

Church Observer ^{G M Evans}

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

"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Poetry.

SPRING.

The colder months have passed away,
No more their joyful sports beguile,
But 'neath the genial sun of May,
Fair nature dons her happiest smile.

The fields are robed in brightest green,
The trees their leafy garments wear,
Above, the waving branches seem
A sporting with the balmy air.

No longer now the streams are bound
By winter's cold and icy hand,
But with a merry laughing sound
They ripple o'er the rocks and sand.

The world seems filled with merry life,
All nature lifts a joyous voice,
The woods with songs of birds are rife,
And hills and valleys cry—"rejoice."

We will rejoice, our hearts respond,
And praise the name of God our King,
For He it is who kindly gives
The glad return of joyous spring.

H. H. KENNEDY.

Family Circle

"PEACE WITH GOD AND WITH ONE ANOTHER."

There is no perfect peace in this state of sin, because of the many sufferings it entails. Disquiet, anxiety, trouble, come from one cause or another, and we are made to feel the truth of that word, "Man is born to trouble as the sparks fly upwards." Either in what we feel or what we see this truth is brought home to us daily. There is an ungodly desire for rest and peace which cannot be found in the things of this life. Riches may be acquired; distinction may be attained; pleasure may be indulged, and to appearance, for a time enjoyed; but they soon weary out those who follow them,—for they surfeit, but do not satisfy. First impressions of this truth may be weak, and repeated trials may not fully convince, but the feeling cannot be avoided, that in result they do not yield what in prospect they seemed to promise. What is not in them cannot be taken out of them. The old question applies here—"Do men gather grapes of thorns—or figs of thistles?"

Experience thus agrees with the Divine testimony: "There is no peace, saith the Lord, unto the wicked:—the wicked is like the troubled sea when it cannot rest:—the way of peace they know not." By the "wicked" here is not meant merely the more vicious and grossly immoral among men. It applies to all men as sinners; while they remain—"without God or without hope,"—they cannot have peace. The deceitfulness of the heart often leads to a false estimate of our real condition and the danger we are exposed to; suggesting, as of old, the saying—"Peace, peace, when there is no peace." The folly of self-delusion only comes to be seen, as we know the good news that gives deliverance from it.

The great thought about peace is—to have "peace with God." This we can have only "through our Lord Jesus Christ." By believing in Him as having "made peace" when He suffered the just for the unjust, and as having "made reconciliation for sin by the sacrifice of Himself." He "made peace;" and He says of His own teaching, "These things I have spoken unto you, that in me ye might have peace." To restore men to this state of "peace with God," was the great end of His coming into the world. His lament over Jerusalem was because she "knew not the things which belonged to her peace." And Peter, in addressing Cornelius, calls the Gospel "The word, which God sent unto the children of Israel, preaching peace by Jesus Christ."

Christ was the peace-maker. There was none until He came and made peace. Long

before His coming, He was called "The Prince of Peace." When His coming was announced, it was as bringing "Peace on earth; good-will towards men." In Him we have the true source of peace, for He brings sinners into a state of friendship with Him, who is "the God of peace." To enjoy this, is to have that peace which Christ, before He ascended "up where He was before," bequeathed unto His disciples, when He said, "Peace I leave with you; My peace I give unto you."

It is but little we can say about the nature of this peace. All know what it is to be without it. But to know it, it must be enjoyed. And even when it is so, there is so much of evil in us, and around us, that it is prevented from "ruling in our hearts" as it should; so that we enjoy but a small share of that comfort and joy it is able to impart. It is a peace which "passeth all knowledge" of peace we ever attain in this life. Of this, as of every spiritual blessing, we know but a little of what it is. But yet the foretaste is very precious.

There is a thought about this peace deserving of notice, as fitted to deepen the conviction of the obligations we are under to love and obey Christ. He "made peace;" it did not exist before. It was a great work, requiring the fulfilment of all righteousness in our nature. And this, too, while exposed to the powerful temptations of the adversary, and the workings of evil in the hearts and in the lives of those among whom His work had to be done. He had no help from man, but every kind of hindrance, from those He came to redeem. "He came unto His own, and His own received him not." But He failed not in His work, nor was disappointed until He accomplished it. He did not fail, for His power, none could effect.

He gave us the course due to us, and He will be true to it. Now, let this be kept in mind, as the "King of Christ's work." He had no need to "fulfill all righteousness" for Himself. Both in obeying and in suffering He was a substitute. "He bore our sins;" "The chastisement of our peace was upon Him;" and by His stripes we are healed." He could have no chastisement—no stripes to bear, except as the Sufferer. So of the righteousness. He was the Righteous One, and had no need to work out or bring in a righteousness for His own sake. Yet He brought in "an everlasting righteousness,"—not to save Himself, but "which is unto all and upon all them that believe." It reaches "unto all" of every nation who put their trust in it; and it rests "upon all" as a covering from wrath, and as a robe that will give admission to the Marriage Supper of the Lamb.

This leads us to think of that comforting and endearing relation in which Paul addresses God when he prays to Him as "the God of peace." This implies that God is fully pacified and reconciled through the atoning blood of His Son, and also that He is the author and giver of peace and happiness to men—giving them peace with Himself, and peace also with one another. So, the apostle says, He is the author of peace in all the churches of the saints; and he also prays for the Thessalonians that "the God of peace himself may give them peace always." He speaks also of God as having "brought again from the dead our Lord Jesus." This shows Him to be the God of peace,—as being fully satisfied and well pleased with the atonement Christ made in His death, and that He demanded no more, for His resurrection was a complete discharge. For He was delivered to death for our offences, and He was raised again by the God of peace for our justification—so that, in bringing Christ from the dead, He shows Himself reconciled to all for whom He died. When men believe in Christ's death and resurrection, then they receive the atonement, and have peace with God.

Those who have this peace ought to "have peace one with another." Envy and strife will be kept under just as this peace "rules in the heart," for it leads

believers in "the ways of peace," and instructs them to "live in peace," and to "be at peace among yourselves," obeying in the promise that "the God of love and peace shall be with you." When it thus "rules" it "keeps our hearts and minds" from anxious carelessness about the things of this life, and also from those fears which so often trouble men when they are made to think about death and judgment, and to ask that solemn question, "How shall man be just with God?" The one who has "this peace finds comfort and safety in the assurance "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." This keeping in perfect peace must be understood "as freeing from trials," but it gives patience under them, and leads them to pray, as Paul did for the Thessalonians, "The Lord of peace Himself give you peace always, by all means." This means "He maketh all things work together for good to them that love Him." And trials and afflictions are the important parts of these "all things" by which He works in His people for their good. Let, then, these experiences be kept in remembrance: "If it will please God, as much as lieth in you live peaceably with all men;" "follow peace with all men, holiness, without which no man shall see the Lord." Have this also in mind, that "the fruit of righteousness is peace," and that peace of them that make peace, and that He gave his disciples this warning, "In this world ye shall have tribulation, but ye shall have peace." And let them to this conflict He graciously gave the only suitable "preparation" for it, namely, "having the mind with the gospel of peace."

These thoughts about peace, when closed, by a sketch of what she is, by a hand which has long ceased from its labors. Of its truthfulness let those who read be the judges. If any think it defective, let them draw a fairer and truer likeness if they can.

"Peace is a fair virgin, every one's love, the praise of all tongues, the object of all eyes, the wish of all hearts. She hath a smiling look, which never frowneth with the least scowl of anger; snowy arms, soft as down, and whiter than the swan's feathers, always open to pious embraces. Her milken hand carries an olive branch, the symbol and emblem of quietness. She hath the face of a glorious angel, always looking towards righteousness, as the two cherubims looked one upon the other, and both unto the mercy-seat. She hath a bounteous hand, virtual like the garment of Christ: if a faithful soul can come to touch it, to kiss it, all her vexations are fled,—the conscience is at rest. Her bowels are full of pity: she is always composing salves for all wounds of a broken heart. Sedition and tumult her very soul hates; she tramples injuries and discords under her triumphant feet; she sits in a throne of joy, and wears a crown of eternity; and to all those that open the door of their heart to bid her welcome, she will open the door of heaven to bid them welcome, and repose their souls in everlasting peace."

