

# Church Observer.

A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

THIS PROTESTANT KINGDOM.—BILL OF RIGHTS, 1688.

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Also for sale 500,000 dollars worth of most desirable City Property, consisting of Stores, Dwellings, &c., &c., paying from 7 to 15 per cent, with perfect titles. The properties being too numerous to particularize, intending purchasers are respectfully requested to call and examine the list.  
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It makes the famous clack that will not rip or travel, and will not break in washing, ironing, or use. It is adapted to all kinds of family sewing, and to those of some dress-makers, dress-makers, and tailors. It is made in the most thorough manner of the best material. For beauty and excellence of work, strength, firmness and durability of seam, for economy of thread, for simplicity and thoroughness, and for cheapness, this machine is WITHOUT A RIVAL.

At the MASSACHUSETTS STATE FAIR of 1867 the NOVELTY SEWING MACHINE TOOK THE PREMIUM OVER WILCOX & GIBBS, AND WAS AWARDED A BRONZE MEDAL FURNISHED. Every machine is sold with a table and complete outfit, and is warranted for one year.  
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HYACINTH GLASSES also for sale at  
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**COUGH! COUGH!! COUGH!!!**  
**BALSAM OF HOARHOUD (Goulden's)** an invaluable and never-failing remedy for Coughs, Colds, Hoarseness, Sore Throat, Whooping Cough, and the irritation experienced by Public Speakers and Singers.  
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Invites attention to his Stock of **SABBATH SCHOOLS, BIBLES, TEMPERANCE and EDUCATIONAL PUBLICATIONS,** the best and largest in the Dominion. Lists furnished on application. Sunday School Periodicals supplied at low rates. Among

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In his Stock will be found, in addition to all classes of sound and useful Literature, Works on Elocution and Pulpit Aids, Books for Mothers; Anti-Tobacco Books and Tracts; Works on Romanism and Ritualism; Bible Pictures and Maps; Temperance Pictures.  
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March 19, 1868. 8

**THE GREAT REMEDY FOR HOME PURPOSES.**

**TAKEN INTERNALLY**—Half a teaspoonful diluted in water, is a pleasant drink—stimulating and strengthening.  
**APPLIED EXTERNALLY**—When there is pain of inflammation, affords instant ease.  
**STOPS PAIN** quicker than morphia, chloroform, opium, or any other anodyne known to the world.

**IF SUDDENLY SEIZED** with pain, one teaspoonful in a glass of water, will, in a few minutes, remove all uneasiness.

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IN ITS SIMPLICITY AND GRANDEUR.

**R. R. R.**

We will first consider in the capacity of a specialist, the efficacy of Radway's Ready Relief, in the treatment of the febrile diseases of the nervous system. It is a purgative, and is a most valuable remedy. It is a purgative, and is a most valuable remedy. It is a purgative, and is a most valuable remedy. It is a purgative, and is a most valuable remedy.

**ITS GRAND POWER IN THE PREVENTION AND CURE OF PESTILENTIAL AND CONTAGIOUS DISEASES.**

It is in diseases where immediate and absolute assistance and relief is required wherein its superiority is superior, and we might say, superior natural Power in saving life, and promoting health.

**THE PROPERTIES OF THE READY RELIEF**—ANTISPASMODIC, DISINFECTANT, ANTI-EMETIC, DIFFUSIVE STIMULANT, TONIC, NERVINE, ANODYNE, ANT-ACID.

It is used in Asiatic Cholera, either as preventive or cure, is of more value to the world than all other discoveries in hygiene.  
It instantly relieves rest, stops the Cramps and Spasms, and holds the constituents of the blood together, equalizing the circulation, and preventing the separation of the watery constituents from the other portions of the blood, and arrests vomiting and purging. In Yellow Fever it is likewise a potent and with the assistance of Radway's Pills, will protect those exposed from attack, and cure them that may be seized.

**NEW IMPROVEMENT IN READY RELIEF.**  
New Corks, Large Bottles.

We have at last succeeded in getting a Cork that will prevent the evaporation of the Relief.  
The substitution of the India Rubber Stopper will prevent the evaporation of the volatile properties of the Relief. It is important that the Relief be kept corked, to prevent the action of the atmosphere.

**Doctry.**

**TO MY DEPARTED FATHER.**  
One year to-day dear father,  
Since thy spirit winged its flight,  
To the bright and holy kingdom  
Where our Saviour is the light.

We miss you darling father,  
But we do not wish you here,  
For the days grow dark and dreary,  
And the leaves are brown and sear.

In thy home beyond death's river,  
The seasons never change;  
But all is bright, bright summer,  
And the storm will never rage.

We hope to meet you father,  
When the storms of life are past,  
Where tears shall never dim the eye,  
And all is joy at last.

**CHRISTMAS-DAY.**  
How will it dawn, the coming Christmas-day?  
A northern Christmas, such as painters love,  
And kinsfolk, shaking hands but once a year,  
And dames who tell old legends by the fire?  
Red sun, blue sky, with snow and pearly ice,  
Keen ringing air, which sets the blood on fire,  
And shakes the old merry with the young,  
Through the short sunshine, through the longer night?

Or southern Christmas, dark and dank with mist,  
And heavy with the scent of steaming leaves,  
And rose-buds mouldering on the dripping porch;  
Till twilight, without rise or set of sun,  
And round the leafless hawthorn, sitting bats  
Hark the pale moths of winter? Welcome then,

At best, the flying gleam, the flying shower,  
The rain-pools glittering on the long white roads,  
And shadows sweeping on down to down  
Before the salt Atlantic gale.

Or to him,  
The noisy harbour of the East,  
Watches swart arms roll down the precious baies,  
Spills of the tropic forests; year by year  
Amid the din of heathen voice, groaning  
Himself half heathen? How to those—grave hearts!

Who's toll with laden loins and sinking stride  
Beside the bitter wheels of treadless sands  
Towards the peaks which flood the ancient Nile,  
To free a tyrant's captives? How to those—  
New patriachs of the new-found underworld—  
Who stand, like Jacob, on the virgin loams,  
And count their flocks increase? To them  
That day

Shall dawn in glory, and solstitial blaze  
Of full midsummer sun: to them that scorn  
Gay flowers beneath their feet, gay bird aloft  
Shall tell of nought but summer; but to them,  
Ere yet, unwarned by cold or joy chime,  
They spring into the saddle, thrills may come  
From that great heart of Christendom which beats  
Round all the worlds; a gracious thoughts of youth;

Of steadfast folk, who worship God at home;  
Of wise words, learnt besides their mothers' knee;  
Of innocent faces, upturned once again  
In awe and joy to listen to the tale  
Of God made man, and in a manger laid:  
May soften, purify and raise the soul  
From selfish cares, and growing lust of gain,  
And phantasms of this dream, which some call life.

Toward the eternal facts: for here or there,  
Summer or winter, 'twill be Christmas-day.

Blest day, which aye reminds us, year by year,  
What 'tis to be a man: to curb and spurn  
The tyrant in us: that ignoble self  
Which boasts, not loaths, its likeness to the brute,  
And owns no good save ease, no ill save pain,  
No purpose, save its share in that wild war  
In which, through countless ages, living things  
Compete in intestine greed—Ah God!  
Are we as creeping things, which have no Lord?

That we are brutes, great God, we know too well!  
Apes daintier-featured; silly birds, who flaunt  
Their plumes, unheeding of the fowler's step;  
Spiders, who catch with paper, not with webs;  
Tigers, who slay with cation and sharp steel,  
Instead of teeth and claws—all these we are.  
Are we no more than these; and born to compete—  
To envy and devour, like beast or herb;  
More fools of nature; puppets of strong lusts,  
Taking the sword, to perish with the sword  
Upon the universal battle-field,  
Even as the things upon the moor outside?

