulation, to impart a month's provision of ritual meat. Having in no measured terms exclaimed against the administering of the Holy Eucharist but once a month, but stating rather that they should have weekly celebrations, the Ven. Archdeacon said the early church knew nothing about "new moons," that was monthly Eucharists, or of what he ventured to call "starved" Eucharists. The Eucharist, as it existed for 700 years, as it theoretically existed still, was a provision for the whole man, his understanding, his instinct of praise, his need of manifold intercession, and not merely his need of a deep mystery. But what was offered them now as the *acmé* of spiritual perfection and the proper instrument of it? An early and isolated act of oblation and reception, from which three grand features were excluded, namely, Scriptural teaching, praise and intercession were excluded by the utterly illegal deferring of the ordinary office to a later period in the day—he referred to the universal church in saying this. The grand rule ordained by Christ, and settled for ever in all its grand features by His Apostles, was thus reduced to one which, however lofty its worth as far as it goes, did provide for the whole man, but left three-fourths of his being uncared for, or thrust into a corner as of secondary moment. Looking at it in this light he knew not what to call the residuum but a "starved" Eucharist, such as could not rightly feed on the soul, and such as the early church never heard of. In other points, those calling themselves our leaders were leading us astray. The "unleavened bread" had a slight superficial appearance of fitness for Eucharistic purposes, but it was not that which the Lord commanded or the Apostle partook of. The nature of the ordinance which in the case of both elements elevated our common food and drink into a channel of spiritual benefits, added to the unwavering practice of the Eastern church, and the late origin of the dispute mentioned in *Neale's Eastern Church*, was inclusive in the point. Happily, amidst these divergences to the right and left, the course of duty and safety and peace lay open to them; the way, the *modus*, the path of observances steadily maintained by the Early and United Church of God. The "evidence of Christian antiquity as to church ritual" was not in the slightest degree doubtful or conflicting. Men might hear or they might forbear, but the trumpet gave out no uncertain sound. "Quod utique," quod est omnibus observatum," for 500 years, be this our "semper observandum. *Ta archaia ethé prateiro*." (Applause.)

The Right Rev. Chairman (the Bishop of Winchester) here rose and said up to that time they could trace that there had been amongst them in that large gathering of men who differed much upon many points, a remarkable spirit of peace and of mutual forbearance. (Hear, hear.) He thought, he trusted at least, that he might trace this to be the blessed presence and help of the Spirit of Peace. He felt that a great strain upon the patience of many in that room must result in the discussion of that morning: and in some of the manifestations during Archdeacon Freeman's speech he saw cause for some alarm as to the future of the discussion.

Mr. John Elliott, of Bassett, Southampton, followed with a paper, in which he said the question of ritual turned on the nature of God and the position of man in relation to his Maker. The object and effect of Christ's mission and work was to restore the family ideal lost by the fall. The united testimony of Christ and His sealed twelve is, that all caste distinctions were abolished, and the outward service of family worship substituted for the old sacerdotal ritual. He showed the practice of the primitive Christians, and said for full five hundred years the communion-table stood in the centre of the church, in the midst of the people. A sacerdotal caste and ritual as a preparatory type were of Divine origin, part of man's punishment and the proof of his degradation. When the "It is finished" left the lips of Christ upon the cross, "the veil of the temple was rent it twain," the way into the actual presence of God, the only true Holy of Holies, was made clear; the fiat was issued that not one stone should remain upon another of the material house, for from henceforth "God dwelleth not in temples made with hands." With the

abolition of caste there was an end to the ritual of caste. If a Christian is a "living temple," it follows that each man is a complete church in himself, with every possible and needful requisite within him, and that at the gathering together of the two or three such temples, constituting the service acceptable to God, is the giving expression to the only acceptable inward service, and that the worship of such private family or church needs but expansion to fit the more public family or church. Christ explained to His disciples the meaning of the old prophecies, types, and symbols in their application to His nature, work and office, and then, to test their appreciation of His lessons, asks them all, "And whom sayest thou that I am?" to which the warm-hearted, erring, and repenting Peter instantly replied, "Thou art the Son of the living God." St. John tells us that "Whosoever will confess that Jesus is the Son of God, God dwelleth in him, and he in God." In temple language this means that he becomes a living temple and a stone in the walls of salvation. Peter was the first to realize that the divine nature of Christ was the rock of our salvation. Therefore to honour him as the first Christian confessor, Christ goes on to say, speaking at the time in the Syrian language, "Blessed art thou, Simon Barjona, flesh and blood hath not revealed this unto you; henceforth thou shalt be called Cephas," which is by interpretation a "stone," and on this rock, which Peter had just declared Christ to be, "I will found my church," that is, "thou shalt be called Christian," for being the first to "confess that Jesus is the Son of God." It is Peter who explains that all Christians are living stones, or Peters, and that the faithful men of old did eat of the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that rock that followed them, and that rock was Christ. It is utterly impossible to devise words which more completely shut out the suspicion even that Peter could be a rock other than these used by Christ. A satanically false rendering of those words, and a wrong rendering of an old inscription at Rome recently, says Mr. Froude, proved to have had no reference whatever to Peter, are the two lying assumptions on which the Papal superstructure has been so long and so generally established. Anti-Christ in the builders' language means a false rock, and thus "the man of sin sitting in the temple of God, the visible church on earth, showeth himself that he is God"—that is, its rock. Infallibility being the logical deduction from such a premiss, and the claim of a worm of the earth to the uncommunicable attribute of the Almighty Father, having been allowed, the pronouncing of the "It is finished" completed the awful mockery, and the "mystery of iniquity" stands revealed to men and angels. The Bible placed all Christians on the pinnacle of greatness; the means used to bring them down involved falsification of ancient writings, falsification of ancient churches, deliberate forgeries, and atrocious cruelties inflicted on those who desired to abide by the simplicity that is in Christ—the object was to revive sacerdotalism, and it was illustrated by the invention of a ritual which makes gods of priests and serfs of Christians, and utterly destroys that family ideal Christ lived to effect, and died to obtain.