M. N.

For the Young.

A BOY TO SUCCEED.

A few years ago, a large drug firm in Boston advertised for a boy. The next day the store was thronged with applicants, and among them a queer-looking little fellow, with his aunt, who took care of him. Looking at the poor boy, the merchant promptly said, "Can't take him—places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm promptly said he "did not see what they wanted of such a boy, he wasn't

bigger than a pint of cider." The boy, however, was allowed to stay, and set to work.

Not long after, a call was made on the clerks in the store for some one to stay all night. The quick offer of this little fellow was in strong contrast to the backwardness of the others. In the middle of the night the merchant looked in to see if all was right in the store, and found him quiet busy scissoring labels.

"What are you doing?" he asked. "I did not tell you to work nights."

"I know you did not tell me to," said the boy, "but I thought I might as well be doing something." In the morning the cashier got orders to double the boy's wages, "for he is willing."

Only a few weeks passed before a show of wild beasts went through the streets, and quite naturally all hands in the store rushed to see it. A thief saw his chance, and entered the rear door to snatch something, when he suddenly found himself grabbed by the young clerk and pinned to the floor. Not only was this robbery prevented, but things taken from other stores were found on him.

"What made you stay behind to watch when all the rest quit their work to look?" asked the merchant.

"You told me never to leave the store when others were absent, and I thought I'd stay," said the lad.

Orders were immediately given once more, "Double that boy's wages, because he is willing and faithful."

Before he left the clerkship he was getting a salary of \$2,500, and he is now a member of the firm. No boy or young man will be out of a place who does so.

A GRAND BONFIRE.

Forty years ago, some English missionaries went to Madagascar, which, you know, is a great island near the southeastern coast of Africa, to preach the gospel. The people heard them gladly. A great many became Christians. Men, women, and children loved the Lord Jesus, and gave up their foolish idol worship.

Then a cruel woman became queen, who hated the christians. "I will drive the gospel out of Madagascar," she said. She drove the missionaries out; and she put to death as many as ten thousand of her people, who had rather die than deny Jesus; but as for driving the gospel out, that was a harder thing than she could do; for, by-and-by she died, and everybody was glad of it.

And now a Christian queen rules in Madagascar; and some very good news came not long ago from there. Read what the queen's minister writes:

"On the same day that I wrote this letter to you, the queen sent for the officers and heads of the people to come within the courts of the palace; and when they came, the queen said, 'I shall not lean upon or trust again in the idols, for they are blocks of wood; but upon Jesus Christ do I now lean and trust. And as for the idols, I shall burn them, for they do no good whatever; they are all deceit and falsehood.' When the people heard this they were glad, and asked the queen if she would summon a kabary to cause all the idols of the people to be burned. And the queen answered and said, 'That would please me. I have no desire that there should be idols any more in my kingdom.'

"Then the people, there before the queen, agreed to the burning of all the national idols in Madagascar; and the queen consenting, rejoiced; and on the same day the queen sent officers to burn all the idols of the queen; and they were all burned, and some of the people also burned theirs. And astonished to the utmost were the keepers of the idols when they saw the idols in flames, for they said the idols were too sacred and powerful to be burned. That was a new thing here; therefore we sincerely thank God, for he has shown his power here, and because he has given the

queen a true heart to put away the root of belief in things that are nothing."

This is what Rainialairfony wrote to the Christians in England; and is it not good news? A grand bonfire that! Oh, let us go on more heartily than ever in the work of sending the gospel to the poor heathen.

SUNDAY SCHOOL LESSONS.

THE NEW CREATION.

JOHN I. 1-13. GEN. I.

The first verses of the Book of Genesis and the Gospel of St. John are mutually explanatory. God the Creator and God the Word are declared to be the same. The Unity of God is a fundamental doctrine of the Christian church as it was of the Jewish church. [Deut. iv. 35; 6. 4. Isa. xlii. 8; 44. 6. 45. 5. Mark xxii. 29, 32. 1 Cor. viii. 4.] God has revealed Himself at different times in different ways, condescending to the need and capacity of the finite beings it was His pleasure to create. At each revelation God called Himself by a peculiar name, significant of that which He required man to understand about Him. [Gen. xxxv. 11. Ex. vi. 3.] Of these names the "Word" revealed to us in the New Testament is one of the most important. It appeals to the most intellectual part of our being. It covers the whole period of time, from the creation of the world to the second advent. [Rev. xix. 11-16.]

In the beginning, God the Word created the heaven and the earth. From God nature had its life and light mutually existing—[Gen. i. 3, 20.]—and man had light and life from the same source both for his body and his soul. [Gen. ii. 7.] Divine life in the soul made man the son of God. [Luke iii. 38. Gen. vi. 2.] Sin, which is another word for filial disobedience, separated the Father from His children, but did not destroy the Father's love. In infinite mercy God made it possible for His lost creation to return to Him once more. "At sundry times and in divers manners God spake to the fathers" of the human race, and at last He spake by His Son. [Heb. i. 1, 2.] He bade them turn to Him and live. [Ezek. xxxiii. 11. Num. xxi. 9. John iii. 14, 15.] But the light shined in the darkness, and the darkness comprehended it not.

To enable the blind world to find His Son, God sent John the Baptist to point Him out. [John i. 6-8.] John also taught the people how to prepare the soul to receive the Saviour, through whom it was to have eternal life. He bade them all repent of their sins, and in token of faith and obedience, subject to the outward form of baptism. [Matt. iii. 1, 2. Luke iii. 2, 3.]

- Who created the world?
To whom, then, does the world belong?
In what relation did Adam stand to God?
Why?
What is the duty of a son to a father?
Did Adam obey God?
What does St. John call the Creator?
Is there any expression in Genesis 1st which gives a meaning to this name?—[Ps. xxxiii. 6.]
From whom are the light and life of nature?
From whom are the light and life of the soul?
What does "darkness" mean?—[v. 5.] Ans. Moral blindness. [2 Cor. iv. 4.]
How came the soul to lose the light and life given by God at the creation of the world?—[Rom. v. 12, 19.]
What is a witness?
Who came to show the blind world where light for the soul might be had? [vs. 6-8.]
Where are the circumstances of his birth related? [Luke i. 5-80.]
Has the Divine Light at any time been absent from His own creation? [v. 10. Acts xiv. 17. Rom. i. 20.]
Did the creatures of His hand recognize Him? [v. 11. John iii. 19.]
Did some recognize him? [v. 12. Gen. xviii. 19. Josh. xxiv. 15. 1 Kings xviii. 3; xix. 14. Job i. 1.]
What did He do for them? [v. 12.]
Whence is the New Birth? Of the will of God. [v. 13.]
What did John the Baptist require of those who desired to be the sons of God? Repentance.
What outward token of their repentance did He exact? Baptism.

THE PROPER PSALMS.—The Bishop of Lincoln has addressed a letter to the Bishop of Winchester as chairman of the Ritual Commissioners, stating that he is prepared to submit for their consideration a table of Proper Psalms, from ancient Liturgies, for the additional holy days specified in the Resolution proposed by his Lordship in convocation.

Ecclesiastical News.

CANADIAN.

DIocese OF ONTARIO.

TYENDINGAGA MISSION.—The Rev. G. A. Anderson, who has for the last twenty years been in charge of the Mohawk Mission at Tyendingaga, preached his farewell sermon on the 16th ult. The church was crowded to overflowing, and many who had come to evince their respect for the pastor who had so long ministered to them were unable to gain admittance to the building. The following particulars of the service and subsequent presentation are from a communication to the Belleville Intelligencer:—"Prayers were said by the Rev. gentleman in his usual clear voice, which the Indians having become accustomed to, understand thoroughly, and several feeling that they might never again hear the form of sound words said by their beloved pastor, sobbed audibly. During the delivery of the sermon, in which reference was made to local matters, the large congregation appeared very much affected. The churchwardens having notified the people to remain for a few minutes, Mr. Hill, as counsellor, lay delegate and churchwarden, representing the Mohawks to a certain extent in both temporal and spiritual matters, read the address, to which Mr. Anderson replied verbally in most feeling terms, thanking his parishioners for all their kind wishes and for the Indian purse containing sixty dollars. He regretted leaving his Mohawk children, but necessity required it. Mr. Joseph Cook, then representing the white portion of the congregation, presented their address, together with the sum of fifty dollars. The reply to that, too, was verbal. Mr. Anderson stated that though he had been peculiarly the missionary to the Mohawks, he was always happy to see the whites. The Mohawks were all members of the church, the whites belonged, many of them, to other denominations, and without boasting, he could say that he had been the instrument, under God, of bringing several into the true fold of Christ. He concluded by thanking all for the many acts of kindness shown himself and family, and particularly for the manner in which the persons' services had been referred to in his address. In the afternoon Mr. Anderson administered the holy communion in All Saints Church."