The heath cats up green grass and delicate flowers,  
The pine eats up the heath, the grub the pine,  
The finch the grub, the hawk the silly finch;  
And man, the mightiest of all beasts of prey,  
Eats what he lists:—the strong eats up the weak,  
The many eat the few; great nations, small;  
And he who cometh in the name of all  
Shall, greediest, triumph by the greed of all;  
And, armed by his own victims, eat up all;  
While ever out of the eternal heavens  
Looks patient down the great magnanimous God.

Who Maker of all worlds, did sacrifice  
All to himself. Nay, but himself to one;  
Who taught mankind on that first Christmas-day,  
—What 'twas to be a man; to give not take;

To serve, not rule; to nourish, not devour;  
To help, not crush; I need to die, not live.  
Oh, blessed day, which giveth the eternal life  
To self, and sense, and all the brute within;  
Oh come to us, amidst this war of life;  
To hall and hovel, come; to all who toil  
In senate, shop, or study; and to those  
Who, sunn'd by the wastes of half a world,  
Ill warn'd, and sorely tempted, ever face  
Nature's brute powers and men, unmann'd to  
brutes.

Come to them, blest and blessing, Christmas-day.  
Tell them once more the tale of Bethlehem;  
The kneeling shepherds, and the Babe Divine;  
And keep them men indeed, fair Christmas-day.

C. KINGSELY.

**Religious.**

**THE ARCHBISHOP OF CANTERBURY.**—A Peer of the Realm, who further helps to identify himself by writing from the Royal Yacht Club, Isle of Wight, incloses his card to the *Church News*, and asks that clerical newspaper to inform its readers, "on my authority"—i.e. on the authority of "Peer of the Realm, R.Y.C., Isle of Wight"—that the appointment to Canterbury was in no sense Mr. Disraeli's. He was "commanded" to offer the vacant see to Bishop Tait, and had no alternative but resignation or obedience. What does this mean? The youngest tyro in politics knows that the Sovereign has no responsibility, and that it is the Prime Minister's duty to advise, and not to be "commanded." If (observes a contemporary) Mr. Disraeli's friend, the Peer of the Realm, is right in his statement, Mr. Disraeli has fore-gone his duty and betrayed the Constitution.

The *Church News* suggests that on the new Archbishop of Canterbury's first overt act of communion with "the infidel Colenso" the duty of all true churchmen, at whatever cost, will be to treat their archbishop as also excommunicate.

The deans and canons of Canterbury will, in the course of a few days, present a memorial to the Prime Minister and the Ecclesiastical Commissioners, on the part of the clergy and laity of the diocese, on the subject of the episcopal residence. At the same time the mayor and corporation will present a similar memorial which, thus, have selected an inconvenient place where it is now situated to the neighbourhood of the metropolitan city of Canterbury, where, in former times the archbishop had a palace, which was called the Archbishop's Palace to the present time, and was situated in the heart of the city. They represent that there is a large quantity of land and property in the city of Canterbury and the neighbourhood, which belongs to the see, and from which a considerable income is derived, and which might be applied to the archiepiscopal residence. They point out that Canterbury is brought within the same distance from London by two railways, as Addington was when it was proposed as the residence of the Archbishop of Canterbury, and as it may be said Addington now is, as its distance from any railway station renders it necessary that a part of the journey should be effected either on foot or by carriage.

**THE BISHOP OF LINCOLN.**—The Venerable Christopher Wordsworth, D.D., Archbishop of Westminster, who will succeed to the Bishopric of Lincoln, in the room of Dr. Jackson, about to become Bishop of London, is the third son of the late Dr. Christopher Wordsworth, many years Master of Trinity College, Cambridge, and nephew of the poet. He was born in 1808, and was educated at Winchester, whence he proceeded to Trinity College, Cambridge, where he took his B.A. degree in 1830. Since 1850 he has held the vicarage of Stamford-in-the-Vale, Berkshire, a living in the gift of the dean and chapter of Westminster. The canonry is worth £1,000 a year and residence, and the vicarage about £500. The bishop nominates is the author of a large number of classical, historical, and theological works. He is a high churchman, but strongly opposed to ritualism and to advances towards Rome.

**THE CANONRY OF WESTMINSTER.**—We understand that the Rev. George Prothero, rector of Whippingham, will be the new Canon of Westminster, in place of Archdeacon Woodworth, who will shortly be elevated to the Bishopric of Lincoln, in the room of Dr. Jackson, about to become Bishop of London, is the third son of the late Dr. Christopher Wordsworth, many years Master of Trinity College, Cambridge, and nephew of the poet. He was born in 1808, and was educated at Winchester, whence he proceeded to Trinity College, Cambridge, where he took his B.A. degree in 1830. Since 1850 he has held the vicarage of Stamford-in-the-Vale, Berkshire, a living in the gift of the dean and chapter of Westminster. The canonry is worth £1,000 a year and residence, and the vicarage about £500. The bishop nominates is the author of a large number of classical, historical, and theological works. He is a high churchman, but strongly opposed to ritualism and to advances towards Rome.

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**FATHER IGNATIUS** has addressed a letter to the merchants, bankers, and others of London.



hard Street, in which he denies the accusation that he has insulted them by his preaching at St. Edmund's, and formally delivers to them his prophetic message. He declares that he is a true member of the Church of England, in which he wishes to live and die, and that the church is not Protestant, and does not call herself so, but Catholic. He defends his practice in adhering to the very plain and meagre service at St. Edmund's, when it is well known he prefers a ritual and ceremonial adornment, by his desire not to offend any one. Further, he says that although his friends have been assaulted, and one, a clergyman, was laid up from injuries he received in Lombard street, he will not be bullied out of his convictions.

THE REV. J. M. BELLEW, who lately left the church of England for the communion of the church of Rome, has disavowed his Anglican orders, and in the advertisements of his 'Readings' describes himself as 'Mr. J. M. Bellew.' Mr. Bellew's name was formerly Higgins.

VISIT A. J. PELL'S  
GALLERY OF ART,  
345 NOTRE DAME STREET,  
In rear of Post Office,  
MONTREAL.

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts. Back numbers will be sent only on application. Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

Church Observer.

"THIS PROTESTANT KINGDOM."  
—Bill of Rights, 1688.

MONTREAL, 24TH DECEMBER, 1869.

TO OUR READERS.

THE Church Observer having now nearly completed its first year, the Committee controlling its affairs have to announce that a gentleman of Evangelical principles, in whom the Committee have the highest confidence, has offered to undertake the publishing of the paper, and to have it registered in his own name, for one year; or obtain ten new subscribers as an equivalent.

Second.—That a further sum of \$600 be guaranteed by the Laity, to enable him to enlarge the paper to nearly its original size—say a sheet of Double Demy, eight pages.

The Committee have much pleasure in stating that the above sum of \$600 has already been obtained; so that nothing now remains but the \$1,500 guarantee, upon the reception of which, the Church Observer will not only be continued, but will be enlarged. A circular on this subject has been addressed to the clergy of Quebec and Ontario, together with blank forms of guarantee, to be filled up and returned to this office by those favorable to the project.

The Committee wish to ask the supporters of the Observer whether, in their opinion, the times are not such as to warrant every effort that Evangelical men can possibly put forth, to maintain the purity of the Church, and the faith of our people?

If the above \$1,500 guarantee is given, it is purposed to commence the new edition during the first week of January, 1869. It therefore becomes absolutely necessary for intending guarantors to fill up the form sent, and address it by return Mail, as follows:—

CHURCH OBSERVER,  
MONTREAL, (Q.)

Acknowledgment of receipt of guarantees will appear in due course in the Observer.

Present subscribers to the Observer (out of this city) who do not wish to continue as such, will signify their intention by refusing to take from the post office one of the duplicate numbers of the paper sent this day (Thursday, 24th Dec.), marking it "refused." All who retain that number will be considered as subscribers for the ensuing year. City subscribers will notify us of their intention either at our office personally, or through the carriers.

CHRISTMAS!

How those outside are learning to observe it.