The Rev. Thomas Perry, Brighton, read the next paper, and said that in dealing with the subject it was neither possible nor desirable to do more than notice some of its main features, avoiding details, and therefore he would confine himself to historical statements, which might be considered authentic. There were three points of church ritual which had been the subject of a revived controversy in the Church of England, especially during the last quarter of a century, which were the forms of the chancels, the position of altars, and the shade, material, and colour of vestments. Other things had received their full share of approbation and reprobation, but those three were those commonly regarded as more prominent. He then took the question of chancels, and in an exhaustive *resumé* of the first introduction of them, which he ascribed to a period previous to the last four general councils to which the Church of England statutorily referred as a test of heresy, he traced their gradual extension, as also their purpose. In conclusion he said he would ask them to remember

the words of Pope Gregory to St. Augustine, "Whatever they found either in the Roman or Galilean or other church, which may be more pleasing to Almighty God, he thought it best that they should carefully select it and settle it, in the use of the English church, newly converted to the faith. For they were not to love things for the sake of the place, but places for the sake of the good things they found in them. Therefore they might collect out of every church whatever things were pious, religious, and right—and putting them together instil them into the minds of the English, and accustom them to the observation of them." (Applause.)

The Rev. Dr. Harrison also read a paper on the subject. It adduced principally the testimony of the early fathers in favour of Ritualism, and in a partial degree the evidence afforded by the Scriptures.

The Rev. G. H. Sumner said he would leave to those more learned in Christian antiquity and church ritual the discussion of those subjects. He had sent in to the chairman his card, as desiring to speak, in order to enter his protest against some of the points set forth in Mr. Elliott's paper. He desired solemnly to record his opinion, and that of some others, that in Mr. Elliott's paper there were statements which could not be proved by Holy Writ. It seemed to cut away from us the possibility of meeting together for purposes of common prayer and praise in houses especially set apart for the worship of God. (Hear, hear, and no, no.) While he objected to exaggerated ritual, in God's name don't let them fall into no ritual at all, for that would lead them into the wildest excesses of fanaticism. (Loud cheers.)

The Rev. Dr. Littledale, announced as the next speaker, said he should confine himself to a strictly historical statement. He went so far back as the Council of Ephesus in the fifth century, at which time the church broke up into five distinct bodies of Christians. Notwithstanding the formularies observed by them were laid down by fifty different liturgies, there was absolute agreement amongst them as to the use of special vestments by the priest in celebrating the Holy Eucharist, as to mixing water with wine, the use of lights, and the elevation. On these grounds there had been no gradual development whatever. It was apparent that they existed previous to the division among them. What happened in the ninth century was the result not of development, but it was the introduction of new fashions into the west of the old fashions of the east. (Hear, hear.)

The Rev. John C. Ryle said there was an intrinsic difficulty about the subject. Even the Royal Commission on Ritualism had recognised that difficulty. Although their work fully entitled them to the greatest possible respect, their views did not appear to have been harmonious. (Laughter.) But as the platform of the Church Congress was eminently the palace of truth, all schools of opinion were expected honestly to speak out their minds upon it. Hence, he would like to know where Christian antiquity began and ended. (Laughter.) How many centuries were covered by that vague expression "Christian antiquity." The evidence of Christian antiquity about church ritual was at best extremely scanty. (Hear, hear.) However far you might carry it down, it should be received with very great caution. Whatever might be the evidence of antiquity, it must never be pressed to the exclusion of the greater antiquity of the Word of God. (Hear, hear.) And when they came to consider, they found after all how little was said in the Bible about ritual. It contained nothing about altars, priests—(Oh!)—lights, garments, &c. (Much interruption.) Whatever was the evidence of Christian antiquity, we should not forget the evidence of experience, which might be less ornate, but was more safe. We must never forget the feelings of the great bulk of the people of England. As clergymen they should bear in mind that they had to do with a great number of people who knew nothing about the Fathers, and who would look jealously upon what, while borrowed from Rome, was not supported by the authority of Scripture. The people had not forgotten what had taken place in the struggle of the Reformation at Oxford and Smithfield, and they still retained a deep and keen dislike to anything approaching Popery. (Hear, hear.) He respect-

those who will, to enfold and embrace. And how does He subject Himself again as it were to the death of the Cross, when He who might reveal His presence in all 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 to the faculty to state that the discourse was to a certain extent censured. The following are the terms in which it was condemned:—

Resolved, That although the Church undoubtedly 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 mission 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 particularly 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 Notices.