UNITED STATES.

The American Churchman states that the venerable Bishop Kimber, whose health has long been failing, is daily growing feebler, but retains possession of all his faculties, and is comparatively free from pain. We regret to learn that Bishop McIlvaine has again been compelled, through ill health, to abstain from active duty. The principal work done at the Pennsylvania Convention was the formation of a new diocese on what is known as the Five County line. At a meeting recently held in Boston, in aid of the Episcopal Church Association, the Rev. Mr. Wells admitted that "Massachusetts contained more heresy, schism and infidelity than any State in the Union." The Bishop De Lancey Memorial Church at Geneva, Western New York, was recently consecrated. Four bishops and sixty clergy were in the procession. In the Diocese of Mississippi, six churches, built to replace those destroyed during the war, are approaching completion. At the recent convention of the Diocese of California, Dr. Twing stated that during the sixteen years which have elapsed since the commencement of mission work in that diocese, grants had been made amounting to \$66,853. The Californian Churchman good naturedly retorts that nothing has done more to build up New York city than the gold of California, and that the churchmen of New York owe California at least a million, and wonders when the latter may expect the payment of the balance. The Right Rev. Bishop of Long Island, in his annual address before the convention, urged the appointment of a registrar and historiographer of the diocese. "This diocese," he said, "is singularly rich in historic materials. Our church life is now a century and three-quarters old. It goes back to the labours of the first

missionaries sent to this continent by the venerable Society for the Propagation of the Gospel; it has experienced many changes and fluctuations, some of them teaching lessons which ought not to perish from the memory of the posterities which are to follow us. There are single parishes in the diocese whose local history is of surpassing interest. The diocese ought to have its own archives, and these should be in the hands of a duly appointed custodian, empowered to collect and arrange all materials in any way useful for illustrating our ecclesiastical annals."

The closing scene of the forty-third annual Council of the Protestant Episcopal Church in Mississippi was peculiarly impressive. This was the presentation to the venerable Bishop, now in his seventy-third year, of a crozier or pastoral staff. This is of wood, mounted with silver, in the form of the ancient shepherd's crook. Upon the mountings are suitable inscriptions in Latin. At the close of divine service a procession was formed of the clergy in their surplices. The staff was borne by the Rev. Dr. Fox, of Bovina, who has officiated as priest in this diocese for nearly half a century, and who, forty-two years ago, assisted in the organization of the first council. He presented it to the Bishop, saying:—"Right Rev. Father, I am deputed by my brethren to present to you this pastoral staff, an emblem of your authority as a chief shepherd in Christ's flock, an office which, we bear you witness, you have faithfully executed, with mildness and kindness, for edification, and not for oppression. Accept, dear Bishop, this token of our affectionate regard, and we will unite our prayers that you may bear it many years." The Bishop received the staff with some feeling expressions, and all present united in singing the "Gloria in Excelsis Deo." After appropriate prayers, the closing benediction was pronounced by the Bishop.—Jackson Clarion.

GREAT BRITAIN.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—Agents of this society have been employed during the year in Baxaria, various towns on the Danube, at Leghorn, throughout Russia and France, in the Department of the West, the Western Province of Algeria, along the coast of Morocco, and Hungary, in addition to working the established missions in Great Britain. To accomplish so much with so small an annual income—£8,600—the most rigid economy must be practised. The agents are chiefly employed in the distribution of copies of the Holy Scriptures, and conversations with individuals.

MISSIONS TO SEAMEN.—The annual meeting of the friends of the above mission was recently held. The report stated that the society had been engaged in providing religious instruction for the seamen at home and at foreign ports; for the fishermen on the English coast, for the sailors on the rivers and docks, and in the naval hospitals and marine barracks. There were thirty-six chaplains and scripture-readers employed, several of whom were provided with vessels and boats, and, where practicable, they carried on their work under the direct superintendence of the commanding officers or naval chaplains. The spiritual wants of the boatmen and watermen on the shores were also attended to as far as possible. The society has missionary stations abroad at Malta, Singapore, Marseilles, and at all the principal seaports of Great Britain. The mission work is not confined to British seamen, but seamen of all nations are visited and supplied with the scriptures and tracts in their own languages. The total income for the past year had been £7,350.

PROTESTANT REFORMATION SOCIETY.—This Society held its forty-third anniversary on the 9th ult., under the presidency of the Bishop of Ripon. His Lordship, in his opening address, expressed his belief that the Church of Rome, whose reformation was not to be looked for, would exist to the end of time, "and then be destroyed by the Lord in his glory." He called attention to the canon which requires every Anglican clergyman to institute means for the conversion of the Roman Catholics in his parish. One of the resolutions passed at the meeting has a ring of triumph in it, which we like to hear:—"That this meeting recognizes the discussion of the Oecumenical Council now met as an unintended but undeniable contribution to a clear and popular confirma-

tion of the accuracy of all the charges of superstition, idolatry and apostasy which this society has incessantly made, and so far it accepts its schemas, decrees, and decisions, as premonitory of that final overthrow which cannot be far off."

RAGGED SCHOOL UNION.—At the close of 1869, according to the report presented at the annual meeting, there were 247 Sunday schools in the Union, with an average attendance of 22,778 scholars, and 217 evening schools, the average attendance at which had been 9,179. The committee had never experienced in their schools what was called the "religious difficulty." This had been effected by the simple plan of excluding the catechism, religious formularies, and distinctive teaching of any particular body of Christians. By this arrangement the element of discord had been obviated, and Bible teaching had continued the great and primary object of the ragged school movement. The weekly dinner had become quite an institution; the day on which it is given is hailed by some 10,000 needy children as their gala day. The country excursions last summer gave upwards of 20,000 children a holiday among the green fields. The shoeblack brigades had been very successful. The total earnings during the nineteen years the plan has been in existence had reached the sum of £89,880. It had been estimated that the cost of a child at a ragged school is about 10s. or 12s. a year.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—The annual meeting of this Society, though, perhaps, the least pretentious, was one of the most interesting of the numerous religious anniversaries held in London during the past month. The report showed an enlargement of the society's sphere of operations to provide for the spiritual wants of members of the Church of England, who would otherwise be deprived of the religious ordinances which they had enjoyed at home. The committee reported the decease of two valuable agents, the Rev. J. Marshall, of Belloram, Newfoundland, whose connection with the Society had extended over a period of twenty-seven years, and Rev. J. W. Sims, missionary to the Indians. The staff in Newfoundland has been strengthened by the appointment of Mr. and Mrs. Macdonald to the charge of the important school at Harbour Grace. The Society at present employs 106 agents, 88 catechists and teachers, and 66 female teachers. The appointment of Professor Hicks, who was formerly connected with the Society, to the Principalship of the McGill Normal Schools, is mentioned by the committee in terms of satisfaction.

Missions.