There is a text in St. Paul's Epistle to the Philippians about "Things that are venerable, things that are just, things that are lovely and of good report," that some

way has always associated itself in our minds with the happiest festival of the Christian Church's Christmas Day. It steals round on us year after year, and though our matured and chastened fancy sees almost everything in a different light from that which we viewed them in earlier years, still Christmas to some way undergoes but little change. We feel that the change is in us not in it. That the scenes of our childhood, boyhood, early manhood, are being played out again in ten thousand homes under the genial sway and friendly guidance of the blessed day. Even we who are ageing fast, get young under its influence, as chagrelless and ever beautiful it comes to remind us of change that we cannot stop in ourselves; and that if we are only "one with Christ," we would not ask to stop even if we possessed the power.

This paper will be read in many homes this Christmas; where, under the teaching of the Church, the day has been observed religiously. There are many, however, who ridicule us for such a form of observance, who tells us that such days and seasons are relics of Popery, and unworthy of the honor paid to them by the children of the Anglican communion. Not that the objectors themselves reject Christmas—nay, Santa Claus steals down their chimneys; bright green boughs and crimson berries twine themselves round the pictures on their walls; the store is closed; the house is filled with little ones home from school for Christmas holidays, the plum pudding even starts into life. And Christmas happiness and Christmas cheer is heard laughing itself hoarse in the nursery, not less moderately in the dining room, and just as loud in the kitchen of these somewhat angry objectors against the stated observance of stated days. Nay, more; it was only yesterday we received a local paper from a well-known town in the West; and although we saw no advertisement about the Church's observance of the royal feast (that needs no advertisement), all other congregations appear to have been bitten with a Christmas mania which developed itself in genial, hearty advertisements imploring the public generally to rally round the town hall, or So-and-so's school-house, on the 12th concession, and partake of a splendid tea at the moderate charge of a quarter dollar. Most likely a Christmas tree sparkling with waxen lights, and a sentence written on every one's lips, prattled by children, and uttered by the old to the old: "A merry Christmas, and a happy New Year."

Thus Christmas is so "venerable, lovely, just, and of good report," that it makes headway even against its bitterest enemies. "If you will not worship with me," it says, "I defy you not to be friends with me. You abuse me, and call me ugly names, and speak disrespectfully of my friends, throw doubts on my age, and, worse still, on my sincerity; but, never mind, I will not fight with you now, even though you will not worship with me. I know you will be glad to see me in the town hall at half-past seven, and I promise to light the candles on the tree sharp at nine o'clock."

Now, we hardly think it fair that when those who differ with us, use Christmas to such profit that they should still harp on such worn out strings as "Popery and Formalism," when they connect Christmas with us who strive to keep it religiously. Surely, such ought to remember that every Churchman can give a reason for the observance of the day; whereas if the question were put to them as to why the town hall should be filled on that day more than others? they would have to reply like the thoughtful boy to the puzzling riddle: "I don't know, I give it up." Surely such must know that they could not lay their hand on one amongst their well-known friends whom Christmas led, or now is leading within the bounds of the fallen Church of Rome. And, surely, all serious minds must admit that if we have one day to use as a holiday, one day in which we gather all our children round us, one day in which we think more naturally of those away from us, and pray more warmly that God might bless them, there is no better way of inaugurating that day than listening to the story of a Saviour's birth, His love and mercy, and kneeling at His holy table in obedience to His divine command: "Do this in remembrance of Me."

We will close these words with an earnest hope that such old objections may be forever buried, and that the Christmas revival amongst our friends outside the Anglican communion may spread; that ere long the dear old Christmas anthem, the joyous Easter hymn, the sad yet soothing strains of Good Friday music may not be unknown amongst them; but that—added to noble buildings, stained glass windows, antique crosses and pealing organ—they may in time observe those days and times and seasons which we revere, and thus bring themselves closer to us, who, if they only knew it, are not "such bad kind of fellows after all." With such a hope, we close wishing them and us, in all good humour, "A merry Christmas, and a happy New Year."

On Sunday night last the Rev. Mr. Wood, minister of St. John the Evangelist's Church in this city, preached a sermon in favour of the confessional. He said the main object of his recent journey to England was to consult others, older than himself, on the propriety of introducing the practice—a question which had been long on his mind, and acting on their advice he had determined to receive confessions from all who desired to make them. No doubt the practice has been abused. It should not consist in improper inquiries of penitents; but properly managed it must be a great ease both to the penitents and the clergy.—Herald, 15th Dec.

THE NEW CONFESSIONAL.

In the records of mythological crime, no deed was so atrocious as the stealing of Jupiter's fire by Prometheus. It seems, however, a similar effort has been made by the new father confessor of the Church of England in Canada. The Rev. Edmund Wood, seeing the enormous power wielded by the priests of the Church of Rome through the confessional, and sorely begrudging them the entire use of it, determined, when in England, to bag the coveted thunder, and swear stoutly when he arrived in Canada that it was his own. The Evangelical clergy, poor perhaps, but honest withal, and not wishing to be receivers of stolen goods, repudiate the whole transaction, and beg to present their compliments to the Church of Rome, and say they were not the men who did the deed. That the reverend confessor should wish to obtain possession of so great a prize is natural enough; but that he should be so awfully clumsy as to be caught in the very act of purloining, is very strange. Really, of late, the above-named gentleman seems to be somewhat bewildered. He began, so it is said, by turning to the communion table before preaching, and crossing himself, and now he does nothing of the kind. People got frightened, and he backed down. Only fancy a man about to commence the awful mysteries of the confessional, backing down; it is frightful, but so it is. The suddenness of the transaction startles everybody; and we much doubt whether his own flock is thoroughly educated up to it.

The confessional, we must remark, in the Church of England, is thoroughly out of place. It is a very foreign pigment that will not blend in the least with the chaste, modest colours worn by the robe of the poor man confessing to his priest, and the priest to the Bishop, and the Bishop to the Pope. But in the Church of England there are no such arrangements. The idea is wholly opposed to her teaching and practice; and for any one to commence a small retail business on his own account, is alike contemptible and absurd. Instead of getting up before his congregation and uttering a lot of unmitigated twaddle about the propriety of the confessional, and the advice of older heads, if he had shewn them that the confessional was in accordance with the XXXIX Articles—that it was with the sanction of the bishops, and in strict keeping with the doctrine and teaching of such men as Hooper, Ridley and Latimer—he would have merited the respect, if he had not gained the confidence, of those most strenuously opposed to him. That there was the most perfect propriety in Mr. Wood taking the advice of older heads than his own, even we will admit. Indeed, to refuse this point would be to show a party spirit most reprehensible. The only question is, what did he consult the older heads for? Was it about the plain teaching of the Church of England concerning the unbearingly of the conscience? We all admit that it is a good thing for a man sometimes to tell his griefs to a minister or to any other intimate friend; but surely Mr. Wood had not to go to England to consult older heads about this. He professed an enormous amount of respect for the late Bishop; for pity sake, why did he not consult him, and obtain his opinion about a plain duty? No, the Bishop was here, and ready to give his advice when Mr. Wood went to England to consult older heads. What, we ask, is it he wants to do? Is it not to commence the practice of auricular confession with the imposition of penance? We leave this almost inevitable conclusion to be answered by himself. If this be his position, what authority has he for it from the Church of England? None, whatever—only the authority of older heads. And older heads have had caused a mass to be performed for the repose of the soul of the late Archbishop. Older heads have introduced all the mummeries and practices of the Church of Rome into the once pure communion of the Anglican body. And older heads, if they are not stopped, will drag our church down again into the mire and corruption from which she was once delivered. Mr. Wood may, however, proceed as he pleases; but the solemnity of his resolutions will be somewhat disturbed by the rather painful reflection that his practices are illegal, and his voice not authoritative. Whatever comfort, therefore, they bring to the penitent, can only be founded on the ignorance of the recipient, and not on the power of the speaker.

With very deep regret we have to announce the death of W. B. CONVERSE, late accountant of the Bank of Montreal, in this city, which took place on Saturday last, after an illness of one short week. The name and kindly disposition of this lamented gentleman will long be remembered by a large circle of sorrowing friends; while the institution he so long and faithfully served will find it difficult to replace him by as excellent an officer.

