

# Church Observer

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

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## Poetry.

### THE AGED BELIEVER AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint and sore;  
Waiting for the drawing, for the opening of the door;  
Waiting till the Master shall bid me rise and come  
To the glory of his presence, to the gladness of his home.  
A weary path I've travelled, mid darkness, storm, and strife;  
Bearing many a burden, struggling for my life;  
But now the morn is breaking, my toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.  
Methinks I hear the voices of the blessed as they stand  
Singing in the sunshine of the sinless land;  
O! would that I were with them, amid their shining throng,  
Mingling in their worship, joining in their song.  
The friends that started with me have entered long ago;  
One by one they left me struggling with the foe;  
Their pilgrimage was shorter, their triumph sooner won;  
How lovingly they hail me when my toil is done!  
With them the blessed angels that know no grief nor sin,  
I see them by the portals, prepared to let me in,  
O Lord, I wait they pleasure; thy time and way are best;  
But I am wasted, worn, and weary—O Father bid me rest.

### AN ENGLISH VIEW OF THE "CAUSE OF THE LOOSENING OF THE CHURCH'S HOLD ON THE NATION."

(From the Pall Mall Gazette.)

The real cause of the loosening of the church's hold on the nation is simple and obvious. It lies in the progressive divergence of the clergy from the laity; a difference which has grown less and less reconcilable, until it seems now impossible that they can keep up the semblance or travelling the same road any longer. The clergy as a body has adopted high church principles; that is to say, those principles which involve the denial of Protestantism, and the placing of all Christians who do not receive the communion at the hands of Episcopally ordained ministers without the covenant of salvation. Such is the strange technical error in which our priesthood have gradually suffered their cardinal doctrine to become enveloped. Now, this we affirm, without a doubt, is the prevailing creed of our clergy at this moment, certainly of the active, demonstrative, guiding portion. It is not ritualism to which they are attached. That is a mere exorcism—a more temporary fancy of a fashionable generation. Thirty years ago the fashionable outward signs of high church were amateur fasting and amateur celibacy. But fasting was disagreeable, and so went out of vogue. The taste for celibacy did not survive the marriage of its poet Keble. Ritualism has now succeeded and may last a little longer, because it occasions no call for self-denial, but it is ephemeral only. High church doctrine, as held by the great majority of its earnest supporters, is a very different matter, and far more deeply rooted. Sound high churchmen are either neglected of ritualism or disgusted with it; they feel in their heart a far stronger attraction towards their brethren in earnestness, low churchmen and even dissenters, than towards the foolish people who exaggerate their sentiments and injure their cause. But inexorable logic stands in the way. They know they are one in theory with the most ignorant and superstitious monk of the Romish persuasion, and divided hopelessly from the most learned and pious members of the Scottish Kirk, or foreign Protestant; for the first is a member of the Catholic church, the others are excluded from it, and *extra ecclesiam nulla salus*. However softened in philosophy, this is the dogma held—we will not say believed—by the reigning section of our English clergy; and when once the clerical mind is thoroughly imbued with the tenets of Apostolical succession and sacerdotal authority, followed by all their inevitable consequences, it is noticable how all other religious truth—all sentiments which are only held in common with other Christians—seem to fade away and lose their colour and interests in the presence of the mighty absorbing ideas.

What has now become of this great body of the church's supporters? They certainly have not ceased to exist; in fact, the slight sketch which we have given represents the sentiments of the most solid portion of our religious laity of the present day scarcely less than of their fathers. But their attitude towards the church, as represented by the clergy, is very different. They have lost all unity of feeling with them, and very much of their affection towards them. It is not that they are likely to leave the church; they have nowhere else to go. Their fond traditional feelings are not extirpated, though greatly weakened. They are ready to spend their money for the church's heretofore; they would fight for it, if called on—but only with half a heart. They go in a confused kind of hope that things will get better—that the Popish fit of the clergy will work itself out, and the old-fashioned Protestantism take its turn again; but daily their allegiance grows feebler, their discontent deeper. Their own favourite system—the government of the church by the State—has broken down under them, because it has left the church no power to purge itself by condemning these modern extravagances of doctrine, and restoring the pulpit to Protestant uses. They are beginning to perceive this; and their perception of it is (if the valuations of Dr. Pusey and Dr. Vaughan are to be regarded) coincident with the beginning of a disestablishment, although some of them may fear that the consequence will be a worse form of spiritual tyranny than that under which they suffer now.

### AN IN-DOORS PHOTOGRAPH.

I declare that the woman who is able to systematize and carry on smoothly the work of an ordinary family, illustrates higher sagacity than is called for by seven-tenths of the tasks done by man. Men take a trade and work at it—a mother's and house-keeper's work requires a touch from all trades. A man has his work hours and his definite tasks—a woman has work at all hours and in all sorts of confusion of tasks. Let any man do a woman's work for a single day—wash and dress the children, having provided their clothes the night before; see that breakfast is under way to suit a fault-finding husband; the wash-bowls on with water for the wash, and the clothes assorted ready for washing; the dis-water heating, and a luncheon thought out for the school-boys; a nice dinner in the good man's dinner-pail; the beds made and proper airing, and the bugs fought off and kept down; the father's convenience exacted for family prayers; the systematic sweeping of the house at least once a week, and of living-rooms once to three times a day, according to the number of men to bring in the mud; the actual washing and out-lining of clothes; the drying, spinkling, and hanging, and, tomorrow, the ironing of the same; the sorting and mending of them, and revision of new ere the old give out; the making of bread three times a week, with cakes and pies intercalated judiciously; pickles, preserves, and cellar-stores to be laid in and not forgotten in their season; children's manners to be attended to; company to be entertained; her own person to be tidied up to please his eye; the tired him to be welcomed and waited on by the no less tired her, and the home made cheerful; his trousers to be patched after he goes to bed, so he can put them on in the morning; the children to be helped about their lessons and reminded not to forget their Sunday-school lessons; the shopping and marketing to be done for the household; house repairs attended to, and matters in general kept straight around home. Meanwhile "papa must not be troubled or hindered about his work, because his work brings in the money. Yes, man's work does not so tax the head and heart and hands as woman's work does.

Beside all this, man is helped by many strong relishes and incentives in his labor. He is out in the world among folks. He comes and goes and is refreshed in spirit. But woman works alone and almost unknown. To please her husband and God is possibly her only motive; and alas, how many wives there be who sob in secret before their God because they fail to win one smiling word of praise from their husbands! It is a cruel and brutal for any ordinary man to be finding fault with woman.