SOUTHERN INDIA.—Writing from Battalagundu, January 3d, and reporting his work for 1869, Mr. Washburn notices the death of two members of the church and says:—"The circumstances attending the sickness and death of one of these impressed me with the utter loneliness and separation in which one professing a Christian hope must sometimes live. He was an old man, by the name of Paul; and to be an old man in heathendom is a sufficient occasion for neglect and disregard. He was the only one of a large number of people who once professed to be Christians in that village, who stood by his early profession. The villagers were all, high and low, heathen. His own household had returned to heathenism, and no one, either in the house or out of it, cared either for him or for his religious feelings. I saw him early in the year, just as he was recovering from a carbuncle which came near being fatal. It was a cold, raw day, and he was lying in the ante-room of his house, where he received me. None of the family came forward to admit me to the house, or to offer the common civilities of the place. While I spoke to him of Christ, though several were near, no one gave the slightest attention, but went on with their conversation and occupations. I rose to go away feeling that he was a stranger in his own house; his religion a strange religion, his God a strange God. When I passed the village again I found that he had been dead a month. He died with the name of Christ on his lips, and giving directions for a Christian burial; but that blessed name was not loved or cared for, and the directions for his burial were no more regarded than the mutterings of a madman. He was put to rest with heathen ceremonies,

in some heathen golgotha, outside his village—alone still, even in his last sleep. If in such a case as this the light that is in him did not shine brightly, and expel the darkness, and conquer the hearts of opposers, let us not forget that you and I might find it hard to maintain a victorious Christian life with such surroundings."

CHINA.—Dr. Osgood, who has recently joined the mission at Foochow, wrote from that place, January 25th:—"I am quite surprised when I see what a gigantic work is to be done in China. At Canton there are 100,000 boat people, who live and die on the river. We visited the temple of five hundred gods at Canton. These are all quite as large as life-size, some larger, all covered with gold-foil. When I beheld the worship of the people, I felt an earnest desire to do my utmost to lead them to Christ. Then and there I thanked God that I had been lead to China."

JAPAN.—Mr. Bloodget, stopping in Japan on his way from St. Francisco to his field in China, wrote from Yokohama, February 28th:—"Japanese politics are in an unsettled state. The perpetual regency of the Tycoon has been abolished, largely by the aid of foreigners. The Emperor is now sole ruler. One of his first acts has been the persecution of Roman Catholic Christians at Nagasaki. Four thousand of these poor people have been sent into banishment in different parts of the island,—husbands and fathers separated from their families, and all torn away from their own houses. A gentleman in Nagasaki informed me that he himself saw between one and two thousand women and children driven into a yard in that city belonging to the government, and that they were all, a day or two after this, put on board three ships lying in the harbour, and taken away no one knows whither. The protests and remonstrances of foreign consuls were all of no avail. Such events, it is thought, will only hasten the day of freedom for the gospel in Japan."

WESTERN INDIA.—Mr. Harding, of the Mahratta mission, West India, recently returned to his field from the United States, writes from Bombay, February 25th:—"Mrs. Harding finds work to do at once among the women of the native church, and is able to hold meetings with them; and we already hear of work in the zenanas, among the higher classes of the Hindú community, who are doing so much for Christ. I have just heard a little incident, that illustrates how some faithful ones labor in this land. A lady had been laboring for many years at a village station, and was obliged at length, with her family, to leave, and commit the work to other hands. There had been an unusual degree of prosperity at that station, and we had observed that this lady was always cheerful in her work, and very seldom spoke of trials which so uniformly occur in connection with the native converts in this land. The new hands, however, which took up the work, found many difficulties; and probably wondering if this had been so in former days, and doubtful whether it might not be owing to inexperience or inability, a letter of inquiry was sent concerning the former days,—if they were not better than the present; and there was evidently a feeling akin to despondency, regarding the many imperfections of native character. One sentence in the answer was very consolatory, while it reveals much of the common experience of every true missionary,—'There is not one Christian there,' she wrote, 'whom I have not wept over.' This then was the secret of her success. The precious seed was carried forth with weeping, and hence those many sheaves."

—The Right Hon. B. Disraeli's last novel "Lothair" is pronounced on all sides a "clever," well-written and amusing work. The critics say that "Lothair" himself is intended for the Marquis of Bute, a very wealthy young nobleman—the richest man in England, and with a rent roll of £500,000 a year—who not very long ago joined the Church of Rome. In the same way the Duchess is intended for the Duchess of Abercorn, whose daughter the Marquis really did want to marry, but who would not marry him because he had joined the Church of Rome. Cardinal Grandison is pronounced almost a life portrait of Archbishop Manning, the chief of the Catholic Church in England, and "the Bishop of the Diocese" is claimed to be Dr. Wilberforce (the late Bishop of Oxford, but now Bishop of Winchester), all over.

BISHOP OF RIPON ON RITUALISM.

At the recent anniversary meeting of the Pastoral Aid Society, the Right Reverend Bishop of Ripon made the following frank statement:—

"I am quite aware that there are many who hold that for the existence of ritualism in our church and for its unchecked advances, the bishops of the Church of England are mainly responsible. (Long and prolonged applause.) I stand here neither to defend my own order, nor to shrink from any portion of the blame which may justly be heaped upon me in this matter. But I do say this, that it is an exceedingly difficult thing for any bishop whatever, no matter how earnest may be his desire or determination to advance the pure, undiluted truths of the Gospel, and to maintain intact those principles of our blessed Reformation which constitute the strength of our church, (applause)—I say it is a very difficult thing for any one so placed to deal with men who have no respect for constituted authority (cheers), who meet every overture to bring them to reason only with insult and defiance, (loud cries of "hear"); who will not recognise the supremacy of law (hear, hear); who will resort to every subterfuge in order to evade the law (hear, hear); who will not acknowledge even when they are openly beaten (cheers); and who lack the moral courage and honesty to go out from the church (cheers) in which they have no longer a legitimate *locus standi*. (Loud and protracted cheering.) One word more. It is said—it has been said to me repeatedly—that the only hard-working clergy in the church are those who belong to this narrow yet most noisy section of the Ritualists. I will give one answer to that objection. I happen to hold in my hand at this moment a letter which I am quite sure the writer never dreamt for a single moment would be publicly quoted in the way in which I am about to quote it. He is one of your agents, my Lord, one who has been for many years supported by your Church Pastoral Aid Society. He was invited by a gentleman residing for the time in the neighbourhood of Ripon to come over to Ripon to be present at a religious meeting which was about to be held in that city. His answer happens to have fallen into my hands, and I will read it to you. It is as follows:—

"I have just received your kind invitation. I deeply regret I cannot accept it. I am so much engaged that I cannot possibly get away even for a day. I have very nearly every evening in the week filled up for some weeks to come, except Saturday. I have three confirmation classes in the week besides Bible-classes. Next week we begin our Lent services. Some of us have arranged special courses of lectures on Wednesday and Friday evenings, and even the evenings in Passion week. Our mothers' meeting is a great success. We have an attendance of more than fifty, and we take on an average 30s. in instalments at these meetings for garments, &c. The young women's sewing meeting is also flourishing, and promises to be very useful to the young women working in the mills. I attend both meetings and read and talk to those present while they are working. Our congregation is most encouraging. We have many tokens of God's blessing. There are many at the present time under deep conviction of sin who are very anxious about their souls. The desire of the people to meet for conversation and prayer is so great that I am quite unable to meet the demand. My scripture-reader and I are fully occupied nearly every evening. Sometimes we have as many as four meetings between us in the evening, as was the case on Tuesday evening last. I expect to have double the number of candidates for confirmation this year, which is more than any year since I have been here."

PASTORAL-AID SOCIETY.