We are happy to learn that the wife of the Rev. J. P. DUMOULIN, who has for some weeks past been dangerously ill, is now in a fair way of recovery.

We understand that the Rev. M. S. BALDWIN has resigned several calls, during the past year, from large and influential congregations—in the United States, the others near home.

MR. HENNEKER'S LETTER.—We have much pleasure in publishing, in another column, the letter of Mr. Henneker, one of the trustees of the University of Bishop's College, Lennoxville, and which has been called forth by our editorial of last week. It will, at least, show that what we said was correct: that there are those among the trustees who are willing to take any and every measure in their power to secure for the institution the confidence of the church. We shall reserve further remarks for another occasion.

A GRACEFUL PRESENTATION.—On Sunday, the 20th instant, Miss Charlotte Fomeret was waited on by the young ladies of her Bible class of Trinity Church, and presented with a very handsome edition of the Church Services, as a grateful expression of their appreciation of her services as their teacher; a position she has held for the last two years, and still continues to hold with much pleasure.  
December 21st, 1869.

THE Treasurer of the Sabrevois Mission, begs to acknowledge, with much gratitude, the receipt of fifty dollars from a Friend in Ontario.  
December 21st, 1869.

Quoted from the death of the English clergyman, learn, too, that the prevailing disease of the most malignant type. We therefore consider it our duty, under the circumstances, to caution all who deem it their duty to visit the sick, not to expose their well friends unnecessarily.

ON THE ELECTION OF BISHOP.

(From the Montreal Gazette of 21st Dec.)

"We have already made some remarks on the unhappy failure of the combined attempt of the House of Bishops and the Diocesan Synod to elect a Metropolitan of Canada and Bishop of Montreal. It is not from a wish to keep attention alive to a discreditable matter, nor from officious intermeddling in other people's business, that we recur to this subject; but because we think it desirable that it should continue to engage the patient thoughts of Canadian churchmen, and because we are jealous for the reputation of the branch of the Dominion. It will be in the recollection of many of our readers that our lamented Metropolitan, in the last address which he delivered to the Synod of his diocese, reminded that assembly that the attention of statesmen and churchmen at home was largely directed towards the working of the Church in Canada; that, whether as an example to follow or to shun, the position of the Canadian Church had been constantly referred to in Parliament, in Convocation, and in the Lambeth Conference. That this attention has not been withdrawn, is evident from the reference which is constantly being made to the subject in current magazines and newspapers when dealing with the ecclesiastical questions of the present day. Now, no part of the working of the organization of the Canadian Church is more carefully watched than that of its method of appointing its bishops. Those who are adverse to the freedom of ecclesiastical self-government are especially adverse to the choice of bishops by the clergy and laity; and consequently they never omit to note and make the most of every discreditable circumstance which may arise in the course of such elections. No allowance is made either for the condition of the church in a comparatively new country, or for the disturbing effect which the strifes and divisions of churchmen at home necessarily exert amongst their brethren in the colonies. We have no desire to deprecate the severity of the judgment; nor are we intending to employ, as we might employ, the easy but undignified *tu quoque* argument. It would not make our offence less, nor lead to its removal, to narrate the scandals which have notoriously attended not a few episcopal appointments made in the Established Church of England and elsewhere, under a system which deprives, except in the way of an unworthy pretence, the clergy and laity of any voice in the selection of their spiritual rulers. It is well, however, that colonial churchmen should remember that it was under the unrestrained secret method of appointment that Dr. Colenso was sent to South Africa, and in still more recent days, Dr. Jenner has been designated to Dunedin, in New Zealand. The simple truth, however, is, that no system worked by men ever has been free from faults. Experience teaches us that, even under the most favourable circumstances, offences must needs come. What we have to aim at, is the adoption of such a system as shall be guarded, as far as may be, against the occurrence of such offences, and shall secure that their correction, when they do happen, shall be both possible and probable. Now, without entering upon the question of the con-

formity of the manner of electing bishops adopted in the Canadian branch of the English Church with ancient ecclesiastical custom, we are persuaded that method is the one best adapted to the circumstances of the church in this country, and in our colonies generally; and we are further persuaded that a general review of the practical working of that method will show that it is not more liable to failures and scandals than that which has long existed in England, or than that which has been followed in those colonial dioceses where synodical action has not been established. But if Canadian churchmen are to prove this persuasion well grounded, they must show themselves willing to recognize evils that may arise, and willing to search and apply the remedy needed for the correction of those evils. Fortunately, the former part of their duty is not difficult. It requires no unkind scrutiny, no patient microscopic search, to discover the evils which have, in too many instances, attended our present system. They are patent and open to all men, and attention has again and again been directed to them alike by friends and foes.

"One of these evils is that which has lately been exhibited in the unfortunate conflict which has taken place between the Bishops of this Province and the Synod of this Diocese, and in the still more unfortunate result, which will leave both Province and Diocese without a head for several months. We cannot affect any surprise at what has happened. We always regarded it as a mischievous mistake that the churchmen of the Diocese of Montreal consented to forego the privilege of electing its own bishop in order that it might retain the honour of being the Metropolitan See. In our view it was nothing less than selling its birth-right for a mess of pottage—the acquisition of an accidental dignity at the unrighteous cost of the nature of the arrangement that was entered into between the Province and the Diocese. The former secured to itself, in the person of the House of Bishops, the unchecked right of nominating the candidates for the See of Montreal; the latter contented himself with the limited power of selecting some one or other of these nominees. What was this but to bring into joint but unequal action bodies whose impulses were not likely, in such a practical matter, to be in harmony? The probability assuredly was, that there would be no correction of forces between them, but rather a divergence. The Bishops not only naturally, but wisely and justly, would regard the selection in its bearing upon themselves, and would be chiefly desirous of securing one who should be acceptable to themselves as their Provincial superior; while the members of the Diocesan Synod would no less naturally, and no less wisely and justly, look at the matter from its relation to themselves and their fellow churchmen. But besides this difference of standpoint from which the fitness for the appointment would be estimated, there is in the existing arrangement the vice of that half confidence which almost invariably breeds mutual disagreement. The Bishops were not prepared to confide entirely in the Diocesan Synod to make choice of a ruler over the diocese. The

other, and to be seriously watchful lest the reserved rights of either should be unfairly invaded. It might be said, that this is being wise after the event. It is of little consequence whether it is or not. But as a simple matter of fact, it is not so. From the first we have been convinced that the arrangement entered into in this matter was inexpedient. But the business was none of ours, and therefore we kept silence. But now, when the actual results of the system are publicly known, and are generally canvassed, we are at liberty to speak. Were those results the consequence of some accidental error in carrying the recent arrangement into practice, then, they would be matter of regret, they might be left for experience to remedy. But when they are the result of a logical growth of inherent defects in that arrangement, some other remedy must be sought. That remedy is a change in the constitution of the Church in this particular. Let either the plan of the American Episcopal Church of appointing the senior Bishop to the office of ecclesiastical superior, be adopted; or, better still, let the Bishops, after the vacancy in the Diocese has been filled up by the unfettered action of the Synod, choose from amongst themselves one who shall be advanced to the dignity of Metropolitan. Either of these plans would work. The fault, and a grievous fault it is, of the present plan is, that it does not work.