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

productions of the ablest and most cultured writers living. It is therefore indispensable to every one who desires a "thorough compendium of all that is admirable and 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 year.

"The Living Age" is pronounced by the 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 Sunday-school Times, &c. &c. 416 pages, \$1.50. Philadelphia: J. C. Garrigue & Co.

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

Correspondence.

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

We cannot undertake to return rejected manuscripts.

BELLS.

To the Editor of the Church Observer.

DEAR SIR,—One upon a time there were in the Cathedral of Oldtown two bells, one of which had been in the belfry for some twelve years, while the other was new. When the latter came, some hinted that it had a flaw; but its tone was so good at first that many, if not all, were deceived. The other one had always 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 annoying 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 well-known foundry, in its place. At some future time you may hear more from your obedient servant,

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 of it:—

"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.)'

BEADLE.

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 correspondent of the London Times forwards the following translation of the formal document of suspension:—

Pius 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 ardently 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 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 sacrilegious 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 enemy.

Considering which lamentable state of things, finding ourselves impeded in ways in the exercise of the papal authority divinely conferred upon us, and knowing, moreover, that these same Fathers of the Vatican Council could not, considering the present condition of affairs, have the liberty, security, tranquility 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 all 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 knowingly or through ignorance.

And let no man living dare to lacerate these pages containing this our suspension, publication, will, commandment, and decree, or to contradict the same; for if any one has the presumption to attempt doing so, may he know that he will hereby incur the

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 be placarded and published on the doors of 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 Episcopal influence or authority." He accordingly suggests the establishment of an Anglican "oratory" forthwith, as a 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 Pimlico; all of which have had rather a local than a general influence. The Catholic party, as represented by the "Society of the Holy Cross," now desires "a huge modern church, a cathedral in dimensions more than a cathedral in dignity and pomp, in the warmth and fervour, the reverence and dignity of its services." It should be "a church 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 season," and "where they might find a constant round of services—sacraments, offices, litanies, preachings, prayer, and praise." He suggests that the most fitting place a London for such an oratory would be found in that "spiritual desert in this vastity which is bounded on the north by Oxford-street and Holborn, on the south by Piccadilly and the Strand, and on the west by Hyde Park, and which, speaking roughly, terminates in a point eastwards at St. Paul's Cathedral." But he considers that the best site of all will be in the "Quadrilateral" between Oxford-street and Piccadilly, Regent-street and Park-lane, as near to the clubs and within reach of Belgrave and Tyburnia, both of which sadly need "fertilizing." He urges that far better than a spasmodic or even permanent mission to the poorer classes would be a permanent mission to arouse, teach, confirm and edify the upper and middle classes, and he suggests that such a work, to be carried out effectively, can be carried out only by the "Brethren of the Society of the Holy Cross." He hopes to concentrate in this London oratory 200 Catholic priests, either entirely or partially

devoted to such missionary work, and assisting in its services by turns, according to a regular rota. These priests should regularly recite the whole of the "Divine offices,"—evensong, vespers, complines, &c.; 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 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 oratory 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 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 an 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 proposed to build. This being the case, the "Basilica," 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." He ends by urging that the establishment of such an "Oratory of the Future," as he suggests would be the best possible means of "educating the nation up to the point of declaring for that disestablishment which he considers inevitable, and which he and the Catholic party will welcome as putting an end to the present anomalous, immoral, and anti-Christian union between Church and State."—*Times*.

WEEK OF PRAYER.

The following arrangements of services for the "week of prayer" beginning Jan. 1st, 1871, has been made and circulated among evangelical churches, by the Executive Committee of the Evangelical Alliance of the United States of America.

SUN. JAN. 1.—Sermons—Subject:—Inspiration of Holy Scripture: its infallibility and sole authority for religious faith and practice.

MON. 2.—Prayer.—Grateful review of the past, calling for renewed confidence and for increased devotedness; humiliation for the worldliness of the church, and for national sins provoking Divine judgments.

TUES. 3.—Prayer.—For nation; for all in authority: for soldiers and sailors; for all who have suffered in recent war, and for the blessings of peace.

WED. 4.—Prayer.—for the conversion of children; for Sunday-schools and all seminaries of learning, and for the raising up of more laborers in Christ's service.

THURS. 5.—Prayer.—For the outpouring of the Holy Spirit on all who profess

and call themselves Christians; for the increase of charity, and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

FRI. 6.—Prayer.—For the circulation of the word of God; for a blessing on religious literature; for an end of religious persecution; and for the removal of all 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 months 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 United States. She never commissioned him to assail her character, and to demand that she should disavow 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 an old house in a dark, narrow street. One day, after many months of darkness, the 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, mamma! 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 class. The first who replied, said she would be getting her grave ready, which 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 Spurgeon, lately "who illustrated the rest of the soul in God, in a time of fearful earthquake, by saying to her affrighted friends, 'How glad I am that God can shake the world! I always believed He could, and now I see Him do it.'"