The reports presented to the annual meeting of the members and friends of this most useful society stated that there was much to excite gratitude for the past, and to call forth increased exertions for the future. The two great means of strengthening the parochial system, and thereby bringing the influences of religion to bear upon an annually increasing population, were the subdivision of parishes and the employment of additional clergymen and lay agents. In these respects the operation of the society had been of special value, not only in promoting the work of church

extension and establishing various agencies for good, but in reaching by the faithful ministrations of the Gospel large masses of our long neglected population. Numerous congregations have been gathered out of the abodes of ignorance and vice, and in some districts the whole moral and social tone has been so altered, that where the ordinances of religion were once neglected and despised, they are now observed and valued. Besides these direct effects in strengthening the hands of the overburdened clergy, and enabling them the better to grapple with the spiritual wants of their extensive and populous parishes, the society has stimulated private liberality, and has been the means of placing many districts in a position to be aided by the Ecclesiastical Commissioners with permanent endowments. For thirty-five years the society has been helping to supply the spiritual wants of the country, and its aid is now afforded to about one-fifth of the entire population of England and Wales. But the application of the remedy only lays open more clearly the extent and deep-seated nature of the disease. The receipts have amounted to £51,994, which, as compared with those of the previous year, has been £52,050 7s. 7d., exceeding that of last year by £2,929 16s. 6d. The committee draw attention to the fact that, while the total expenditure of the past year is only slightly in excess of the income, the present rate of expenditure exceeds the income by £3,336, and there is every probability of that rate increasing, in consequence of the new grants coming into operation. They, therefore, call upon their friends to make fresh exertions, and specially do they urge on the clergy who receive grants the necessity of making as large returns as possible the society's funds. Thirty-nine grants became vacant during the year, and eighty-four new grants have been made; there are, therefore, forty-five grants more—twenty-eight for curates, and seventeen for lay-agents—than were reported at the last anniversary, at an additional annual cost to the society of £2,800. Of these new grants, seventy-one are to places never before aided, containing an aggregate population of 432,276, or about 6,100 to each district. The society now affords aid to 618 incumbents, a larger number than ever before, in charge of an aggregate population of 7,300 square miles. The average income of these incumbents is £280 per annum, and 206 of them are without parsonage-houses. Of these grants 565 are for curates, and 209 for lay agents; total, 774. Through the operations of the society, 763 additional public services on the Lord's-day are now maintained, besides 526 week-day services, 805 school-room and cottage lectures, and 821 Bible-classes. The society's grants have led to the erection, opening, or keeping open of 297 churches and chapels; and in districts at present receiving the society's aid, 274 rooms are licensed for divine service. The population benefitted amounts to nearly four millions and a half.

ACTIVITY AND LEARNING.

The Dean of Ripon made the following characteristic remarks at a religious anniversary meeting at Exeter Hall:—

My Lord, the Bishop of Ripon referred to certain charges that have been brought against the evangelical clergy; one was that they are idle in comparison with the ever-increasing activity of high churchmen. Let me say what I mean by high churchmen. I mean the man that puts the church higher than the Bible. (Applause.) By a low churchman I mean the man that puts the church lower than the Bible. (Applause.) Now, is the accusation of idleness true? is it well founded? If so, I am no apologist; wherever the accusation falls and is true, let the "called jade wince," and let the convicted dler rouse himself to systematic, conscientious and persevering activity. But I say this, that it is not sufficient for a man to be busy; the quality of the business deserves to be considered. (Applause.) It is possible for a man to be busy in folly; it is possible for a man to be busy in mischief. (Applause.) If a man, for example, is very busy studying monographs, in studying altars and altar cloths, in

studying symbolic colours, why green should be used on one festival, yellow on another—(laughter)—and red on a third, he may be very busy, but it seems to me that he is busy in folly, in spite of whatever dignified name he may give to his business. (Laughter and applause.) If a man be busy in studying the Word of God, if a man be busy in reading the history of the world, and comparing God's work among mankind with God's Word, analysing history and scripture as a help for the interpretation of scriptural prophecy, if he is busy on such studies as those, it is useful business. (Applause.) I said a man might be busy in mischief. Supposing a man busy in studying the casuists, Cajetan, Vasquez or Molina, in order to busy himself about asking questions of the simple, weak folk who go to confess their sins to him—(laughter and applause)—it appears to me a man may be so employed and yet only busy in mischief. (Applause.) It is, therefore, of consequence to inquire into the nature of the business. I think it of more importance for a man to be busy going from house to house, visiting the sick in their chambers, sitting by them, reading to them, kneeling down and asking God's blessing upon them, than I do to find him reading our beautiful liturgy in an empty church. There is another charge brought against the evangelical clergy, and I am glad to have the opportunity of saying a few words upon it. We are said to be uneducated, or half educated. (Laughter.) A few journals of small circulation, which are arrogating to themselves the name of the church, while they are doing their little best to forward the interest of Rome—(applause)—accuse the evangelical clergy and sneer at us as a half-educated set. (Laughter.) Here, again, discrimination is wisdom. If the inquiry be concerning the higher branches of secular learning, concerning scientific attainments, classical elegancies or accuracy of thought, I am not wrong when I say that the evangelicals have passed as many wranglers, senior optimes, and first-class men, in proportion to their number, as any class of the community. (Applause.) If, indeed, the inquiry be concerning chasubles, dalmatics, monograms and ecclesiastical ornaments, I must confess that we are half-go, not half-educated. (Applause.) If the inquiry be concerning an acquaintance with God's word; an acquaintance with the patriarchal stories, which allegorize the truth of the everlasting gospel; an acquaintance with Mosaic types, which contain the only detailed, inspired and reliable archetype of the interpretations of the New Testament; an acquaintance with the wars of Joshua, which are not models for modern warfare—(applause)—but which are types of the judgment that shall be executed over the apostate nations at the second coming of Christ, when the saints are called to take a two-edged sword in their hand and execute the judgments that are written (applause); if the inquiries be concerning the wars and the captivities of Israel and Judæa, or the meaning of the prophetic writings, or concerning the facts of the evangelical narratives, or the force of the apostolic arguments, or the meaning, so far as we can go into them, of the Apocalyptic visions; if these form the subject of inquiry, I take the liberty of saying that our high churchmen are half-educated, and that they betray great ignorance on these points. (Applause.) Yes, my Lord, if the question be concerning directions given, out of the Roman Missal, about attitudes of hands and knees and eyes, in the performance of a single mass, if these be the subjects of examination, I decline competition. (Applause, and laughter.) I will give you some of the details of these matters:—Directions for folding and unfolding hands, 65 (laughter); directions for crossing of books and persons, 58; for kneeling, 44; slight bows, 37; profound bows, 9; incensing persons, altar, host, and books, 53; crossing of books, persons, and holy vessels, 13; crossing the altar, 15; right use of eyes, 17; washing and wiping of hands and fingers, 6; beating of the heart, 5; ringing of bells, 4; and lighting and extinction of candles, 3; total, 330. (Laughter.) If the inquiry be those 330 directions for the performance of a mass. I say I would decline competition. (Applause.) If the subject of examination be the dogmatical, experimental, and practical exposition of the epistle to the Romans, we will challenge the pick of them. (Cheers, and laughter.)

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, JUNE 1, 1870.

THE FENIAN RAID.

We are much to be pitied if each spring we are to have a recurrence of the anxiety and peril through which we have passed within the last few days. But remembering that the lapse of only four years sufficed to obliterate the remembrance of the insidious rout in which the last insane raid ended, and that the organization, on the utter ruin of which we then congratulated ourselves, so far regained its strength in the interval as to repeat the attempt on a larger scale, we are in no hurry to predict that we shall be exempt from the nuisance in future. For all we know, we may, in time, come to regard an annual Fenian invasion as a matter of course,—as much so as the opening of navigation, or any natural phenomenon. At present, however, it is difficult to find terms sufficiently strong to express our indignation that the property, honour and lives of a large portion of our countrymen should be, year after year, imperilled on account of the supposed wrongs of Ireland or any other part of the empire. We have no anti-American sentiments; on the contrary, we admire the enterprise, energy and patriotism which characterize our neighbours, and if we prefer our own institutions we are not blind to the good which is in theirs. But our admiration and fraternal feeling do not diminish our sense of the wrong which has been done us in the present instance. An almost total suspension of business for nearly a fortnight, and at a very busy period of the year; the having our agricultural operations stopped when every moment is precious; the unsettling of the minds of thousands of young men who are properly called to trade, not war; the deterrent effect our exposure to invasion will have on those in the mother country whom we wish to attract hither; the hazard of sectional disagreements springing from excitement long maintained—above all, the risk of robbery, murder and violence of all kinds should such ruffians gain a temporary lodgment in our borders—these are the wrongs which we are suffering year after year, and which we cannot be expected to endure in patient silence. We know that in giving expression to our indignation we shall have a hearty response from every Christian heart in the United States, and that all religious and intelligent Americans will be as ready to sympathize with us as we should be to feel for them in similar circumstances. No man with any respect for himself, or for the rights of others, can have a particle of sympathy with a movement the object of which is robbery and murder, and the agents of which are the ignorant and malignant rabble which infest all large cities, led on by a gang of ruffians who find a chance, in the intervals of gaol life, to play the part of patriots. But while we are sure that every Christian American, and every just man on the other side of the line abhors the movement and all connected with it, we are astonished to find that some of their leading journals are disposed to look on the professed objects of the movement favourably, and to regard the incidents of its failure as an exquisite joke. This is specially worthy of notice as indicating what these journalists suppose to be the views and feelings of their constituents, for newspapers generally follow rather than attempt to lead public opinion. The painful conclusion thus forces itself upon us that in the neighbouring community there are many in a position to support high-