### Diocesan Synod.

WEDNESDAY, NOV. 11, 1868.

Yesterday, in accordance with the circular of the Dean of Montreal, the Diocesan Synod met for the purpose of electing a successor to the late Metropolitan. The number of delegates from all parts of the Province was very large, the utmost interest being naturally felt in the result of the election to so important an office. At 11 o'clock public service was held in the Cathedral. The prayers were read by the Rev. Mr. Slack, Rural Dean of Bedford, the first lesson by Rev. Canon Bancroft and second lesson by Ven. Archdeacon Leach. The concluding prayers were read by Rev. Canon Looseness.

The Rev. Canon Balch, D.D., then preached from 1 Timothy XI. 15, "Study to show thyself approved unto God." After a few introductory remarks on the general principles involved in the text, he applied it to the conduct and teaching of ministers themselves and showed how their energies ought to be directed, ed. He dwelt upon the Diocesan Missions, giving the statistics of the Diocese of Montreal with its 45,000 adherents and seventy-five ministers. He directed their attention to the gradual withdrawal of the contributions of the society for the Propagation of the Gospel in order that the Church here may help herself the more, now that she is past the stage of infancy. More than \$12,000 a year must, therefore, soon be withdrawn, and it would be necessary to be prepared for that as well as to provide for their present deficiency. He was of opinion that a special sum of \$5,000 this year should be raised to be applied to next year's operations, and so on yearly, that there might always be a year's fund in hand for the following year. In this he had the full concurrence of the late Bishop. He had already made a beginning in raising that sum, and trusted the whole amount might be raised by January. To meet the deficiency, and the withdrawal of the Propagation Society's grant, it would be necessary to raise the sum of \$25,000 annually from the Diocese, but this sum could be raised by the exertions of the Secretary and the Bishop, and with these it could be obtained with less trouble and less inconvenience to congregations than the present amount. He entered upon a summary of the duties devolving upon all in entering upon the work they had to perform, and exhorted them to do it powerfully and without acrimony, that no hindrances might be cast in the way of him upon whom the choice fell.

At the conclusion of the sermon a collection was taken up.

The Sacrament of the Lord's Supper was then dispensed by the Lord Bishop of Toronto, assisted by the Lord Bishop of Quebec.

**THE ELECTION.**

The Synod met at three o'clock, Dean Bethune in the Chair. There was a large meeting of delegates. At the request of the Dean, the Rev. Canon Balch read the prayer appointed for the occasion.

Mr. M. H. Sanborn read over the list of the delegates, those present answering to their names.

The DEAN then said:—

Rev. BRETHREN AND BROTHERS,—The occasion of this special meeting of the Synod of this diocese is the election of a successor to our late much beloved and deeply lamented Bishop and Metropolitan. That the duty in the discharge of which we are now assembled is one of the very greatest importance and solemnity, I need hardly tell you; but it is one also of very

heavy responsibility, and, as we shall have the benefit of the suggestion of the most fit person as the object of our choice by the whole House of our Right Rev. Fathers in God, this should be a great assistance as well as an alleviation of our responsibility. But be this as it may, we should all fervently pray, after the example of those who elected our late Bishop, that the vacancy that occurred in the ranks of the holy Apostles, "Thou Lord who knowest the hearts of all men, show us whether of these thou hast chosen."

Next in importance to the duty which I have thus briefly endeavored to impress upon you, is that of good order and decorum in the discharge of our high function. The constitution of our Synod and the canon for the election of a Bishop have only provided, in this respect, that the votes shall be taken by ballot, and arrangements for carrying out the provisions of the canon in such a way as to prevent confusion and for the preservation of order. For this purpose I took for my guidance the admirable arrangements made at the late election of a Bishop of Toronto; and I sought the further assistance and valuable aid of our Cathedral Chapter. The result has been the adoption of the order of proceeding, a printed copy of which is now, I believe, in the hands of every one who is entitled to vote.

I shall not detain you any longer, but conclude with the words of my venerable friend the late Bishop of Toronto, on a similar occasion, and ask you, "after a fervent invocation of the Holy Spirit, to enter upon and discharge the duty before you in such a manner as in your inward souls and consciences you think will most advance the extension of God's Kingdom and the growth of the grace amongst us."

A discussion was raised by Rural Dean SLACK as to the proper occupant of the chair, his opinion being that the Archdeacon was the proper dignitary to do so. He would not press the matter, but he would ask that the words "arranged by the Dean and Chapter" be expunged from the orders of the day.

The DEAN held that he was the proper dignitary to fill the chair, but called the Chancellor to state the law on the subject.

The CHANCELLOR cited the law, which was conclusive that the Dean was the proper occupant of the chair.

Rev. Mr. DARNELL moved, seconded by Mr. LONSDALE, that the orders as a whole be adopted.

Rural Dean SLACK moved, seconded by the Rev. Mr. LINDSAY, that the second line be expunged.

Hon. Mr. HUNTINGDON thought that if the word "arranged" were made "suggested" it would remove the objection. He pointed out that there were objections to the motion for receiving the orders *en bloc* and agreed that they should be taken *seriatim*.

Rev. Mr. LINDSAY had moved for expunging the words "arranged by the Dean and Chapter" from the orders.

Mr. ROEBUCK was not prepared to give the Dean and Chapter the power of initiating legislation. If it was so and the Bishops named the candidates they might as well go home. The amendment was lost.

Rev. Mr. DAVIDSON moved, seconded by Mr. DRAKE, that the rules be taken up in order and passed *seriatim*. The amendment was lost.

The main motion was then put and carried.

The Scrutineers appointed were the Rev. J. Ellegood, Rev. T. W. Fyles and Major Campbell for the clerical vote. The Chancellor, Capt. Acres and Rev. W. B. Curran for the lay vote. Committees to examine the lists. Clerical list—Rev. Canon Bond, Rev. R. Lonsdale, Rural Dean, Rev. R. W. Newman, Hon. L. S. Huntington, Mr. J. C. Spence. Lay list—Dr. Stungwood, Mr. W. H. Kerr, Mr. E. E. Shelton, Rev. Canon Anderson, Rev. J. B. Davidson.

THE SECRETARY of the House of Bishops delivered a message from their Lordships containing the nominations.