Commercial.

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

STOCK AND SHARE LIST.

BANKS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Bank of Montreal	\$300	All	6 p.c.	218 a 222
Bank of B. N. A.	\$200	do.	3 p.c.	108 a 118
City Bank	\$100	do.	p.c.	85 a 88 1/2
Banque du Peuple	50	do.	4 p.c.	103 1/2 a 105
Molson Bank	50	do.	3 p.c.	107 a 110
Ontario Bank	40	do.	4 p.c.	books closed
Bank of Toronto	100	do.	4 p.c.	books closed
Quebec Bank	100	do.	3 1/2 p.c.	books closed
Banque Nationale	50	do.	4 p.c.	104 a 105
Banque J. Cartier	50	do.	4 p.c.	books closed
E. Townships' Bank	50	do.	4 p.c.	107 a 107
Merch. B'k of Canada	100	do.	4 p.c.	117 1/2 a 118
Union Bank	100	do.	p.c.	109 1/2 a 110 1/2
Mechanics' Bank	50	do.	4 p.c.	75 a 80
Royal Canadian B'k.	50	do.	None	69 a 70
Can. B'k of Commerce	50	do.	4 p.c.	119 1/2 a 121 1/2

RAILWAYS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
G. T. of Canada	\$100 stg.	All	None	12 a 13
A. & St. Lawrence	100	do.	None	00 a 00
G. W. of Canada	22	do.	1 1/2 p.c.	14 a 15
Montreal & Cham.	200	do.	None	16 a 21
Do., preferential	200	do.	5 p.c.	100 a 100

MINES, &c.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Montreal Consols.	0	\$15.10		\$3.76 a \$4.15
Canada Mining Co.	4	30 p.c.		
Huron Copper Bay	4	12 cts.	20 p.c.	25 a 32 1/2
Lake Huron S. & O.	5	102 c.		
Quebec and Lake S.	8	\$4.10		
Montreal Tel. Co.	40			
Peoples do do.	100	do.	5 p.c.	99 a 102 1/2
Montreal G. Gas Co.	40	do.	4 p.c.	165 a 165
Montreal City P. E.	50	do.	6 p.c.	150 a 160
Richelleu Co.	100	do.	5 p.c.	175 a 185
Can. Navigation Co.	100	do.	5-12 m.	104 a 110
Mont. Elevating Co.	100	do.	5 p.c.	112 1/2 a 115
Montreal P. B. Socy.	50	do.	4 p.c.	090 a 090
Canada P. B. Socy.	50	do.	5 p.c.	090 a 090
Canada Roll'g St'k Co.	100	do.		105 a 105

BONDS.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Government 5 per cents, stg.				97 a 00
Government 5 per cents, cy				90 a 00
Government 6 per cents, stg.				00 a 00
Government 6 per cents, cy				110 a 110
Dominion 6 per cent stock				101 a 101 1/2
Montreal Water Works 6 per cents, due 1888				100 1/2 a 101 1/2
Montreal Corporation Bonds, 6 per cents, 1872				117 a 119
Corporation 7 per cent stock, due 1888				105 a 107
Montreal Harbor Bonds 6 1/2 per cents, due 1888				85 a 90
Quebec City 6 per cents				90 a 92
Toronto City Bonds, 6 per cent, 1880				92 1/2 a 93
Kingston City Bonds, 6 per cents, 1872				95 a 97
Ottawa City Bonds, 6 per cents, 1880				89 a 92
Chaplain R. B., 6 per cents, due 1888				00 a 00
County Debentures				00 a 00

EXCHANGE.	Am't of Shares.	Paid up.	Dividend last 6 m's.	Closing Prices.
Bank on London, 60 days sight, or 75 days date				109 a 109 1/2
Do. do. 4 m. ind.				108 1/2 a 108 1/2
Private do.				107 1/2 a 108 1/2
Private, with documents				10 a 10 1/2
Bank on New York				10 1/2 a 11
Private do.				10 1/2 a 11
Gold Drafts do.				1/2 dis
Silver do.				1/2 a 0
Gold in New York				111 1/2 a 00

ROBERT MOAT, BROKER,
North British Chambers, Hospita Street

MONTREAL WHOLESALE PRODUCE MARKET

Nov. 23, 1870.

FLOUR—Per barrel of 196 lbs.	Price.
Superior Extra	\$ 6 50 @ 6 60
Extra Superfine	6 40 " 6 50
Fancy Superfine	6 00 " 6 10
Superfine from Canada Wheat	5 80 " 5 80
Strong Super from Canada Wheat	6 20 " 6 40
City Brands of Superfine	5 60 " 5 60
Superfine No. 2	5 40 " 5 40
Western States No. 2	5 10 " 5 10
Sifted	5 00 " 5 20
Middlings	4 00 " 4 30
Pollards	3 00 " 3 40
Choice U. C. Bag-flour, per 100 lbs.	2 50 " 2 60
City Bags, do.	2 65 " 2 75
Oatmeal, per 200 lbs.	0 00 " 5 75