priced daily newspapers who would not have been seriously displeased had our homesteads been pillaged and our towns and cities sacked. It is a reasonable conclusion, albeit not very assuring. The fact that such sentiments are prevalent—and it is a fact—is fatal to the hope which we might otherwise have entertained of our having heard the last of Fenianism. And in view of this we call upon our Government and that of the mother country to put the matter in such a shape before the American Government that we may know whether there is a sincere determination on the part of the latter to maintain the rights of a neighbouring nationality and take steps to suppress the nuisance for ever. We must have the matter brought to an issue at once. The conduct of our brave defenders during the present struggle has inspired us with the fullest confidence in them, and we know that at the call of duty they will with promptitude again risk their lives on behalf of their country. But we should like to know whether the condition of public sentiment in the neighbouring States makes it necessary for us to maintain our present attitude or not, and this is a point which we demand to have settled without delay. Meanwhile, we rejoice over the utter failure of the late invasion of our peace and rights—a failure owing partly to the incompetence or fraud of those who conducted it, far more to the bravery of our volunteers whose courage has earned them a nation's thanks, but, above all, to Him who "defends the right."

FREE SEATS.

How Christian influences are to reach the masses is a problem which urgently demands a solution. At a recent anniversary meeting in Exeter Hall—that of the Home Missionary Society we believe—it was stated that there were thousands in the metropolis who had never seen the interior of a church, and the remark excited more astonishment than an assertion of the possibility of the truth of our own nationality of that would have done. It was received as a matter-of-fact statement which not even the most sceptical could for a moment dispute. Various plans were recommended to meet the case of these British heathens—theatre services, addresses by men belonging to the class whose spiritual benefit was desired, systematic lay visitation, and so forth,—all of which have been tried with greater or less results. We do not believe that the case is nearly so bad in Canada as it seems to be in the mother country, but that the condition of very many amongst us is almost if not quite as deplorable, will be admitted by any one whom business or curiosity has brought into contact with the poorest of our population. Immigration on a large scale, and the growth of our large cities by accessions from the rural districts, may, in the course of time, extend the evil to something like the proportions which it has attained in London, Manchester, New York and elsewhere, and may make it necessary for us to devise effective means for the conversion of a heathendom in our very midst. At present, however, we wish to advocate the cause of a class whose condition is not so utterly deplorable, and to expose an evil which it will not be so difficult to remedy. We believe that while there are many who would as soon think of entering a bank or a Natural History museum as a church, there are far more who do not attend public worship for the simple reason that they know there is no provision made for them. The regular church-goers belong to the upper and middle classes, and are those who can afford to pay for the accommodation which they have within the walls of the sacred edifice. If a foreigner were to form his

opinion on the temporal condition of our people from a survey of the occupants of the pews in one of our city churches, it would be a very flattering one. He would imagine he had at last reached a land which knew nothing of poverty, except, perhaps, by rumour. We know that such is not the case—that there are thousands around us who, however much they may wish to attend the ordinances of religion, cannot afford to pay for sittings in a church. It takes every cent which they can earn by hard labour to pay for food, clothing and rent; there is nothing left to provide for the wants of that part of their nature which lifts them above the beasts. It is time that the church should recognise this fact, and take action in view of it. It may be questioned whether the exaction of charges for accommodation in churches is in accord with the objects for which churches are built; but perhaps in present circumstances, and in view of the defective ideas which prevail on the subject of Christian liberality, it is premature to propose the abolition of the system of letting seats. It is, nevertheless, obvious that in every church sufficient space should be set apart for those who are unable to pay for sittings, but who have a desire to attend the House of God and listen to the preaching of His Word. Unless we wish to perpetuate a system of caste as atrocious as that of India, and make the services of the church a luxury instead of a necessity, we must be far more liberal in this respect than we have been or are.

THE ROMANIZING TENDENCIES OF THE ARCHBISHOP OF DUBLIN.

Our readers will find elsewhere a vigorous protest from the clergy of the United Diocese against the High Church doctrines supposed to be held by His Grace the Archbishop of Dublin. While it is gratifying to find that the clergy of the Irish Church are so vigilant in guarding the Protestant faith, and that they are confident they represent the views of the laity generally, we are inclined to think their action somewhat hasty. The circumstances which led to the presentation of the protest are these: A copy of a devotional work, entitled "Short prayers, etc., for those who have little time to pray," was put into the hands of a domestic of Mr. Maberly, a gentleman residing in Dublin, who, on examining the work, came to the conclusion that "if such Roman Catholic teaching was allowed in a Protestant church, it must only drive all true Protestants from it." Mr. Maberly accordingly wrote to Archbishop Trench to know if the book was circulated with his knowledge and under his sanction. His Grace replied, requesting Mr. Maberly to mark what passages he thought objectionable. After examination of the portion to which his attention was called, he again wrote Mr. Maberly to the effect that he was unable to join in the latter's disapproval of the manual. We have not seen the work to which the correspondence relates, but from some extracts given in the *Irish Church Advocate*, it would appear to be a fair exponent of extreme Ritualistic views. Had the Archbishop's sanction covered the whole contents of the book, or the passages cited by the *Advocate*, we should agree with our contemporary, that "those who desire to maintain the Protestant character of our reformed church have nothing to expect from Dr. Trench but determined opposition and persistent hostility." The fact that only certain passages—and these by no means the strongest—were submitted for examination, and that His Grace, in expressing his approval, made the passages cited bear a Protestant interpretation, leads us to hope that time will make it appear that the protesters have been somewhat

hasty in condemning their primate. The disputants are evidently too excited to weigh words deliberately so as to arrive at a sound and just conclusion; and it is to be hoped that when the controversy has wearied out all who are engaged in it, they may make the discovery that it should never have been commenced. Whether this be so or not, we cannot regard favourably the proposal of a writer in *Saunders's News Letter* that the Archbishops, Bishops and Archdeacons of the Irish Church should submit themselves for election to the offices which they respectively hold. It seems utterly improbable that these dignitaries, after formal induction to office, and after exercising their functions—some for many years,—would incur the risk of deposition by a popular vote, and it is perhaps undesirable that they should do so. If the overwhelming majority of the clergy and laity of the Irish Church are as sound in doctrine as the present remonstrants very little injury can be done by the ritualistic proclivities of a church dignitary here and there.

CONSISTENCY.

There is something practically touching in the address with which Elijah prefaced his exposure of the pretensions of the prophets of Baal on Mount Carmel: "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him." The irony of these words was sure to hit the mark of the Israelitish heart, and it did hit it, smiting it into dumbness. There was no appeal from that soul-dividing test. The people had no reply. They awaited in silence the action of their prophet. Then we have a scene unexampled in history for its simple grandeur. We see truth and error, God's light and heathen darkness face to face. It is a battle royal for the right, and the right comes off victorious. The audacity of wrong impels it to sure destruction.

Now, this address of Elijah's is a lesson for all time,—a lesson not merely to be quoted, but a lesson to guide God's prophets and people under all similar circumstances.

In all ages of the world we see, as it were, the lonely seer,—the faithful servant of God and the teacher of His truth on the one hand, and the multitude of false teachers on the other. It is God's will that they should be brought in contact. It is in this way that faith is tried, as it were, in the fire. Truth and error meet, but as foes, not as friends. They meet to oppose each other, to try each other's strength, and Truth is the challenger. And just in proportion as Truth reveals herself in the bold, uncompromising spirit of Elijah does she triumph in the contest.