Canon BALCH read the nomination of those whom they had selected. They believed that the name should be that of one in Episcopal orders. They therefore read down the following names: The Bishop of Fredericton, the Bishop of Nova Scotia, the Bishop of Huron, the Bishop of Ontario, the Bishop of Quebec, the Bishop of Toronto.

A little before six the Committee on the lists of delegates brought in their report and the Synod adjourned till this morning at 10 o'clock.

THURSDAY, NOV. 12, 1868.

### ELECTION OF METROPOLITAN.

Yesterday morning the proceedings of the Synod were resumed. The clergy, in accordance with the order of proceedings, were seated on the right, and the laity on the left, of the altar. The proceedings were opened with prayer by Rev. Canon Balch. The roll of delegates was then called, and the minutes of yesterday read and approved. The first part of the forenoon's proceedings was taken up with hearing appeals in respect to the report of the Committee on lists, which were finished a few minutes before twelve.

Mr. J. M. FERRIS raised the point that the House of Bishops being only entitled to send down a list, from whom the Synod were to choose a Bishop, had no power to express in that message any opinion or determination in addition. The resolution sent down was that only a clergyman holding Episcopal orders should be chosen as Bishop of Montreal. It was a most unfortunate thing for the House of Bishops itself, as if the Synod declined to elect any of those whose names were sent down, they would be obliged to change that resolution.

The DEAN declared the question out of order.

Mr. FERRIS appealed to the House, and was sustained. He continued that it was the duty of the Synod to preserve harmony with the House of Bishops, but this could not be without the law being observed on both sides. He thought the best way would be to ask a Conference, and ask the Bishops to withdraw the resolution, substituting another with merely the names. He would, however, content himself with moving that this be not held as a precedent as there was not time for a conference.

The resolution is as follows. That by the Canon regulating the manner in which a Bishop of the Diocese of Montreal and Metropolitan is to be elected, it is provided that the House of Bishops shall lay before this Synod

two or more names from which to select, and should no choice be made by this Synod that the House of Bishops shall again lay before this Synod other names and so on until a choice shall have been made. That the resolution passed by the House of Bishops and laid before this Synod yesterday is prefaced by a preamble. That this Synod while receiving the said resolution with all the respect due to the House of Bishops, declares nevertheless that the Canon restricts that venerable body to the sole duty of signifying names to this Synod from which to elect the Bishop of this Diocese and Metropolitan without any declaration of any other determination or of any opinion whatsoever.

That this Synod, therefore objects to the form of the resolution of the House of Bishops now before this Synod, and will not hold the same as a precedent for the future, in so far as it conveys to this Synod any other intimation than the names of persons whom this Synod may select as Bishop and Metropolitan according to the strict provision of the Canon in that behalf.

The Hon. Mr. HUNTINGDON seconded the motion, which was carried unanimously.

The DEAN said he had known the objection he would not have held Mr. Ferris out of order.

The DEAN then called on the members of the Synod to engage in silent prayer for a few minutes. At the conclusion of which the balloting began, the clergy voting on the one side of the House and the laity on the other.

At one o'clock the balloting was concluded, and the scrutineers retired with the ballot boxes, and the Synod adjourned till two o'clock.

**AFTERNOON SESSION.**

At the opening of the Session the Scrutineers returned the following as the state of the ballot:

	C.	L.
Bishop of Fredericton	2	1
Do of Nova Scotia	0	0
Do of Quebec	33	9
Do of Ontario	4	1
Do of Huron	0	0
Do of Toronto	0	2
Lost votes	0	3
Noes	32	43
	72	59

The result being a rejection of all the names sent down by the House of Bishops. A message to this effect being sent to their Lordships, another list was sent down, from which the Bishop of Huron was elected in a note to the Dean which he requested to be read to the Synod. The voting on this resulted as follows:

	C.	L.
Bishop of Grahamstown	0	0
Do of British Columbia	22	14
Do of Newfoundland	2	1
Noes	44	41

This being the result, the House of Bishops then sent down a message, with the resolution that they were not prepared to submit any additional names, and that they intended to adjourn in an hour till May next. The message was received with hisses, and cries of "shame," and considerable confusion.

Rev. Canon BANCROFT moved that a special meeting be called to separate the office of the Bishop of Montreal from that of the Metropolitan. The motion was ruled out of order.

Mr. T. B. JOHNSON said the Bishops were bound to send down names until an election was made.

Rev. Canon BANCROFT said he had sent down the names of all the Bishops of British North America but one, and they should send that one down also. (Loud Cheers.)

Mr. ROEBUCK moved that a conference be asked with their Lordships to ascertain if some better understanding could not be come to.

The motion was carried, and the Dean appointed a committee to confer with their Lordships.

About half-past six the Committee returned and announced that their Lordships would be prepared to send down other names immediately after prayers in the morning. The Synod then adjourned.

### Correspondence.

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

[To the Editor of the Church Observer.]  
New York, October 31st, 1868.

Dear Sir,—It may perhaps be interesting to you to have the three stages of the question of ritualism in the Church Convention just closed. I therefore send you the minority and majority reports of the committee on canons; the resolutions eventually adopted by the Convention; and the pastoral letter of the Bishop of Kentucky, read from the pulpit on behalf of the House of Bishops. The committee reports are both very moderate. The resolutions adopted are of the negative character, placing the responsibility on the shoulders of the bishops,—both the foregoing emanating from the Lower House. The pastoral letter from the bishops (of whom 30 were present when it was read) is by no means equivocal, as it deprecates most earnestly those extravagancies in ritualism, recently introduced, which tend to assimilate our worship to that of a church, not sectarian but hostile to our own.

Yours,  
SUBSCRIBER.