But there is another scandal connected with the appointment of bishops in the Canadian Church, which has already called forth much comment. It is that which has arisen from the methods for securing their election, which it is alleged have been adopted by clergymen aspiring to the episcopal office, and by their partisans both amongst clergy and laity. That these allegations have been made is notorious, and they are commonly believed to be founded on fact, is equally well known. Dean Stanley, in an article in the *Edinburgh Review*, was, we believe, the first who called the attention of the English public to these scandals. He denounced with some severity, the eager rivalry, the bitter contests, the unbecoming artifices which have been resorted to in some instances. And in a recent number of *Macmillan's Magazine* it is affirmed that these scandals have been so excessive and persistent that the plan of electing Bishops has been brought into complete disrepute. This it is true, is the view that is taken by men who are avowedly averse to the freedom of a self-governed church, and who aim at bringing all the branches of the Anglican communion in the colonies under the immediate control of the royal supremacy. But there is, it must be allowed, too much cause for these reproaches. It cannot be denied, and it ought not to be concealed, that the election of Bishops, in Canada has, in some instances, been too much akin to an ordinary political election. The aspirants to the episcopate have, directly or indirectly, employed means to secure their appointment which are unfitting to the character of office. With their tacit or avowed consent, committees must be formed, canvasses have been held, suffrage have been solicited, pledges have been taken, party letters newspapers have been written, witty, or would-be witty, quibbles have been circulated; in short, every kind of machinery, too common in political contests, has been set in motion to secure election to the highest and most responsible position in the Church if those scandals are to be continued, if the clergy and laity are content to lend themselves to such proceedings, the consequences cannot be otherwise than disastrous to the interests of religion. And amongst these disastrous consequences will be this: that the best men will not be appointed



to fill the position of diocesan rulers. Men of ability, of energy, of popular talent, may perhaps be selected; but men who, with these qualifications, combine unassuming piety and Christian humility, will not be chosen. They would shrink from an office which was to be obtained only by unworthy means, and would decline to accept it when its lawful influence and position had been damaged, if not destroyed. The olive tree should not leave its fatness, nor the fig tree forsake its sweetness and its good fruit, nor the vine forego its rich vintages to be promoted over a secularized and deteriorated church and the post of honour and of rule, and of highest responsibility, would be abandoned to the arrogant and pretentious bramble.

**Correspondence.**

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

**BISHOP'S COLLEGE, LENOXVILLE.**

[To the Editor of the Church Observer.]  
 Sir,—As a trustee of Bishop's College, and having the most earnest desire to see the institution prosper, and for the education of our clergy alone, but for the training also (in conjunction with other seats of learning in the Province of Quebec) of our boys and young men, so as to qualify them for the discharge of all the duties required in the higher walks of professional and public life, permit me to thank you for your article in your issue of the 17th inst. I will not enter here into the discussion of the constitution of the College, nor attempt to argue for or against the queries you put; all that I desire to do is to acquaint the public, through your columns, that the action of the Synod of Montreal in naming a committee to enquire and report in what way, and to what extent the College may be brought into a state of greater efficiency, has been warmly reciprocated by the Lord Bishop of Quebec, who has assumed the responsibility of naming a committee of the Quebec Synod; and by the corporation of the College which, at its last summer session, appointed a college committee to confer with the committees of the two Synods. These committees have met, and have, I believe, determined on a plan by which the whole position of the College in its educational, as well as in its financial character, will be laid before the Synods of the two Dioceses; giving at the same time places in the government of the college to representatives named by the respective Synods.

I am perfectly aware of the rumours widely spread in the Diocese of Montreal about the supposed ritualistic tendencies of some of the graduates sent forth of late by the College; but the corporation—composed as it is of a large majority of moderate churchmen, and distinguished men of the highest rank—has not been able to find adequate cause for these rumours, or any proof of such teaching, although it has been surmised that such does exist. If extreme ritualistic or Romanizing teaching is inculcated either openly or covertly in the College, it is not only without the sanction of the corporation, but, as you yourself affirm, entirely at variance with the opinions of the Principal; and it behoves those who have or think they have proofs of such teaching, to bring these proofs before the notice of the corporation. With a Chancellor holding strong Evangelical opinions, and a body of trustees, a large majority of whom cannot be classed even as high churchmen, it would seem impossible that ritualistic teaching should gain any ground amongst the under-graduates.

As a layman having a son as well as a ward now at the school, and feeling deeply interested in the question of education, I can say in the most unqualified manner, that I know of no school either in England or Canada where there is a better spirit of work prevailing, or a training more thorough than in the junior department of the College as at present constituted. The staff of masters is a first-rate one; and if they are only allowed to continue their labours for a few years, I am confident that the result will be as gratifying to the parents of the pupils as it will be honourable to them.

As I dislike writing under an assumed name, especially in matters of this nature, when the character of an institution is at stake, I have no hesitation in subscribing myself,

Your obedient Servant,  
 R. W. HENKERS.  
 Sherbrooke, Dec. 21st, 1868.

**ARCHBISHOP LANGLEY'S LAST CHARGE.**

The *Guardian* recently published the last charge written by the late Archbishop of Canterbury, and found in his study after death. The subjects on which his Grace proposed to treat were—the state of the diocese, local claims, parsonage buildings, synodical return, readers, education, church rates, Irish Church, ritualism, (real presence controversy), and latitudinarianism. The majority of those subjects are, of course, treated mainly in reference to the church at home. But the important questions connected with ritualism have a practical value for all; and for none more than the members of the Canadian Church. The voice of the late Metropolitan comes to us all with solemn weight, as from him who, though dead, yet speaketh; but to those of the Diocese of Montreal it is calculated to have peculiar force and solemnity in the circumstances in which we are now placed. The known moderation, and at the same time the personal sympathies and tastes of the late Archbishop of Canterbury, makes his clear and decided utterance all the more valuable. His Grace thus writes:—  
 "On the whole I am compelled to confess

that the conduct of those who have so rashly adopted the use of the vestments savours very little of Christian modesty or Christian moderation; and were the consequences of their conduct as regards the peace and welfare of the Church less grave than they are, it would not be undeserving of censure. But when one reflects upon the condition to which our Church has been brought by their rashness and self-will, when we witness the feelings and exasperation which prevail so largely, even among those who have never been religious partisans, but who cannot help looking upon these demonstrations as indicative of a desire, openly avowed in some quarters, to undo the work of our Reformers, their conduct does, indeed, merit strong reprobation. We hear it, however, sometimes urged that it is inconsistent with even-handed justice to condemn those who offend in excess of ritual, while we refrain from animadverting upon those who habitually violate the rubrics on the side of omission. It is not for me in any way to countenance such shortcomings, but I could not say with truth that those who have been following irregular practices which custom had long sanctioned are equally to blame with those who introduce innovations, with a special object, which we believe to be foreign to the letter as well as to the spirit of our formularies. It transpired in the course of the evidence given before the Ritual Commission that some of those who insist most on the strict observance of church order are wont to omit certain parts of the church service when it suits their convenience to do so. I desire, however, to remind all those who have, either through negligence or under the influence of custom, deviated from the directions of our church, how much they thereby weaken the side of order, and embarrass the administration of even-handed justice by their shortcomings. It is fair to acknowledge the good progress has been made in many quarters where that negligence had been observable towards greater solemnity in the performance of divine worship, and towards the restoration of churches that had been suffered to remain in a state of decay and deformity dishonourable to the Holy One in whose honour they are erected. It is much to be feared that the approximation towards the ritual of Rome, which is to be seen in many churches, will check this movement. It is constantly pleaded in behalf of those who have adopted a very advanced ritual that they are very self-denying and devoted men, who sacrifice everything for their Lord's sake, and for the temporal and eternal welfare of their flocks—who devote their best energies to relieve the sufferings and soothe the sorrow of the poor and destitute. Such characters, in whatever communion they may be found, are worthy of all honour and respect. But these meritorious exertions cannot undo the great mischief which their conduct and proceedings have caused, cannot atone for every extravagance they may cease to adopt, which stultifies and estranges those whom it ought rather to be their aim to conciliate. There may be zeal without knowledge, and zeal without charity—that charity which refrains from things which are expedient, even though they may be lawful, for the welfare of the church. In the Church of England, and in the Church of Rome, the most mysterious of all mysterious sacraments, the Lord's Supper, and as long as those solemn words of its original institution, "This is my body, this is my blood," shall remain in the sentence of consecration, and they never can be erased from it, so long will there be varieties of interpretation of these words, all of which may be inconsistent with a true allegiance to our church provide these three conditions be observed:—1. That they be not construed to signify that the natural body of Christ is present in the sacrament; 2. Nor to admit of any adoration either of the sacramental bread and wine there body received, or of any corporal presence of Christ's natural body and blood; 3. Nor to justify the belief that the body and blood are again offered as a satisfaction for sin; seeing the offering of Christ, once made was a perfect redemption, propitiation and satisfaction for the sins of the whole world, original and actual. These are the limits which our church imposes upon the liberty of interpretation of the words of our blessed Lord. Grievous are the divisions in our church which have been engendered by these questions, but may we, amid the diabolical controversy, find our chief and most cherished occupations in meekly and earnestly fulfilling those sacred duties which it has pleased God to lay upon us, and in living to Him who died for us. It is at all times well, and at the present day especially necessary that we should be careful and diligent study arm ourselves with such weapons as may enable us to defend our position as ministers of the Church of England against all attacks from every quarter; but in so doing let us shun the spirit of controversy, so often in direct antagonism to the spirit of charity. Let us not demean ourselves as though we were lords over God's heritage, enforcing upon our flocks the dictates of our own headstrong will, spite of the reasonable remonstrances of such as would walk in the old paths of the Church of England, and not adopt a poor imitation of the ritual of the Church of Rome. Let the weight of our responsibilities be felt more than the weight of our dignity, remembering that the pastor's power really consists not in the assumption of authority, but in the influence which the spirit of love will always gain over the hearts of men. Our great Exemplar came to teach us that he was the Lord of all, He was nevertheless the servant of all; and St. Paul gave full proof of his ministry, by being in labours more abundant. Let us be equally zealous with him in our heavenly Master's service; equally mindful of the solemn account of our stewardship which we must one day give to Him to whom all hearts are open and all desires known. He alone can know whether I shall ever again be permitted to address you on an occasion like the present. If not, it will be an abiding satisfaction to me to have taken this last opportunity of bearing my testimony to that which I believe to be the mind of the Church of England touching the blessed sacrament of the Lord's Supper, as plainly set forth in her formularies—of thus declaring my steadfast adherence to those principles upon which our Reformation was conducted, my rooted conviction that the doctrines respecting the holy Eucharist enunciated by our reformers are in full accordance with the language of holy scripture, as well as of the ancient doctors of our church."