GRAIN—Per bushel	Price.
Oats, per 32 lbs.	0 41 " 0 43
Barley, per 48 lbs.	0 60 " 0 65
Peas, white, per 66 lbs.	0 85 " 0 87 1/2

CHEESE—	Price.
Canada Factory, per lb.	0 11 1/2 " 0 12 1/2

BUTTER—	Price.
Choice, per lb.	0 21 1/2 " 0 22 1/2

PORK—In barrels	Price.
Mess, per 200 lbs.	00 00 " 00 00
Thin mess, per 200 lbs.	00 00 " 00 00
Prime mess, "	00 00 " 00 00
Prime "	00 00 " 00 00

ASHES—	Price.
Pots, Firsts	5 80 " 5 85
Pots, Seconds	5 60 " 5 60
Pots, Thirds	4 50 " 4 00
Pearls, Firsts	6 35 " 6 40

Died.

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

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,
Dec. 19 and 20. Ladies' Sale.
- 1871:—
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 Association.
- DONALD MURRAY, Secy.

Mail Time Table.

Post Office, Montreal, Nov. 23, 1870.

DELIVERY.	MAILS.	CLOSE.
A. M. P. M.	ONTARIO.	A. M. P. M.
8 & 9 1/2	Ottawa, by Railway	6 45 6 45
8 & 9 1/2	Province of Ontario	6 45 6 45
6 30	Ottawa River Route	6 00
	QUEBEC.	
8 00	Quebec by Steamer	4 15
	Arth. and Three Rivers Railway	7 00
2 00	St. Remi and Hemmingford Railway	1 00
8 & 11 1/2	St. Hyacinthe, Sherbrooke &c. Theresse	6 00 1 & 7
8 00	Quebec City, by Ry, and Eastward	7 00
10 00	Richmond and Quebec Ry	7 00
	St. Johns & Rouse's Point Railway	2 30
10 00	Sheffield and the Vermont Junction Railways	2 30
	LOCAL MAILS.	
11 00	Beauharnois	6 00
11 00	Chamby (6 A.M. also) and St. Cesaire	2 30
11 00	Contrecoeur, Varrennes & Vercheres	2 30
11 00	Cote St. Paul and Tanney West	10 30
10 00	Huntingdon	6 00 1 00
9 30	Lachine	6 00 1 00
10 12	Laprairie and St. Lambert	9 30 2 30
11 00	Longueuil	6 00 2 30
	New Glasgow, Sault au Re-collet, and Terrebonne	7 00
8 30	Point St. Charles	8 30 5 00
8 00	St. Eustache, St. Laurent, St. Scholastique & Belle Riviere	7 00
2 45	St. Jerome, Ste Rose and St. Armand	7 00
8 & 10	St. Johns and St. Armand Station	8 00 2 30
8 00	Three Rivers, by N. Shore Land Route	1 30
	MARITIME PROVINCES.	
	New Brunswick and P. E. Island	12 1/2 & 7
	Halifax, N.S.	12 1/2 & 7
	Newfoundland forwarded daily on Halifax, whence despatch is on alternate Fridays, counting from June 17.	
	UNITED STATES.	
8 & 11 1/2	Albany, Boston, Buffalo, Burlington, N. York, &c.	2 30
8 & 9 1/2	Island Pond and Portland	12 1/2 & 7
8 & 9 1/2	Western States	6 00 7 00
	WEST INDIES.	
	Letters, etc., prepaid via New York, are forwarded daily on New York, whence Mails are despatched: For Havana and W. Indies, via Havana, every Thursday P. M.; For St. Thomas, the West Indies and Brazil, on 23rd of every month.	2 30
	GREAT BRITAIN.	
	By Canadian Line—Friday	7
	By Cunard, via New York—Monday	2 30
	By Bremen [if so addressed] via N. Y., Tuesday	

[a] Postal Car Bags for Ontario open till 6.40 A.M. & 8.40 P.M. Do. do for Island Pond Route open till 1.10 P.M.

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!

AMERICAN SUNDAY SCHOOL WORKER.
A Monthly for Parents, Teachers and Scholars.
\$1.50 A YEAR, IN ADVANCE.
Sixty Scholars' Lesson papers free to all Clubs of Ten.
Send postage stamp for specimen copy and list of Lessons for 1871, to the Publisher,
J. W. MCINTYRE, St. LOUIS, Mo.

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 under 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.

JUST PUBLISHED: THE LORD'S SUPPER.

THE EAST IN PRAYER,
By B. HOMER DEXON.
Published by
COPP, CLARKE & CO.
Price, 10c.
FOR SALE BY
DAWSON BROS.

ST. GEORGE'S CHURCH.

NOTICE is hereby given that the Church Wardens are prepared to receive applications from those desiring PEWS in the above Church. Such applications to be made in writing to either of the undersigned Churchwardens.
C. S. BLACKMAN,
A. F. GAULT,
Montreal, Oct. 1871.

[ESTABLISHED 1840.]

Funeral Furnishing Establishment

126 DOMINIQUE STREET,
(Immediately opposite St. Lawrence Market),
MONTREAL.

JOSEPH WRAY,

UNDERTAKER, &c.