**MAJORITY REPORT.**

The Committee on Canons, to whom was referred sundry memorials touching greater uniformity in the conduct of public worship, and in the administration of the rites and sacraments of the church, would respectfully report the following preamble and resolutions:

This church seeks to keep the happy tension between too much stiffness in refusing and too much easiness in admitting innovations in things once advisedly established, and holds that with regard to things in their own nature, indifferent and alterable and acknowledged, it is but reasonable that upon mighty and important considerations, according to the various exigencies of the times and occasions, such changes and alterations should be made therein as to who are in places of authority, shall from time to time seem either necessary or expedient,—her aim being to do

that which according to her best understanding may most tend to the preservation of peace and unity in the church, the procuring of reverence and the exciting of piety and devotion in the worship of God, and finally the cutting off occasion from them that seek occasion, of cavil against the church and its liturgy; and

Whereas, It has been represented to this House, by divers memorials, numerous signed by presbyters and laymen of this church, that the introduction by certain of her members of vestments, ceremonies, practices, ornaments of churches, not heretofore generally known in the public worship of this church, is marred her good order and harmony, wounding the consciences of many of her true and loyal children, scandalizing and repelling many without her fold, deferring hope of Christian unity and imperiling portions of her faith; and

Whereas, It has been represented by memorials, likewise signed, that the neglect and disuse by certain of her ministers, of vestments, usages, and, in some instances, rubrics well established and generally used in this church are marred her order and beauty, disturbing her uniformity and encouraging individual lawlessness and self-will; therefore, be it

Resolved, the House of Bishops concurring, That with devout acknowledgment of that gracious presence and assistance of her Divine Master, which has been so signally vouchsafed for this church at many a crisis more perilous than the present, enabling her in the midst of aggressions from without and innumerable shortcomings and extravagances from within, to maintain the integrity of her doctrine, and the beauty, decency and integrity of her worship,—this Convention attributes this happy result in a great measure, under God, to that spirit of moderation which has rendered her adverse to all restrictions of the liberty of her children in things indifferent or unessential, so long as unity can be maintained and spiritual edification provided in any other way. It is the sense of this Convention, therefore, that the enactment of any canon on the subject of ritual would be unwise and inexpedient at the present time. But it is none the less the sense of this Convention that the constant maintenance of the decency and order, as well as the peace and harmony, which, by God's blessing, have always characterized this church, the avoidance of the dangers of irreverence and lawlessness on the one hand, and of extravagance and superstition on the other; the preservation of doctrine from the peril of intentional or unintentional change, and a due regard to the Scriptural canon of walking wisely toward them which are without, require from all ministers of this church, celebrating Divine service in churches or other established places of worship, a conscientious, and, so far as may be, steadfast adherence to such vestments, ceremonies, practices, and ornaments, as by

belonging to the continued use, or by authority belonging to by defect, and in such matters doubtful, for the avoidance of unseemly disputes and contradictory practices, which neither to the good name or to godliness, reference should be made to the Ordinary, and no changes should be made against the golly counsel and judgment of the bishop. By order of the Committee.

W. COOPER MEAD, Chairman.

The reading of this report was followed by applause.

The President rebuked all manifestations of applause, as they were unseemly in a consecrated house.

**THE MINORITY REPORT.**

The minority report was presented on behalf of the minority of the committee on Canons by Rev. Dr. Howe, of Pennsylvania.

"The undersigned, a minority of the committee on canons, beg leave to offer the following report: This convention cannot ignore the fact that there is at the present time great agitation among members of our communion on the subject of ritual—in some places reprobated by incurred by the omission of those proprieties of apparel and deportment in conducting public worship which the established usage of our church has sanctioned, and in others great alarm occasioned by garments and practices, and chancel arrangements and ornaments heretofore unknown among us, and characteristic in the regard of the great body of our people of a foreign communion.

Were this Convention disposed to close its eyes upon these facts, the voluminous memorials which overwhelm its tables, and invite its attention especially to the last-named evil, would forbid it. The undersigned, in considering the subject have realized daily, while I have given it more practical deliberation, that it is beset with difficulties particularly as a matter for legislative action, Canon law, until it be specific to the last degree, it is easy for the evil-disposed to evade; and any enactments upon such topics would, in the present state of things, in their judgment, be premature, probably insufficient, and without precedent in our existing legislatures.

True sons of the church will be loyal to the spirit of the church. And this Protestant Episcopal Church, having here an independent being, has set forth its own standards and formulas of doctrine, its pure and harmonious liturgy, and adopted and maintained, partly by rule and partly by usage, its common and recognized manner of worship. In our thirty-fourth Article of Religion it is declared that this church, in common with branches in other lands of the one church catholic, hath power, as necessity shall arise, to change its ceremonies. But this power it denies to an individual member, and pronounces that whosoever of his own private judgment openly breaks the traditions and ceremonies of the church, which, not being contrary to God's word, have been ordained and approved of by common authority, ought to be rebuked openly.

And with whom rests the official right and duty to administer such rebuke privately, if so it may be effectual—publicly, if that will not avail—if it be not with him who is an overseer in the House of God? It is a time when amid so much of disquietude and distrust within, and so much of change and disorder without, the church may well look to her chief pastors to be more than usually vigilant, that they may discourage and repress all eccentricities in worship and economy, and admonish the negligent to be decorous and orderly. It is a time, when in the old paths, to remember

that they are under vows to obey the godly admonitions of their Bishops, and to save their flock from internal discord over novelties of ceremonial, when they should be striving together for the faith of the Gospel. It is a time when it becomes the faithful laity to aid and encourage their pastors in doing good, so to supersede dramatic fancies by practical activity. There is enough to be done for the reclaim of man, and for the glory of Christ, to postpone the agitation of questions like in the primitive age, which the Apostle to the Gentiles pronounced unprofitable and vain, engendering strife. Never, it would seem, has it fallen to the lot of this church to enjoy such an opportunity for drawing to herself, if not in person yet in spirit, the good of every name, among whom she intends as a city set upon a hill. But only by maintaining her historic stability, her calm moderation her simple yet beautiful worship, can she make her opportunity available. It will be in vain for us to hold the hand. To invite the followers of Wesley and other Christian bodies to unity in the Church of Christ, if, meanwhile, we shall appear to them removing from the old foundation and tending to assimilation with a communion from which they all recoil. To give such expression as the exigency of the time seems to require to the common sentiments of the church to declare it loyal to the doctrine, policy, worship traditions and ceremonies which have been recognized as its established order through the three generations of its national being; to utter the aversion with which it regards all assumption or private license to depart from that order, whether by defect or excess, and in omission to seek, or failure to respect, ecclesiastical counsel or authority. Your committee recommend that this House, a representative body, speaking for the clergy and laity of this church throughout the land, declares itself in the following resolutions, and asks the concurrence of our Right Reverend Fathers, the House of Bishops, trusting that this may prove instrumental in promoting such degree of uniformity in the public worship of our Church, and consistent with the Catholic claims of the body of Christ, to which we belong. The conservatism which has always distinguished our branch of the church, and which some hot spirits esteem little better than stagnation, will, we trust, under the divine blessing, save us now, as heretofore, from being carried to any extreme, or swayed from our propriety by fancies of individual men; so that this church may continue to be the refuge of those who seek stability of form without straightness, beauty of worship without sensuousness, and order of government without despotism.