at intervals and destroy some of the most promising and useful members of society. It is a matter on which medical science and public authority ought to be combined, in order if possible to put a stop to disasters so fatal to the happiness alike of families and individuals. We do not know how far the present law and administration is effective for the purpose of compelling all parties to use the precaution of vaccination; but it is plain that the most stringent rules should be adopted to enforce this measure upon any part of the population, which is so ignorant or careless as to require compulsion. It is probable also considering the highly contagious nature of small pox that some measures should be taken by authority to notify the public of a large access of the disease when that occurs, and to indicate the particular houses which are at the moment subjected to the visitation. Another question occurs to the unscientific mind, which, perhaps, deserves more careful attention than it has yet received from the medical profession, though we are of course aware that it has been by no means neglected—it is the cause of the inefficiency of vaccination in a large number of cases. When Jenner first made the great discovery which has immortalized his name, and has saved millions of his fellow-creatures from suffering, painful disfigurement, and premature death, it was believed that small pox would wholly disappear, as plague has disappeared, before prophylactics of another kind. There is, however, reason to fear that during the last quarter of a century the disease has been more prevalent in some places, at all events, than during the twenty-five years which preceded them. Perhaps this may be owing in some degree to the present generation having been less acquainted than those which immediately preceded it with the horrors of this loathsome and dangerous disorder, and therefore being less careful of the means of prevention. But it is also to be noted that many dangerous attacks and some deaths take place with persons who have undoubtedly been vaccinated, sometimes perhaps more than once. It is a vulgar error to suppose that small pox never attacks the same person a second time, and thus, supposing the vaccine disease to have for purposes of future preservation all the efficacy of small pox itself, it does not follow that a person having had the cow pox ever so truly should be absolutely free thereafter from small pox. Still making allowances for specialities of constitution and other exceptional causes, it does appear to us that some doubt remains, if the matter now used in vaccination can be regarded as equally efficacious with that used during the earlier years of the practice. We speak with all diffidence on this subject—one altogether beyond the ordinary course of our experience and our studies—but it does seem to be not unworthy of a very careful examination, whether a frequent recurrence to the original source of the vaccine virus—we mean to the cow—would not afford some increased guarantee for the efficiency of the preventive. In the present day we have got over many of the old superstitions and follies about diseases. We do not suppose that it is a special visitation of Providence when fever or cholera breaks out in neighbourhoods where all sanitary precautions have been neglected; we do not take it for granted because we do not know the cause of an epidemic, that we shall never know it. Hence it is to be hoped that the calamity which now visits us from time to time in the shape of small pox may hereafter be completely suppressed. Until the beginning of the century every person, with very inconsiderable exceptions, had small pox, and most persons had it badly, so that it was esteemed a great reform when Lady Mary Wortley Montagu introduced, against much opposition, the Mussulman practice of inoculation, in order that the inevitable malady might be had at a favourable time. The rule is now reversed, and the exceptions are the other way, so that immense progress has been made, which should encourage and prompt us to still greater exertions, which may have the effect of entirely extirpating this scourge of the human family. The means of putting an end to it completely was probably put into our hands by the discovery of Jenner. What is required from us is that we should learn how to use this great discovery, so as to obtain from it the perfect service, which we suppose it to be capable of rendering. When we reflect upon the fact that vaccination, at least, renders the subjects of that process less susceptible of small pox, and that as the disease is spread by contagion, no individual who is effectively fortified against it, can possibly communicate it to others, we see an almost indefinite prospect of diminishing the plague, if we will only take care to use the means at our command, and carefully remove all agencies which, being known to be unfavourable to health, may counteract our precautions.—*Herald.*

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**ARCHBISHOP LANGLEY'S LAST CHARGE.**  
 The *Guardian* recently published the last charge written by the late Archbishop of Canterbury, and found in his study after death. The subjects on which his Grace proposed to treat were—the state of the diocese, local claims, parsonage buildings, synodical return, readers, education, church rates, Irish Church, ritualism, (real presence controversy), and latitudinarianism. The majority of those subjects are, of course, treated mainly in reference to the church at home. But the important questions connected with ritualism have a practical value for all; and for none more than the members of the Canadian Church. The voice of the late Metropolitan comes to us all with solemn weight, as from him who, though dead, yet speaketh; but to those of the Diocese of Montreal it is calculated to have peculiar force and solemnity in the circumstances in which we are now placed. The known moderation, and at the same time the personal sympathies and tastes of the late Archbishop of Canterbury, makes his clear and decided utterance all the more valuable. His Grace thus writes:—  
 "On the whole I am compelled to confess



RITUALISM AND THE "REQUIEM MASS" AT CAMBRIDGE.

The following correspondence (which we find in the Cambridge Chronicle) has recently taken place with regard to certain services at St. Clement's Cambridge, the ritualistic ceremonies at which have long given umbrage to the majority of the parishioners. The Rev. A. R. Ward, the Vicar of St. Clement's, is a member of St. John's College.

(Notice.) "There will be a choral celebration of the blessed Sacrament at St. Clement's Church, for the repose of the soul of the late most Reverend Father in God, Charles Thomas, Arch-bishop of Canterbury, Primate of all England, and Metropolitan, at 11 a.m. on 3rd of November, 1868. (Signed) H. G. Clark, Sub-Secy for Queen's & Catherine's Colleges. Also a low celebration at 7.45."

No. 1. "Bridge-street, Cambridge, Nov. 3, 1868. "Dear Sir,—I should be glad to know if the enclosed copy of a circular has been issued with your authority.—I am, dear Sir, yours truly, Thos. Nichols, Parish churchwarden of St. Clement's. "To the Rev. A. R. Ward, Vicar of St. Clement's."