The history of the Christian church has some marked analogies in that of its Jewish predecessor. Both had their beginning in suffering, in bondage, in great perils. Both have had their seasons of depression or refreshing according as faith or spiritual cowardice predominated. In both, even in the darkest hour, God never left himself without witness.

In many respects the present age may find a parallel in that of Elijah the Tishbite. Now, as then, there are faithlessness and apostacy in high places. Now, as then, false priests and false prophets have crept in and usurped the place of God's true ministers. Now, as then, there is a struggle in the church between what is good and true and what is bad and false. Now, as then, there is need of strong, God-relying, spiritual manliness in the presence of apostate tyranny. Now, as then, it is meet and right that the prophets and preachers of the truth should meet the emissaries of insidious innovation with the

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God-given power of Elijah. The whole religious world may be likened to Mount Carmel. On this mount there are simply two parties—those who are zealous for the pure gospel of Christ, and those who trust to the imaginations and devices of their own hearts. Between these parties there can be no agreement. When they meet it is war, not peace. There is an unmistakable line between the worshippers of Baal and the worshippers of Jehovah.

Is it possible that some who are on the side of the latter do not see this line? Is it possible that there are men who call themselves "very jealous for the Lord of hosts," and yet who consider themselves free to join with those who are favouring the novelties which disturb our peace? It seems hardly possible, much less probable, but it is a fact.

It is with reference to this fact that we headed this article "consistency." What would have been thought of Elijah, if, after all his published wrath against the false prophets, he had mildly ended by joining with them in their cry, "O, Baal, hear us!" and then went away and indulged his anger again at a safe distance? Yet, if consistency were "a jewel"—as the proverb very rightly terms it—in the conduct of an Israelitish seer, it is a pearl not to be cast before swine—that is, flung aside as useless, in the walk and conversation of a Christian minister.

We have no desire to be misunderstood. We are speaking of those evangelical bishops, clergy and laity, who, while they profess to condemn those ritualistic excesses which are the bane and the scandal of our communion, are, nevertheless, destitute of the moral strength which would withhold their personal support from those very practices to which they declare themselves opposed.

We would simply ask them to try and see themselves, with us, as others see them, and as they would probably be the first to see others guilty of similar inconsistency.

We make this request in no spirit of fault-finding, but from a conscientious sense of our duty as church journalists. In the spirit we trust our brethren

of the evangelical clergy will consider our remarks. But we hope, for the sake of that purity and simplicity of worship which we have endeavored, as far as in us lay, to consistently uphold in the columns of the CHURCH OBSERVER, that we have not broached this painful subject in vain.

We propose to refer to it again in a future issue.

ACKNOWLEDGEMENT.—We beg to acknowledge with thanks the receipt (last week) of fifty dollars from "a friend to the Observer" in Toronto; also of five dollars from "a friend" in Montreal, both being donations to our Guarantee Fund for current year.

A reference to our advertising columns will inform the reader that Mr. MacLagan (recently appointed organist of Christ Church Cathedral in this city) is prepared to receive pupils at his residence, Phillips Square, for instruction on the organ, piano-forte, and in singing.

Correspondence.

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

THE MISSION FUND.

To the Editor of the Church Observer.

SIR,—It is a discussion respecting the principle upon which we are to organize our Mission Fund which is called for, having, as I said in my last letter, the details of organization to be elaborated after the principle is settled. My former letters have been intended to advocate what I considered the true principle to be adopted. I have alluded to the schemes or plans of action, based upon a different principle, for the purpose of shewing that they illustrate, by their inevitable tendency, the unsoundness of their bases. Your correspondent "Iota Sigma" finds in my letters "a total absence of anything like a practical spirit," that is to say, I have not adopted any "proposed canon," or a plan of action already working somewhere else, and endeavoured to sustain it as being "a process presenting less grounds of objection on

the part either of bishop, clergy or laity" than any other, and therefore there is in my letters "a total absence of anything like a practical spirit." If I may be permitted, I would assert that, the man of a really practical habit of mind, can easily adopt the means when he has once the end clearly in view, and has settled upon the right principle of action. He who buys his clothes ready-made, although he gets them cheaper, is rarely so well fitted as he who incurs more trouble and less expense at the outset, and gets an article made upon a general principle, but also adapted to the particular person.

Looking at the position of the church in this Diocese, I find in it three classes of congregations. I use this word, even at the risk of being considered by the "Iota Sigmas" a Congregationalist, as it best expresses my meaning. First—Those of the self-supporting, or as your correspondent has it, the settled parishes, as yet comparatively few in number. Second—Those of the parishes or missions partly self-supporting,—being the large majority, and varying very much in their circumstances; and third—Those of newly established missions, where, as yet, the people contribute nothing towards the support of the clergyman, and which are also but few in number at any one time. The expectation is, that the congregations of the third class will, in the course of time, come to rank in the second, and that those of the second class will gradually assume their place in the first.

The clergyman who ministers to a congregation, whether of the first, second or third of these classes, must receive a stipend, or, as I would put it, must "live of the Gospel" which he ministers. If he be, as your correspondent phrases it, "the right man in the right place," he may, if a young man, live to see the new mission he has opened become at length not only a self-supporting parish, but able also, and willing, to assist others in its turn, and this without any of those aids or stimulants furnished by the deputations from central Boards. This is a result we may reasonably look for under ordinary circumstances in many cases. Now, the question is—Are we to legislate for such as this, as a general rule, and frame our plans accordingly; or are we to legislate for the opposite, that is, the wrong man in the right place? for I contend there can never be a wrong place, though there may be wrong men.

We cannot, however, admit, in theory, that there may be wrong men among the clergy. We must, in legislation for the church generally, take it for granted that our clergymen are all right men, and that these are

ministering the Gospel, there they necessarily, in the right place. And I would say we must also take it for granted that, as a general rule, there will be willing minds on the part of the people, and legislate accordingly. If they do not in some particular cases come up to the measure of their duty in respect of providing for the resident clergyman, let him, if he feels he cannot himself adequately enforce upon them his first claims, seek for assistance in that particular from those who have authority in church, over both clergyman and people.

What I contend for is this, that, as the people, when the parish comes to be self-supporting, will pay over to the clergyman directly, without any intervention of a Mission Board, his stipend, so it ought to be, while the parish is progressing through the different stages of its growth until it comes to the point of self-support, with respect to what the congregation contributes towards his stipend. And here let me specify what is the distinction between parish ministers and missionaries in our diocese: "A mission is an ecclesiastical division supplied by a clergyman, who receives the whole, or the greatest part of his stipend from foreign aid." "A parish is an ecclesiastical division including within its limits a church and parsonage, and providing within itself at least one-half of the stipend of the clergyman who is its incumbent,"—as defined in the rules and regulations of Synod.

By the foreign aid here spoken of, must be meant aid from a source foreign to the mission, that is, from the Mission Fund, or any other source; and when it is said, in defining what is a parish, that it is an ecclesiastical division providing within itself at least one-half of the stipend of its incumbent, it is evidently implied that this amount is raised among the people and by them paid over to the clergyman. The inference is also that the amount furnished by the people in a mission is paid over in the same way.

It is sought by the proposed canons now brought forward, and it would seem that many clergymen, for the sake of having a stipend assured to them, are willing to accept of that position, to make every clergyman who is not in a self-supporting parish, a dependent of the

Mission Board, and of course, if the scheme is logical, subject to its control, or at any rate, to take from them what are understood to be the rights of an incumbent, amounting, in a certain sense, to a freehold.

This I consider objectionable. We ought rather to foster, by the spirit of our legislation, the feeling that the relation between pastor and people is to be as permanent as possible, and that change is only a dernier ressort.

Any interference with this relation, or assumption of power to change it, on the part of any but the spiritual authorities, is, to my mind, an encroachment to be resisted by both clergy and laity. What do we see gaining ground gradually but a system of competition for clergymen. Those who pay the highest price, securing, as they suppose, the best article, and those who can pay nothing, getting an article of no value, which is all they are entitled to. The merits of a call are thus estimated according to a pecuniary standard of value,—the highest offer being the strongest call. There are too many in these days, both of clergy and laity, who "like to have it so;" but I find a different rule, as I think, laid down in our code of laws, the Bible, and which has lost nothing of its authority, however neglected in practice.