The resolutions submitted for your approval are as follows:

Whereas, it has hitherto been one of the peculiar characteristics and attractions of the Protestant Episcopal Church that its worship and the mode of conducting it have been in all places substantially alike, so that every child of the church in any one of her sanctuaries finds a familiar spiritual home; and

Whereas, it has been especially distinctive of this church that while it has avoided the boldness of most of the modes of Protestant worship, it has still more decidedly put away the many coloured vestments, excessive ceremonial and false symbolism of a foreign church with which it is not in communion; therefore,

1. Resolved, As the sense of this Convention, the House of Bishops concurring, that the maintenance of our wonted uniformity and simplicity in worship is exceedingly desirable to secure this church from the insidious introduction of unsound doctrine, from the disturbance of the peace and comfort of its worshippers, and from exposure to evil report among them who are without.

2. Resolved, That while there is no absolute directory in the canons or rubrics of the church, specifying all official vestments and practices, and all ecclesiastical ornaments which may be fitly used therein, yet there is the indication of great simplicity, and the traditional usage of this church in this behalf, from the date of its organization here to the present period, is in conformity therewith, and has in the hearts and minds of the great body of its loyal members the force of law.

3. Resolved, That this Convention affectionately urges upon all who have to do with the ordering of the appointments of public worship, that they abide by the traditions and ceremonies of this American Church, that none other than the clerical habit known to our fathers, and referred to by the House of Bishops at the General Convention of 1844, as appropriate to ministers officiating in the congregation, bands, gowns and surplices, with their customary appendages, cassocks and black stoles, be provided, and that no strange ornaments of the sacred places, conducive to vain show or superstition, be introduced.

4. Resolved, That in the judgment of this Convention, the House of Bishops concurring, the business of lights in the order for the Holy Communion, the burning of incense, reverence to the holy table or to the elements thereon, the elevation of the elements, making the sign of the cross, (except when prescribed in the rubric, in and during divine service), or the celebration of the Lord's Supper, are innovations on our mode of conducting public worship, offend against the common order of the church, and wound the consciences of many of its true and loving members.

5. Resolved, That this Convention earnestly expresses its disapproval of the omission of any of those proprieties of apparel and demeanor when ministering in the congregation, which either rule or general usage has made distinctive of our worship, and commends all who, being in Holy Orders, would deviate on the right hand or on the left from the common order of the church's worship to seek first the counsel of their Bishops and submit themselves to their godly judgments.

(Signed) M. A. DEWOLFE HOWE,  
JNO. N. CONYNGHAM.  
New York, Oct 26, 1868.

PASTORAL LETTER OF THE PRESIDING BISHOP.

The closing ceremonies of the Triennial General Protestant Episcopal Convention were performed last evening at Calvary Church, Fourth-ave. and Twenty-first-st. All the clerical and lay delegates to the Convention were provided with seats near the chancel, and the remaining space was thronged by an intelligent audience. At 7 o'clock the Right Rev. Bishops of the various dioceses of the United States appeared and occupied the seats provided for them.

The introductory services consisted of the usual evening prayer. The General Confession was read by the Right Reverend Bishop of California. The Right Rev. Bishop of Arkansas read the 52nd chapter of Isaiah as the First Lesson. The Second Lesson was the 13th chapter of Hebrews, and was read by the Right Reverend Bishop of Colorado. The Right Rev. Bishop of Ohio read the Creed,

after which the Right Rev. Bishop of Tenn. escorted the Right Rev. Bishop of Ky. to the pulpit to read his pastoral letter. The letter was in substance as follows: It is now nine years since we met in full representation of all our dioceses. In this period sixteen of our venerable brethren in the Episcopate, of whom two were presiding bishops, have departed this life. A mortality so unusual impresses your bishops with a deep sense of the shortness and uncertainty of their future upon earth, and leads them to address you with greater solemnity. Great has been our consolation amid many trials of our faith and patience, in the entire restoration of one unity as a national church. Among the unusual excitements of the day let us bless Almighty God that one great Council has met, with a full representation of our churches in all parts of the land; and with wonderful harmony of purpose and action, is about to close a long session, from which many who understand us do not had argued confusion and every evil work. We lament that while the labors of our missionaries at home and abroad have been so noble and so faithful, the offerings of the churches, by which they should have been bountifully sustained, have not been commensurately abundant. Christian education is receiving an enlarged measure of practical attention, and schools of the parish and diocese have been to a cheering extent multiplied and effectually waded. The Christian family is more and more regarded among us as the divine institution on which the church itself mainly relies for its prosperity, and to which nothing less than the succors and heavenly consolations of the church of Christ can impart the means of prosperity and perfection. Much thought has been given by your bishops to the necessity of enlarged associated effort in works of mercy and education. Much that needs to be done can be accomplished in no other way. Let it be understood that the sort of associations we must commend must be wholly free from enduring vows or enforced confession, and in all things subject to canonical and diocesan authority. It is a matter of painful observation to your bishops, that more especially in larger towns and great cities, where the need and the opportunities for continual worship are greatest, the churches are too little used, at all seasons, and often in the summer months are closed, even upon the day of the Lord. While we rejoice in the multiplication of churches, professedly free, provided they are properly maintained, we suggest that hundreds of our churches, apart from the ordinary services of the Lord's day, might be freely opened to all comers for the ministrations of the blessed Gospel. City missions might thus be carried on, in many places, without the expense of erecting more churches, and the means thus saved might be used for the support of the requisite missionary clergy. But everything must languish in the church until all our families are made truly Christians, and until there is, as of old, a church in every house. We fear that examples of manly piety are not abundant, and fathers too often forget that they are priests in their own houses. The unscriptural and uncatholic pretensions of the bishop of Rome as in time past, so now, as a fruitful source of error and of evil. They constitute to-day, as they have done for many centuries, the great bar to the restoration of the unity of Christendom. We deprecate most earnestly those extravagances in ritualism, recently introduced, which tend to assimilate our worship to that of a church not sectarian but hostile to our own. And we must also urge you to remember that the urgent obedience to our bishop and other chief ministers promised by the clergy at the ordination, should be faithfully rendered, prevent these evils. In the former pastoral letters your bishops have warned you concerning worldly amusements, and of the tendencies of many forms of them to create a distance for pure, simple, domestic pleasures and innocent enjoyments, and especially for the stern duties and elevated sympathies of a holy life. But in our day, there is a licentiousness and grossness in theatrical and like entertainments which would have been shocking to even the least refined in the days of our fathers. We exhort you to flee these things, and above all, to separate from all contact with these pollutions the young and precious souls for whom you have answered in the holy baptism.