Respectfully announces to the citizen of Montreal generally, and to his EPISCOPALIAN friends in particular, that he is prepared to execute all orders entrusted to him with the greatest care, and in the most becoming manner. He keeps constantly on hand an extensive assortment of FUNERAL MATERIALS of every description; Metallic, Wood, and Galvanized COFFINS of all sizes; small and large HEARSESS, Plumed; open and covered CARRIAGES for Funeral Cortège; Hat-bands, Crapes, Gloves, etc.

Orders by Telegraph, or otherwise, from country parts, promptly attended to.
CHARGES VERY MODERATE.
Montreal, Sept. 21, 1870.

WHAT OTHERS PROFESS, WE DO!

THE GROCERS' HALL,
914 ST. CATHERINE STREET,
43, 45 AND 47 UNIVERSITY STREET,
CHEAPNESS, QUALITY AND DISPATCH.
One Trial is all we ask.

INDIA WAREHOUSE.

CHARLES REAY,
Family Grocer & Wine Merchant
46 BEAVER HALL,
Corner of Dorchester Street
MONTREAL.

A. J. PELL,
GALLERY OF ART,
345 NOTRE-DAME STREET, MONTREAL.

Silvered Plate-Glass, and manufacturer of Mirrors, Picture Frames, Gilt Mouldings, &c.
OLD FRAMES RE-GILT.
Picture Gallery always open Free to the Public.

BY SPECIAL APPOINTMENT.



TAILOR

TO

H. R. H. PRINCE ARTHUR.

JOHN WHITTAKER,
350 NOTRE DAME STREET,
MONTREAL.

MACMASTER & LOGAN,
WATCHMAKERS & JEWELLERS
No. 363 NOTRE DAME STREET,
MONTREAL.

Particular attention paid to repairing of Watches, Clocks and Jewellery.
FINE JEWELRY MANUFACTURED.
A large Stock of "Russell Watches" always on hand.

P. R. MACLAGAN, ORGANIST

CHRIST CHURCH CATHEDRAL,

Is prepared to give INSTRUCTIONS on the ORGAN, PIANOFORTE, and in SINGING.

TERMS, etc., can be ascertained at his residence, No. 4 PHILLIPS SQUARE.
Montreal, June 1st, 1870.

JOSEPH GOULD,

(Successor to GOULD & HILL.)

Importer of

PIANOFORTES & CABINET ORGANS
115 ST. JAMES STREET,
MONTREAL.

JAMES MUIR,

HOUSE AND LAND AGENT,
STOCK BROKER, &c., &c.,
OFFICE: GREAT ST. JAMES STREET,
(Adjoining Molsons Bank.)
MONTREAL.

LINTON & COOPER,

MANUFACTURERS AND WHOLESALE DEALERS IN
BOOTS AND SHOES,
524, 526 and 528 St. Paul Street, Montreal.
JAMES LINTON. WILLIAM COOPER.

ENLARGEMENT OF THE GAZETTE.

THE undersigned, formerly publishers of the Hamilton Spectator, having removed to Montreal and become Proprietors of the THE GAZETTE, have greatly enlarged and otherwise improved it.—it being now printed on new type from the Foundry of C. T. Palsgrave & Co.

THE EDITORIAL DEPARTMENT

Is under the charge of able and experienced writers, who have already earned a high reputation in the field of journalism. Editorials are furnished upon all the live topics of the day, by experts in different departments of literature and European, American and Dominion Politics. Public questions are discussed solely in the public interest, and in a tone of fearless and independent criticism.

THE COMMERCIAL REPORTS.

The Publishers fully recognize the supreme importance of accurate and full Commercial Reports in a newspaper aspiring to leadership in the great Commercial Metropolis of the Dominion, and have completed arrangements which will make the Commercial columns of THE GAZETTE immeasurably superior, in fullness and accuracy of information, to those of any other paper published in this city. By the employment of first-rate talent in this important department, THE GAZETTE will be made a necessity to merchants in all parts of the Dominion interested in the Commerce of Montreal.

THE LOCAL DEPARTMENT

Of THE GAZETTE will comprise a full record of every event of importance occurring in the city, Legal Intelligence, Sporting News, Reports of Meetings, etc., prepared by gentlemen well skilled in the various departments.

THE TELEGRAPHIC NEWS.

Of THE GAZETTE is very full, and includes Special Dispatches from all parts of the Dominion.

THE GAZETTE is distinguished for The ablest Editorials, The most reliable Commercial Reports, The fullest Telegraphic Despatches, The best Local News, The most reliable Legal Intelligence, The choicest Literature, Affording to the reader each morning a complete synopsis of CONTEMPORARY EVENTS THROUGHOUT THE WORLD.

AS AN ADVERTISING MEDIUM, THE GAZETTE is immeasurably superior to any other paper in Montreal, having a larger circulation than all the other English morning papers published in this city combined.

TERMS OF SUBSCRIPTIONS.

Notwithstanding the very great improvements in THE GAZETTE, the price will still remain the same. It will be sent by Mail at \$6.00 a year, or \$5.00 when paid strictly in advance, and will also be furnished in the city, and by News Agents, to whom it is sent by Express, at TEN CENTS A WEEK.