No. 2. "40 Jesus-lane, Nov. 3, 1868. "Dear Sir,—I return the circular you have just sent me. I know nothing whatever of it; it was not issued with my consent. I had no knowledge of its existence until you sent it to me, and our services to-day are in no way connected with the E.C.U., Cambridge Branch.—Faithfully yours, "ARTHUR R. WARD. "To Mr. T. Nichols."

No. 3. "51, Bridge-street, Cambridge, Nov. 5, 1868. "Sir,—Will you please inform me on what authority you issued the enclosed (copy) circular, as our Vicar, the Rev. A. R. Ward, repudiates any knowledge of it.—I am, Sir, respectfully, Thos. Nichols, Parish churchwarden of St. Clement's. "To H. G. Clark, Esq., Sub-Secretary E.C.U., Cambridgeshire Branch."

No. 4. "Union Society, Cambridge, Nov. 6, 1868. "Sir,—I beg to acknowledge the receipt of your letter, dated 5th of Nov., 1868, in which you ask on what authority I posted the enclosed notice on the screens of my college. Now, Sir, allow me to take a few objections to your absurd demand. "The notice was a private one for the college only, as it was posted inside the college hall. "Secondly, the notice was purloined by some person or persons, and you immediately, without first asking me for any information about it, write off to the Bishop, at least so I have been informed; and I suppose you never informed the Bishop that some friend or friends of yours had purloined, or, if you like it better, abstracted it, and that you never asked the author for any explanation. "Thirdly, prayers for the dead are nowhere denied by the English branch of the Catholic Church; and, in fact, it is quite a common thing now for the priest to ask the prayers of the congregation for the souls of the faithful departed. The custom was fully recognized by many of the so-called Post-Reformation Bishops. So, Sir, before answer your question, I must insist on having the name or names, also the address or addresses, of the person or persons who purloined the notice from the college hall screens. I do not see what the parish churchwarden has to do with the services of the church so long as the priest keeps within the law of the rubrics, canons, or ceremonies.—I am, Sir, yours obediently, "H. G. CLARK, "To Mr. T. Nichols, parish churchwarden of St. Clement's."

No. 5. "Cambridge Union Society, Nov. 6, 1868. "Sir,—Since writing the last letter, I thought it would put you out of your anxiety if I were to tell you why that notice was issued and on what authority. "At a general meeting of the Cambridgeshire branch of the English Church Union, held on Saturday, Oct. 31, 1868, at 8.30 p.m., it was unanimously agreed that all the members of the Cambridgeshire branch should be requested to be present at the holy communion, whether communicating or not, on the 3rd of Nov., 1868 (that being the day fixed for the Archbishop's funeral), to offer up their prayers to Almighty God for the repose of the Archbishop's soul. "The meeting was then informed that there would be a special celebration for that intention on the 3rd of November, 1868, at St. Clement's Church. "Therefore as Sub-Secretary for the Queen's College of St. Margaret and Bernard, and also for the College of St. Catherine V.M., I issued the notice which has so alarmed and aroused your Protestant feelings. "Also on Sunday evening, being the Feast of All Saints, the prayers of the congregation were asked for the repose of the Archbishop's soul, and the congregation was also requested to be present at the celebration on Tuesday, 3rd of November, 1868, for that intention. "But I must insist on having the name or names of the person or persons who purloined the notice.—I am, Sir, yours obediently, "HENRY G. CLARK, "To Thomas Nichols, Esq., parish churchwarden of the Church of St. Clement M."

No. 6. "Bridge-street, Cambridge, Nov. 6, 1868. "Sir,—Your uncourteous note in reply to mine is full of insinuations which have no foundation. "The notice was not purloined or abstracted, neither have I written to the Bishop (but I thank you for the suggestion). "The notice came into my possession through — of Queen's College, who copied it, by permission, from one that had been received by Mr. —, of the same college. "I question the right of the E. C. U. to make arrangements for services at our parish church without the consent of our Vicar, who repudiates all knowledge of it.—I am, Sir, yours respectfully, "THOMAS NICHOLS, "Parish Churchwarden, of St. Clement's. "To H. G. Clark, Esq., Sub-Secretary E. C. U."

No. 7. "Queens' College Cambridge, "Feast of St. Leonard Confessor. "Sir,—That the Rev. Father Ward should entirely repudiate all knowledge of the service in question is very absurd, since it was his doing that the "High Mass" was held, and cannot, in any way be laid to the English Church Union except by their attendance as mere worshippers. "Does Father Ward mean to say that on the evening of All Saints' Day, at even-song, he did not hear the prayers of the congrega-

tion asked for the repose of the soul of the late Most Reverend Father in God, Charles Thomas, Primate of all England and Metropolitan? The English Church Union do not, nor can they, make any arrangements for special services at any Church without the consent of the Parish Priest, nor did they make any in this case, as I hope you will see. "H. G. C."

"P. S.—As there is always a daily mass at St. Clement's, it was decided at the English Church Union Meeting last Saturday that the members should be requested to attend the usual early mass, when it was stated by the Rev. Father Wood (Curate of St. Clement's) that Father Ward intended to have a "High Mass," or what else you may call it, on Tuesday in question, at eleven o'clock p.m. "I see by your note that I am mistaken about your writing to the Bishop, and also misinformed, of which I am very glad, not that I care about myself, but I care about myself, but I do not think it is really time that the sad and absurd discord between a few of the parishioners of St. Clement's and their priest should end. "As I have no love for publicity, and do not see what good could be attained by the publication of this correspondence, I must object to the publication. "I remain, Sir yours obediently, "To Thos. Nichols Esq. H. G. CLARK. [Letter 8 was a communication from the parish Churchwarden of St. Clement's, declining to let the matter be private.]

No. 9. "51, Bridge-street, Cambridge, Nov. 11, 1868. "My Lord Bishop,—I think my duty to send your Lordship the enclosed correspondence. "The fact so speak for themselves that I refrain from comment, merely adding that the service, as stated in the notice, was held in our parish church (St. Clement), and our vicar the Rev. A. R. Ward, officiated. "Wishing to make this correspondence public, I trust your Lordships will not object to my doing the same with your reply.—I am, My Lord Bishop, your obedient servant, THOMAS NICHOLS, "Parish Churchwarden of St. Clement. "To the Right Rev. The Lord Bishop of Ely."

No. 10. "Ely, Nov. 12, 1868. "Dear Sir,—I thank you for sending me the correspondence between yourself, Mr. Ward and Mr. Clark. I am very glad to find that Mr. Ward had no knowledge of the circular issued by the Sub-Secretary of the E. C. U., and that the services of his church had no connection with that Society. This, however, only exhibits the conduct of the Secretary and other members of the English Church Union in a more unavourable light. Indeed, I scarcely know how to characterize the statement that "the Celebration of the Blessed Sacrament" should be for a special purpose, when the Incumbent of the church knew nothing of this purpose. You are, no doubt, aware that I have no authority over Mr. Clark, who is not a clergyman in my diocese. I only hope he will see how little his conduct is to the credit of himself or those with whom he acts. "I am dear Sir, your faithful servant, "Mr. Nichols. "E. H. ELY."

No. 11. "Bridge-street, Cambridge, November 14th, 1868. "My Lord Bishop, I trust you will excuse my further troubling you in reference to the correspondence I sent you. Mr. Ward I am aware from his note, knew nothing of the circular nor was it issued by his authority, but he must be held responsible for the special service held for the purpose stated in the circular. In letter 7 the sub Secretary says, 'it was his (the Rev. A. R. Ward's) doing that the high mass was held,' and again in another part of the same letter, 'at a meeting of the English Church Union, Saturday the Rev. Father Wood Curate of St. Clement's, stated that the Rev. Father Ward intended have a high mass on Tuesday in question,' our Vicar (Mr. Ward) officiating. "Of what that service consisted I sent a copy to your lordship, as furnished me by the sub-secretary. It is therefore clear the circular would not have been issued had it not have been Mr. Ward's intention to have high mass on that day. Surely, then, Mr. Ward and Mr. Wood must be held responsible for the whole transaction. Mr. Ward, in no way denying the service or character of it, only stating "that the services of to-day are in no way connected with the English Church Union," thereby taking upon himself the entire responsibility of the service. Is, therefore, such a service in consonance with the Articles and doctrines of our Reformed Church? If they are, Mr. Ward deserves commendation, but if not he deserves the severest censure. I hope to be favoured with your Lordship's further opinion, and remain, "THOMAS NICHOLS, "Parish Churchwarden of St. Clement's. "To the Right Rev. the Lord Bishop of Ely."