At the conclusion of the pastoral letter the benediction was pronounced by the Right Rev. Bishop of Minnesota, and the assemblage dispersed.

With unfeigned sorrow—with profound grief—we print this further extract:—

"Now of two things one: Either the ritualists do or do not believe as essentials of Christianity the Catholic doctrines which their peculiar practices symbolize. If they do not, why quarrel at all about such paltry trifles? why disturb the peace of their Zion? why scandalize the weaker brethren? why set at naught the admonitions and injunctions of those whom they admit to be their bishops? If they do hold and believe those doctrines—if they really deem themselves sacrificing priests, their communion table, an altar, their eucharistic celebration, a propitiatory sacrifice for the living and the dead, the bread and the chalice which they bless and hold up, to be verily and indeed the body and blood of our Lord Jesus Christ—why do they not openly say so on occasions such as the late Provincial Synod of Canada? Why do they not boldly and like honest men confess their belief regardless of consequences? Why do they hesitate to lay down clear unambiguous language, the faith that is in them?"

Instead of this, we find them, for the most part, insinuating amongst their respective congregations tenets which they dare not profess openly—which their church, however, openly denies and condemns. Instead of at once assuming the attitude of confessors, they, by every artifice, by every forced construction that it is possible to impose upon language by quibbles worthy of an Old Bailey petty fogger, and by an occasional rabid abuse of Popery, do their best to evade the consequences that an open avowal of Catholic doctrine would justly bring upon them. At heart perhaps, in outward show certainly, repudiating the fundamental tenets of their church—an essentially Protestant church—they continue nevertheless to eat its bread, and to repeat its formularies on which they put a gloss never dreamt of by their authors.

We have read the above and re-read it, and we cannot deny its force. If the ritualists do not hold the named papistical doctrines, why quarrel about the paltry trifles? Why disturb our peace? Why scandalize—if they please to call us so—the weaker brethren?

Alas! It is that which arouses our fears and makes us feel we are betrayed; that strange conduct, characterized coarsely enough by our Roman Catholic contemporary as "quibbles worthy of an Old Bailey pettyfogger."

And who can blame us for taking our stand upon our watch-tower, and regarding with suspicion every unusual demonstration, when a pamphlet "by a Priest of the English Church," avowed by its author on the floor of the Synod, maintains that "ritual, to be at all valuable, must be a visible setting of the doctrine held and taught; otherwise it is quite unmeaning, and perhaps even dangerous; a clergyman must first gradually train up his people in the belief of high sacramental doctrine," (p. 70). Nor are we left to surmise the nature of this "high sacramental doctrine," for on p. 66, 68, "this real objective presence of Christ in the Holy Eucharist" is plainly indicated amongst other doctrines. Now if this be so, why do they hesitate—in the language of our Roman Catholic contemporary—to lay down in clear unambiguous language the faith that is in them?

And Mr. Akers tells us, as will be seen in the extract already referred to: "I taught you to believe the real presence and the sacrifice of the Mass, to go to confession, to prize the prayers of the saints, to pray for the dead, and to have a fervent devotion to our Blessed Lady," and this while he was acting as a clergyman of the Church of England, and knew, as he declares, that the Book of Common Prayer taught no such

doctrine. Who wonder, then, if we are keenly alive to danger, and are suspicious of all those who prove of ritualism? Our Roman Catholic contemporary does not spare the "churchmen" either. That is to be expected; but to assail them, he is obliged to set up a man of straw, which he calls a "low churchman," that he may knock him down. It does not apply—the blow does not reach us.

LECTURE ON DEBORAH AND BARAK.—A lecture on the above subject was delivered last Thursday evening by the Rev. M. S. Baldwin, before a large and appreciative audience, in the basement of St. George's Church. The lecture depicted in the most attractive manner the characteristics of these two noted passages of Bible history, and their struggles in defence of the liberties of the Israelites. It then glanced at Poland and other oppressed nations, who nobly fought, but failed to win their freedom; and also referred to England, that had for hundreds of years maintained successfully, against all her enemies, the liberties of her subjects, and the freedom of the Bible. The lecture was eloquent and powerful, and, at the close, an anthem—most appropriately chosen with reference to the subject of the lecture—was sung by the choir of St. George's Church.

PERSONAL.—We are pleased to learn that at a recent examination at Oxford, England, W. Mulvany, Esq. of St. Helen's, Laneshire, obtained a classical scholarship at Magdalen College. Mr. M. is a relative of C. P. Mulvany, head master of the grammar school at Niagara, Ont.

THE HAYDOCK OFFERING.—Our readers will remember the deplorable exhibition of ritualism at the Haydock festival, where a pig's head was among the objects presented at the altar. In many quarters surprise and regret have been expressed at the apparent apathy of the Bishop of Chester in connection with the Vicar. The *Warrington Guardian* states, on the best authority, that the Bishop moved at once on learning the facts. The effect of the correspondence is that Mr. Greenwell retired from Haydock, and it is believed he has no present intention of resuming clerical duties.

PUSEYITE DUPLICITY.

The Rev. GEORGE AKERS, formerly Puseyite clergyman in the east of London, and now an avowed Romanist, had addressed a letter to his late flock, in which he made certain disclosures not very creditable to himself, of the duplicity of which he had been guilty when in the Church of England. Thus he says:—

"I taught you to believe the Real Presence and the sacrifice of the Mass, to go to confession, to prize the prayers of the saints, to pray for the dead, and to have a fervent devotion to our Blessed Lady."

Now all this was directly hostile to the doctrine of the Church of England, and Mr. Akers knew it well when he was engaged in teaching it. After observing that other clergymen in the church taught opposite doctrines, Mr. Akers added:—

"Our Bishop, the Bishop of London, said quite lately, in a letter he wrote to his clergy, that he did not understand how any clergyman who believed the sacrifice of the Mass could stay in the Church of England! And yet that was what I had been teaching you all along."