THE WEEKLY GAZETTE

Will also hereafter appear greatly enlarged and improved form, and special pains will be taken in the selection and arrangement of its matter, so as to give an interesting and complete epitome of the week's news.

THE WEEKLY GAZETTE will continue to be aimed to subscribers at \$1 a year, payable strictly in advance.

SPECIAL TO CLERGYMEN.

Following an old custom of THE GAZETTE, we will continue to supply it to Clergymen at a reduced rate. The DAILY will be sent for \$4.00 a year, or six copies of the WEEKLY, in a Club, for \$5.00; but this reduction will only apply where the subscription is paid absolutely in advance. In all other cases, the regular prices will be charged. The reduced rate simply covers the cost of the paper in its enlarged form.

Orders addressed as under, and registered, will be at our risk.

T. & R. WHITE,
171 ST. JAMES STREET.

Montreal, 9th September, 1870.

*The British America
Fire & Marine
Assurance Company,
Established 1833.*

*All descriptions of Insurances
effected at current rates.*

*M. H. Gault, Agent,
Saint James Street.*

THOMAS MUSSSEN,

IMPORTER OF

BRITISH, INDIA & FRENCH GOODS,
CARPETINGS, RUGS, DRUGGETS,
FLOOR OIL-CLOTHS, TRIMMINGS & SMALL WARES
MONTREAL.

LADIES' COLLEGE,
LONDON, ONT.

The HELMUTH LADIES' COLLEGE, inaugurated by H. R. H. PRINCE ARTHUR.

PRESIDENT:

The Very Rev. I. HELLMUTH, D.D., Dean of Huron, and Rector of St. Paul's Cathedral.

LADY PRINCIPAL:

Mrs. MILLS, late Lady Principal of Queen's College, London, England, assisted by a large and able staff of experienced EUROPEAN TEACHERS.

French is the language spoken in the College.

COURSE OF INSTRUCTION.

MODERN LANGUAGES:—English in all its branches, Natural Philosophy, and other branches of science and art: Drawing, Painting, Music—Vocal and Instrumental—Calisthenics, Needle Work, Domestic Economy, etc., etc.

Next term commences on Twenty-sixth of April.

APPLICATION

for Admission and for all other particulars to be made to the Lady Principal, or to Major Evans, Hellmuth Ladies' College, London, Ont.
20th April, 1870.

WESTERN ASSURANCE CO.
INCORPORATED 1851.

CAPITAL, - - - - \$400,000
ANNUAL INCOME, - - \$370,000

FIRE AND MARINE,

HEAD OFFICE, - - - - TORONTO, ONTARIO

Hon. JOHN McMURRICH, President.
CHARLES MAGRATH, Vice-President

DIRECTORS:

JAMES MICHIE, Esq. NOAH BARNHART, Esq.
JOHN FISKEN, Esq. ROBERT BEATTY, Esq.
A. M. SMITH, Esq. WM. GOODERHAM, Jr., Esq.
JAMES G. HARPER, Esq.

B. HALDAN, Secretary.

Insurance effected at the lowest current rates on Buildings, Merchandise, and other property, against loss or damage by fire.

On Hull, Cargo and Freight against the perils of Inland Navigation.

On Cargo Risks with the Maritime Provinces by sail or steam.

On Carriages by steamers to and from British Ports.

Montreal Office: 102 St. Francois Xavier St.
SIMPSON & BETHUNE, Agents.

HIGHER EDUCATION.

HELLMUTH COLLEGE

Board and Tuition per annum, \$26.

HELLMUTH LADIES' COLLEGE,

(Inaugurated by H.R.H. Prince Arthur.)

Board and Tuition per annum, - - - \$26

President:

The Very Rev. I. HELLMUTH, D.D., Dean of Huron.

For particulars apply to Major Evans, London, Canada West.

COMMERCIAL UNION INSURANCE COMPANY.

CHIEF OFFICES:

19 & 20 CORNHILL, LONDON, ENGLAND; and
385 & 387 ST. PAUL STREET, MONTREAL, CANADA.

CAPITAL, - \$2,500,000 Sterling.

FIRE DEPARTMENT.

PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds.
MODERATE RATES of Premium on an equitable system of assessment.

PROMPT SETTLEMENT OF CLAIMS.—The Directors and General Agents, being gentlemen largely engaged in commerce, will take a liberal and business-like view of all questions coming before them.

LIFE DEPARTMENT.

The LIFE FUNDS are entirely separate, and are in the names of special Trustees.

ECONOMY OF MANAGEMENT guaranteed by a clause in the Deed of Association.
EIGHTY PER CENT. OF PROFITS divided among participating Policy-holders.
BONUS declared to 1867 averaged £2 2s. per cent., equaling a cash return of about every third year's Premium.

MORLAND, WATSON & CO.,
General Agents for Canada.
FRED. COLE, Secretary.

G. R. W. KITTSON, B.C.L.,

NOTARY PUBLIC,

44 LITTLE ST. JAMES STREET, MONTREAL.

NORTH BRITISH AND MERCANTILE

FIRE & LIFE INSURANCE CO.

(ESTABLISHED 1809.)