No. 12. "Palace, Ely, Nov. 18, 1868. "Dear Sir,—I have to acknowledge your second letter, referring to the special services said to have been held in St. Clement's Church on the 3rd of November. "Assuming the statement you have received to be true, I cannot hesitate to express my entire disapproval of the Vicar's proceedings. "The system of introducing doubtful doctrines into the services of the church, by means of unauthorized hymns, anthems and ditties, is not to be justified on any principle of loyalty or honesty. "You are, however, probably aware that a decision of the Court of Arches has been given, to the effect that prayers for the dead have not been forbidden by the Church of England, and you will, therefore, see that there may be a legal difficulty in dealing with the question which you have brought to my notice. "If, however, it is thought that the law of the church has been transgressed by Mr. Ward, it is competent for you, or any other parishioner, to take proceedings against him in the ecclesiastical court of the diocese, and I shall consider it my duty to facilitate such proceedings. "I am, dear Sir, your faithful servant, "THOMAS NICHOLS. "E. H. ELY."

"THE LAST CHARGE OF THE PRIMATE.—The relatives of the late Archbishop of Canterbury have determined upon publishing the charge which his Grace intended to deliver to his clergy at his second visitation in the present month. His Grace had long been occupied in its composition, and had finished it only a few days before his sudden attack of illness. The charge deals very largely with the question of ritual development in the Church of England, and the necessity of a more definite union between Christian churches, the relation of the Church

of England to the churches of the colonies and dependencies of the British crown, education, and a variety of other topics which are pressing upon the attention of Churchmen.

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WOODWARD'S IMPROVED CARBONIZER

—Look to your own interests, and try Woodward's Improved Carbonizer, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent. of the cost to the consumer. Read the following, which have been received among other certificates from those who have tried it:— MONTREAL, August 31, 1867.

My DEAR SIR,—I have much pleasure in certifying that I consider your Patent Gas Carbonizer a most valuable introduction, especially when the quality of the gas and the high price charged for it, is considered. I have one now in my house put up by you, and find I have a much better and brighter light totally free from smoke or smell of gas since its introduction. In addition to this I burn much less gas, as I use one-foot burners instead of three feet, which I formerly used, and have more light now than I had with the large burners without the Carbonizer.—Very truly yours, To Mr. R. Alsop. J. BELL SMITH, Artist. MONTREAL, 4th September, 1867.

Sir,—I take pleasure in certifying that I use one of Woodward's Patent Carbonizers in my house for some time, and am perfectly satisfied that it is a valuable improvement. I believe that I am saving a large amount of gas, as I am using one-foot burners instead of three feet, which I used without the carbonizer, and the light is fully satisfactory. To R. Alsop, Esq. A. J. PELL, 345 Notre Dame Street. MONTREAL, 9th Sept., 1867.

DEAR SIR,—I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it as being able to do all you promised for it. I am, &c., D. H. FERGUSON, 140 McGill Street. To R. Alsop, Esq. MONTREAL, 11th Sept., 1867.

DEAR SIR,—In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE. MONTREAL, 5th Nov., 1867.

DEAR SIR,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 8 1/2 hours, with 32 burners, and fully as much light. We therefore confidently recommend it to all who wish to economize in burning gas.—Very truly yours, To Mr. Robt. Alsop. JOS. DION & BRO. The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement. Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves. Every information will be given, and the operation of the apparatus shown and explained by FREDERICK ALSOP, at the Office of the Petroleum Gas Co., No. 166 Great St. James Street. May 14. 1y 16

HENRY J. BENALLACK, FAMILY GROCER, BONAVENTURE BUILDING, (VICTORIA SQUARE,) MONTREAL. AGENT FOR Sharpe's celebrated Finan Haddies E. PERRY & CO., MANUFACTURERS OF All kinds of Trunks, FOR EXPORTATION, (Illustration of a trunk)

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PAIN KILLER!

IT IS A BALM FOR EVERY WOUND. OUR FIRST PHYSICIANS USE

And recommend its use: the Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade. All the dealers in medicine speak like in its favor, and its reputation as a medicine is of great

MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT Family Medicine OF THE AGE. TAKEN INTERNALLY, IT CURES Dysentery, Cholera, Diarrhoea and Cramp Pain in Stomach, Bowel Complaint, Painters' Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDDEN COLDS, COUGHS, &c., &c. TAKEN EXTERNALLY, IT CURES SCALDS, FROSTS, BURNS, SCALDS, OLD SORES, SPRAINS, SWELLING OF THE JOINTS, TOOTHACHE, PAIN IN THE FACE, NEURALGIA AND RHEUMATISM, FROSTED FEET, &c., &c.

Pain is supposed to be the lot of our poor mortals as inevitable death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on an emergency, when we are made to feel the excruciating agonies of pain, or the depressing influence of diseases. Such a remedial agent exists in PERRY DAVIS' PAIN-KILLER, the fame of which has extended over all the earth. Amid the struggles of the polar regions, beneath the intolerable burning sun of the tropics, its virtues are known and appreciated. It is suffering humanity's "sound relief" from many of its ills. The eminent Dr. Ferrius says: "I have used the PAIN-KILLER upon the patients when taken internally in cases of Cholera, Colic, Bowel Complaints, Cholera, Dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of Burns, Bruises, Sores, Sprains, Cuts, Sting of Insects, and other causes of suffering, has secured for it the most prominent position among the Medicines of the day."

Read the following Testimonials: Rev. J. E. CLOUGH, Missionary at Ongole, Southern India, writes: "We esteem your Pain Killer very highly for scorpion stings, cholera, &c., and cannot very well get along without it." Rev. J. D. COLBURN, Missionary at Tavoy, Burmah, writes: "I had a remedy to assist in extending a knowledge of a happy so speedy and effectual."

Rev. M. H. BIXBY Missionary to the Shans, writes:—"Your Pain Killer cures more of the ailments of the natives here than any other medicine. There is a great call for it, &c." Rev. H. L. VAN NETER, writing from Burmah, says: "The Pain Killer has become an almost indispensable article in my family." Hundreds of missionaries give similar testimony to its virtues.

Rev. J. G. STARRS writes: "I consider it the best remedy for Dyspepsia I ever knew." Rev. JAMES SWAN says: "I have used it for years in my family, and consider it an invaluable remedy." PERRY DAVIS' PAIN-KILLER.—This medicine has become an article of commerce, which no medicine ever became before. Pain Killer is as much an item in every bill of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes in its favour.—Glen's Falls Messenger. A speedy cure of a pain—no family should be without it.—Montreal Transcript. Our own opinion is, that no family should be without a bottle of it for a single hour. In flesh wounds, aches, pains, sores, &c. It is the most effectual remedy we know of.—News, St. Johns, Canada. After many years' trial of Davis' Pain Killer, we advise that every family should provide themselves with so effectual and speedy a Pain-Killer.—Amherst (N.S.) Gazette. The Pain Killer of Perry Davis & Son we can confidently recommend. We have used it for a length of time, and invariably with success.—Canada Baptist. It has been tested in every variety of climate and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and the traveller, on sea and land, and no one should travel on our lakes or rivers without it. Beware of Counterfeits and worthless imitations: call for PERRY DAVIS' VEGETABLE PAIN-KILLER and take no other. Sold by all Druggists and Dealers in Medicines. Prices, 15 cts., 25 cts., 50 cts., 1 or Bottle. PERRY DAVIS & SON, MANUFACTURERS AND PROPRIETORS, 380 St. Paul Street, Montreal, C.E. April 30. 14

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