They would observe the words; they were word repeating and pondering upon again and again—"That," said Mr. Akers, "was what I had been teaching you all along." It was a frank confession, but the question arose, of what use was the Bishop of London, who knew this and did nothing to prevent it? Here was a flock taught Popery all along by a wolf in sheep's clothing, and the chief pastor did nothing for their protection. (Shame.) It was now said that several of the flock, thus trained in Popery had gone over to Rome. While some were saying that the Irish Church had failed in its mission, because it had not converted Romanists—which was not true, for many thousands had been converted from the errors of Rome to the truths of the Gospel—here was a case, only one out of many, in which church people were perverted wholesale to Popery by clergymen who were betraying the church, and yet there was no Mr. Gladstone or Mr. Bright, or any one else, crying out for a remedy for this disreputable state of things. (Loud cheers.) But Mr. Akers proceeds to condemn himself, and, as a consequence, his ritualistic friends who taught the same doctrine; for, speaking of the Book of Common Prayer, he declares as follows:—

"In where says that the body and blood of Jesus Christ are really offered in sacrifice in the communion service; and in the rubric at the end of the Mass, 'or to kneel and worship Him as if He was really and truly upon the altar, because, it says, He is in Heaven and not here.' People try to explain that away. But it is no use; there are the words plainly staring you in the face all the same. The prayer book tells you nothing about the prayers of the saints, or the souls in purgatory. The articles do, and they call the doctrine about them which you have learnt, 'a vain thing fondly (that is, foolishly) invented!'"

He hoped the meeting would note this admission. He tells his flock that the doctrines which they learned from himself were doctrines condemned by his own church, and which it was his solemn duty to repudiate, and not to teach. Yet one need not marvel at the commission of any guilt by men having consciences seared by Popery upon a passage more from Mr. Akers' letter, which ought to waken up ritualists to a sense of the falsity of their position. He says:—

"In fact, I found no authority in the Church of England for what we were doing. When the rulers of the Church of England spoke about it at all, it was to condemn us. And they have done that often enough lately. Evidently, the Church of England did not give me authority to teach you as I did. So I found that I either must give up the teaching, or give up the Church of England. I could not give up the teaching, because I knew it to be true. So I had to leave the Church of England."

Now what answer could be given to all this by ritualists of the Frederick George Lee school? None whatever. They were wearing the same mask as this Mr. Akers wore, they were fraudfully personating the priests of Rome; they were teaching Church of England people Romish doctrine, they were making them conversant with Popish practices, they were giving them a thirst for Popish superstitions, and they were thus Romanizing the Church of England, and shaking its foundations in the land. This was a sad state of things, and fraught with shame and sorrow as well as danger to the Church and Crown. (Cheers.) How long were these things to go on? How long were the English people to tolerate this "organized hypocrisy" of Popery? How long was the undermining process to be carried on? Was it till the best members of the Church were compelled to leave it; or till its enemies, whose name was "legion," environed it on every side? These were very critical and perilous times, and it behooved Englishmen to look before them, and deeply consider the course they should adopt. The outcry against the Irish Church, which was free from Puseyism, was only a sign that people were growing impatient with Christianity. The restraints of religion were felt to be oppressive by the goddess and the reckless; and anything that furnished them with an excuse for leveling their batteries against time-honoured institutions was twice welcome. He (the speaker) did not, however, despair of the cause, and his motto was not to pull down the edifice because traitors were within, but rather to expel them, and then restore whatever had been put out of order. (Loud cheers.) He would say, in conclusion, let the meeting prize their national Christianity as that which was the strength and glory of the realm; but then it should be pure Protestant Christianity, free from priestcraft and superstition, and in accordance with the scriptures of truth, and, therefore, promotive of the best interests of the people. (Loud applause.)

NEW SOUTH WALES.—The correspondent of the *Times* writing from Sydney under date of August 12, says:—The Anglican Church, has been discussing its affairs in Synod. It was the third session of Synod. The Bishop in his charge spoke very contentedly of ecclesiastical affairs in the colony, and intimated that, although depending (as in prospect they do) upon voluntary effort, the clergy have little reason to doubt that the laity will be fully equal to the gradually increasing burden. He said, after an experience of 13 years in the colony, he could testify that when a good work commended itself to the laity neither the men nor the means were wanting to carry the design to a successful issue. In illustration of this he mentioned the effort that had been made to endow the Bishopric of Goulburn, for which £7,000 was subscribed, and to sustain Moore's College, where ten theological students are studying under the tuition of the Rev. B. L. King. He spoke strongly against ritualistic practices, and advised his clergy not only to fall back upon the views of the martyr-confessors of the Reformation, but "to be men of one book—the book—the Bible." In his address as President of Synod, he spoke at some length on the relations of the Colonial with the mother church, and deplored the resolutions come to at the Council of Bishops at Lambeth in September, 1867. He disliked the conclusions of the Committee on Synod—namely, "That a Provincial Synod may make or authorize alterations in the service of the church required by the circumstances of the province," and "That a provisional tribunal of appeal shall be established by the Synod." Assent had been readily given here, he contended, to the Book of Common Prayer, and their 27th constitution of the Anglican Church of New South Wales was entirely at variance with this recommendation. He doubted the wisdom of the liberty accorded, since such alterations might involve questions of doctrine, and liberty might lead to license, the formation of parties, and eventually schism. It formed no part of his desire to see any other ultimate court of appeal than the Queen in Privy Council, but he considered that as a matter of convenience it might be desirable to have an intermediate court here, from which either or both parties might appeal to England. The whole of the Australian Bishops are to be invited to consider the practicability of forming a Provincial Synod, an Appellate Tribunal, for Australia, in the month of October, when the Cathedral is to be consecrated. The Bishop closed his address with these words, which are much in keeping with what Mr. Gladstone said in reply to the charge of seeking to undermine the English Church in the attempt to disestablish it:—

"The efficiency and general usefulness of the Church of England in this colony depend upon the cordial co-operation of the laity with the clergy. In order to this there must be mutual confidence and respect. If the clergy desire the support of the laity they must merit it. Respect cannot be upheld in the face of neglect in the discharge of duty. We are launched upon the system of voluntary contributions, and the clergy could only maintain their position by the diligent and efficient discharge of their ministerial duties. If, on the other hand, the laity desire the clergy to be wholly occupied in their holy calling, then the scale of remuneration must be such as to enable the clergy to live without carefulness."