LAYMAN.

Montreal, June, 1870.

THE STREET CARS.

To the Editor of the Church Observer.

SIR,—The question relative to the propriety of running the street cars on Sunday is one which is well entitled, by its importance, to engage the attention of the influential citizens of this city, as well as the managers of the company.

I am sure that in this advanced age of civilization, when the darkness of wickedness and error has been in so great a measure dispelled by the bright rays of truth and justice, that such a palpable mistake as running the street cars on Sunday should be rectified and the practice abolished.

I shall give my reasons, which I sincerely trust may prove valid, and hence instrumental in effecting good.

Throwing aside the question of right and wrong for the present—for it is obvious to every man of common sense, that to break or disregard any one of the ten commandments is decidedly wrong, and that those who do so shall incur the penalty annexed to the transgression—let us look upon it in a money-making point of view, and in that light prove that it would be much better to use Sunday as a day of rest.

If all the horses now employed in the service of the city railway were allowed entire rest on one day in seven, they would not only work much better on the following six, but last much longer.

And does it not become a question worthy of attention when we consider that the amount of money realized on Sunday may not stand as an equivalent to the wear and tear of horses and cars on that day? I think that it would be very generally admitted that in the end the loss sustained by running them on Sundays would be much greater than that felt by giving them that day as a day of rest.

Besides, if such were not the case—supposing that all they made on Sunday was clear gain—then can any one believe that money acquired by wrong means can become instrumental in effecting good, or in procuring that which will afford true happiness? We must acknowledge a higher power than man is able to exert, which so orders circumstances and events in the general course of things, as to punish those who do wrong, if not in this world certainly in the next. Can poor, weak, impotent man expect to disregard and set at nought God's laws, and escape punishment?

Another weighty consideration, and one worthy of note, is that those who have the management of the company have, by engaging so many to labour on Sundays, overwhelmed themselves by a weighty responsibility which is impossible to shake off. These men who are thus engaged on that day, owing to the nature of their work, are unable to attend the means of grace provided for others. They would willingly resign their post of duty on Sunday, and seize the opportunities which are afforded of attending religious worship, and of rest, and quiet with their families, but cannot without forfeiting their position.

These are considerations of the greatest importance, and should receive the undivided attention of those who have to do with them. I might enlarge, but since all contributors to papers (and especially to those which like this has always so much to insert), should ever bear in mind that to economise space is necessary. I will conclude this letter by replying to one objection which would probably be made by those who advocate the running of the horse cars on Sunday, viz:—"How can those who live at a distance reach their respective places of worship if the cars stop running?" By the means which nature has provided for locomotion. We all require exercise; we are so constituted that we cannot do without it. Then, would it not be as well to take that amount of exercise in going to and coming from church which is usually taken in the afternoon stroll?

PERSONAL.—We have much pleasure in transferring to our columns the following extract taken from the Dublin News Letter:

—The members of St. Jude's Choral Union gave a musical entertainment a few evenings ago in the Lecture Hall of the parish, which was largely attended. The proceedings were under the direction of Mr. P. R. MacLagan, organist of the church, by whose persevering and assiduous efforts the members of this choral union have attained to a very considerable proficiency in the art of singing. The programme presented a variety of first-rate and pleasing compositions, which were rendered, with great taste and effect. Part I. was devoted to the performance of "Selections from Hadyn's Seasons," a difficult and elaborate piece, the singing was really charming and effective. The following song, written by the Rev. Thomas Mills, music by Dr. Smith, was sung by a young gentleman with great taste and feeling:—

I.
How happy in the days of youth,
Rolled every hour away:
When our hearts were light, and faces bright,
And all the world was gay:
When every chord within each breast
To love and joy was strung,
Oh! all the hope and happiness
Of the days when we were young!

II.
And sweet the flowers that decked our path:
All nature's face looked fair;
Where'er abroad the world we trod,
What lovely things were there!
While o'er each view her gorgeous hue
Fair fancy ever flung;
Oh! all the loves, and tender ties,
Of the days when we were young!

III.
But years rolled on, and ah! how soon
Our brow by grief was shaded;
Each vision bright fled from our sight,
And in the distance faded.
To teach us, what our hearts have learned,
By disappointment wrung,
Life's joys decay, and pass away
Like the days when we were young!

The National Anthem appropriately concluded the proceedings, which were throughout of a lively and attractive character. Few more useful or agreeable occupations can engage the attention or fill up the spare moments of the young people of our parishes, besides conducting to a higher style of rendering the service of praise in our churches, which is much to be desired.—Saunders' News Letter, Dublin.

THE ARCHBISHOP OF DUBLIN.

The following is the protest referred to:

HIS GRACE THE ARCHBISHOP OF DUBLIN.
May it please your Grace—

We, the undersigned clergy of your Grace's United Diocese, desire to address your Grace with feelings of the most sincere and affectionate respect.

We have learned from a published correspondence between your Grace and Mr. Maberly, that a manual of devotion entitled, "Short Prayers," &c., written by an English clergyman, and which has been circulated by one of your clergy, appears to have received your Grace's general approval.

Your Grace says in your letter, dated April 7th:—

"I have now gone through all the passages objected to by you in the little manual which you have submitted to me, and for the reasons I have stated I am unable to join in your disapproval of it."

We have read this expression of your Grace's opinion with the deepest regret, as we feel constrained to declare our decided conviction, that the manual in question is erroneous in doctrine and pernicious in tendency, opposed alike to Holy Scripture and the teaching of our reformed church.

We beg leave to refer particularly to the following passages which it contains:—

Part II. p. 4. The outward part of this holy Sacrament is bread and wine. The inward or unseen part is the body and blood of Christ, who is there spiritually and really present.

It was appointed for two purposes.

First, that by it we may show the Lord's death till He come. (1. Cor. xi. 26.) That is, that we may show it on earth, as He Himself is always doing in Heaven: and so remind God the Father, and ourselves, of our Lord's death on the cross for us sinners.

P. 5. By it He feels and strengthens our souls; He forgives us our sins, and sets us free from their guilt and their power. This is my blood, which is shed for the remission of sins. (S. Matt. xxvi. 28.) May we never more go on in sin.

So needful is the holy Sacrament to us,

Montreal, June, 1870.

J. W.

BY SPECIAL APPOINTMENT.



TAILOR

TO

H. R. H. PRINCE ARTHUR.

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THE CITIZENS' INSURANCE COMPANY (OF CANADA).

AUTHORIZED CAPITAL.....\$2,000,000. SUBSCRIBED CAPITAL.....1,000,000.

DIRECTORS: HUGH ALLAN, President. EDWIN ATWATER, C. J. BRYDGES, GEORGE STEPHEN, HY. LYMAN, ADOLPHE ROY, N. B. COURSE.

LIFE AND GUARANTEE DEPARTMENT: OFFICE...71 GREAT ST. JAMES STREET. This Company is now prepared to transact every description of LIFE ASSURANCE, also to grant Bonds of FIDELITY GUARANTEE for employes in positions of trust.

THE CANADIAN RUBBER CO'Y MONTREAL,

MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM-TEETHING RINGS, &c., &c. INDIA RUBBER OVER-SHOES AND BOOTS FELT BOOTS in great variety.

THE LIVERPOOL & LONDON AND GLOBE INSURANCE COMPANY.

CANADA BOARD OF DIRECTORS: T. B. ANDERSON, Esq., Chairman; The Hon. HENRY STARNES, Deputy Chairman, (Manager Ontario Bank); E. H. KING, Esq., President Bank of Montreal; HENRY CHAPMAN, Esq., Merchant; THOMAS CRAMP, Esq., Merchant.

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This Company continues to transact a general Insurance business, at moderate rates. Churches, Parsonages, and Farm Property insured at lowest rates.

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Is Published for the Proprietor every Wednesday, by the MONTREAL PRINTING & PUBLISHING COMPANY

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