Capital - - - - £2,000,000 stg

Accumulated Funds - - - - 2,850,000

Annual Revenue - - - - 811,801

ESTABLISHMENT IN CANADA.

Managing Directors:

D. L. MACDUGALL and THOMAS DAVIDSON.

Ordinary Directors:

HON. THOS. RYAN, L. BEAUDRY, GILBERT SCOTT

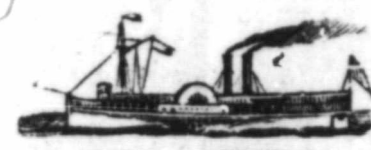
PAMASE MASSON, R. E. ANGERS.

WILLIAM EWING, Inspector.

MACDOUGALL & DAVIDSON, General Agents.

Head Office for Canada: 72 Francois Xavier Street, Montreal.

THE OTTAWA RIVER NAVIGATION COMPANY'S



MAIL STEAMERS, 1870.

MONTREAL TO OTTAWA CITY DAILY,
Sundays excepted, stopping at

ST. ANNS, OKA, COMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GRENVILLE, L'ORIGINAL, MAJORS, PAPINEAUVILLE, BROWNS, THURSO AND BUCKINGHAM.

The splendid fast sailing Steamers

PRINCE OF WALES,

CAPT. H. W. SHEPHERD.

QUEEN VICTORIA,

CAPT. A. BOWIE.

A Train leaves the Bonaventure Street Depot every morning (Sundays excepted) at SEVEN o'clock, to connect at Lachine with the Steamer PRINCE OF WALES (breakfast) for Carillon, passing through Lake St. Louis, Ann's Rapids, and Lake of Two Mountains, from Carillon by Railroad to Grenville, join the Steamer Queen Victoria (dinner) for Ottawa City.

DOWNWARD.—The Steamer QUEEN VICTORIA leaves Ottawa City at SEVEN a.m., passengers arriving at Montreal at 5.30 p.m.

The comfort and economy of this line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists.

Parties desirous of a pleasant trip can obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares. Passengers to the celebrated Caledonia Springs will be landed at L'Original.

PARCEL EXPRESS daily from the Office at Ottawa and intermediate landings. Single Return and Excursion Tickets to Ottawa and intermediate landings may be obtained at the Office, 10 Bonaventure Street, or on board the Steamer. Single and Return Tickets to Ottawa can also be obtained at the Bonaventure Depot.

Market Steamer DAGMAR Captain McGOWAN, Upwards—leaves Canal Basin on Wednesdays and Saturdays, at SIX a.m. Downwards—leaves Carillon Mondays and Thursdays at SIX a.m.

R. W. SHEPHERD.

May 14.

LIFE ASSOCIATION OF SCOTLAND.

Capital, - - - - \$1,946,668.00

Assurances in Force on 5th April, 1869, \$34,745,174.00
Annual Revenue, - - - - upwards of 1,200,000.00
Reserve Fund, - - - - 6,312,300.00

The Books and Accounts of this Institution have, for many years been subjected to a continuous audit (apart from the Directors and Officials) by a professional Accountant of high standing and experience, and the utmost precaution is adopted to secure the permanent stability of the Company.

DIRECTORS AT MONTREAL:

DAVID TORRANCE, Esq., (D. Torrance & Co.)
GEORGE MOFFATT, Esq., (Gillepie, Moffat & Co.)
Hon. ALEX. MORRIS, M.P., Minister of Inland Revenue.
Hon. Sir G. E. CARTIER, Bart., Minister of Militia.
PETER REDPATH, Esq., (J. Redpath and Son.)
J. H. R. MOLSON, Esq., (J. H. R. Molson & Bros.)

Solicitors:

Messrs. RITCHIE, MORRIS & ROSE.

Medical Officer:

R. PALMER HOWARD, Esq., M.D.

Secretary: - - - - P. WARDLAW.

Inspector of Agencies: - JAS. B. M. CHIPMAN.

GOULDEN'S NATRO-KALI,

OR EXTRACT OF SOAP, superior to any Concentrated Lye now in use. Warranted to make Soap without Lime or Lye, and with little or no trouble.

For sale by Druggists, Grocers, and Country Store-keepers, wholesale.

Messrs. Kerry Brothers & Crathern.

Evans, Mercer & Co.

Lymans, Clare & Co.

E. D'Avignon.

Picault & Son.

Tate & Covernton

H. R. Gray.

R. Spencer.

Devins & Bolton.

William McGibbon

Dufresne & McGarity.

Geo. Graham.

W. McLaren.

C. Reay.

J. Hutchinson.

A. Shannon & Co.

R. Foster.

Edson.

R. McIntosh.

J. Lavery.

W. McGowan, &c., &c. &c.

Made solely by the Inventor,

J. GOULDEN,

177 and 179 St. Lawrence Main Street.

IMPERIAL FIRE INSURANCE COMPANY OF LONDON.

No 1 OLD BROAD STREET, AND 16 FILL MALL

Established 1803.

CAPITAL AND INVESTED FUNDS:

£1,965,000 Stg.

Canada General Agency.

RINTOUL BROS.,

24 St. Sacramento Street.

BRANCH AGENCIES THROUGHOUT CANADA