The business of the Synod mainly consisted of the settlement of the constitution of the Cathedral. It seems that the Chapter is to consist of 15 persons, the Bishop, the Dean of Sydney, and the Chancellors of the diocese, both appointed by the Bishop; six canonics clerical, resident within the diocese, and six canonics lay, each bound by solemn covenant to observe the rules of the church.

Children's Department.

STRAIGHT PATHS.

May not the following explain why it is that so many of the children of "pious parents" are not Christians?

The waning light of a Sabbath evening fell on the leaves of a large, old Bible. Young fingers had turned over the leaves, and those same young fingers had grown old, and bony and withered, and turned them over then.—Young eyes had spelled the words, and those same eyes had peered dimly through spectacles to read its blessed truths. Glad young hearts had felt the preciousness of its reading, and hearts that had found earth's promises to fail had found here a resting place.

There were young eyes that were bending over it now, and a young heart that was seeking to know the will of Jesus concerning her life.

The young girl sat pondering these words—they were marked faintly with a pencil-line:—And make straight paths for your feet, lest

that which is lame be turned out of the way. "I have been turned out of the way often and by such little things. Mother is a Christian, and it was only this morning I enjoyed the sermon so much, when we were coming out of church mother said it was so long, and the minister's voice so unpleasant, that it took away all the good; and last week, after I had read about Mr. Muller giving up all for God, and trusting in him, I wanted to wear my old muslin and give the five dollars father gave me to old Mrs. Howe, to buy wine and jelly for her; but father said when he threw his book down, 'That man is a fanatic—he can't expect everybody to have the faith that he has; and that froze my heart right up, and this isn't half that everybody does. I don't know of anybody that makes 'straight paths,' and sometimes I think I won't try either. It's only the good books and papers that keep me on; and perhaps the very people that write walk crookedly too."

A boy's form emerged from the shrubbery and a boy of fourteen years ran up the steps and sat down beside his sister.

"How beautiful everything is in the quiet and star-light!"

"Yes, it is beautiful," said the boy. "Are you glad you are a Christian?" Charlie looked up into his sister's face. He did not need words.

"It seems to me a blessed thing—something everybody longs for; but no one ever becomes a real Bible Christian. I don't believe there is such a thing. There might have been when Christ was on earth, but seeing is believing, and I shan't believe until I do see. If father really believes I'm going to be lost, why don't he tell me so? He never said I must trust in Jesus to be saved. He says so in prayer-meeting," Charlie went on, "but I might talk in prayer-meeting as well as he does, or anybody else. I wish I could, and I'd make the ears of the hypocrites tingle. Why don't he tell me so—and mother too? When I was little, she used to say at night, 'Don't forget to say your prayers, and now I'm getting big, I believe she's ashamed; ain't that true, now, Lucy? Did she ever ask you to be a Christian?'"

"No," said Lucy, sadly.

"And then as Sunday school teachers—I never had one that did me a bit of good; they talk in a cold hard-set way. Why don't they say, 'Jesus died for you, Charlie; He loves you! Why don't people act and talk as if religion was alive?'—they act as if the Bible was a story-book, and God was dead."

"But Charlie, you and I needn't."

"I don't know why we should keep straighter than other people. I'm just discouraged. I don't see why I should sign the pledge when the minister drinks cider and makes currant wine. That's a beginning of evil, now, isn't it?"

"Yes, that isn't keeping in the straight path."

"And when I try to keep from swearing, I hear Christians swear every day. O no, it's nothing to say 'What under the Heavens,' and 'Heaven knows,' and 'Confounded!' instead of what boys say. Now, what is the difference?" asked Charlie excitedly.

"I don't believe God sees any difference."

"I think it's a great deal better to swear outright. I should think Satan would be ashamed of such followers. Father told me this morning that a whistle 'Dixie,' and he was reading the 'Sunday Herald' at the time. He a Christian!"

"I know it, Charlie. This morning I was trying to think Sunday thoughts, and mother called me to button her glove, and all the time she was talking about bonnet-strings, and the color of my gloves. Then aunt Mary talked about the dust all the way to church, and the new church stair carpet all the way home."

"And mother takes the Atlantic, but she can't take the Guardian; so she takes the Messenger, because it's cheap, and she wants to have our religious paper in the house; and she asked me to read it, and I won't; it don't do her any good to read it, and of course it wouldn't me."

"And aunt Mary went to the theatre last night, and taught in Sunday school to-day."

"I'd either give up one or the other.—And she was reading Miss Edgeworth's tales this afternoon, and she'll read a chapter in the Bible before they go to bed. O, Christians! Christians!"

"And she and mother never go to the weekly-meeting—they have to sew or are too tired."

"I don't see how they can expect us to do right. It's the Christians that keep us out of the way; we don't expect anything from other people."

"What is a Christian, Charlie?"

"One who loves God better than he loves the world, the flesh, or the devil."

"No one loves the devil," said Lucy smiling.

"Well, they serve him—a good many Christians do. I guess he sets Christians in the way to keep us out."

"But, Charlie, if our eyes are opened, we needn't follow them. The Bible can be a real Bible to us."

"But, Lucy, is it right for Christians to look around the church in prayer-time? I've seen one of the oldest do it. And is it right for father to smoke ten cent cigars and put five cents in the plate?"

"But Charlie—"

"Yes, 'but Charlie.' We boys talk it over; we've got our eyes open. You can be a real Christian, and if you are, perhaps I'll try it."

And Charlie jumped up and ran around the corner of the house, whistling 'Dixie!'

prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special sins of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said with trembling lips, "I'll try."

As evening came she had not forgotten her promise, but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years; and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more fervent desire as she poured forth her supplication to the hearer and answerer of prayer.

When the mother and child rose from their knees, Willie's face was like a rainbow, smiling through tears. "Mamma, mamma," said he, "I'm glad you told Jesus my name; now he'll know me when I get to heaven. And, when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant, and say, 'Why, this is Willie Huston; his mother told me about him; how happy I am to see you, Willie! Won't that be nice, mamma?'"

Mrs. Huston never forgot that scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident. When we meet our children at the last great day, may Jesus own as his those whom we have "told him about" on earth.

Memorial to the late Metropolitan.

A meeting was held in the evening to consider the nature of the memorial to be erected to the late Metropolitan, and obtain the views of the Synod, to be laid before the subscribers, who are to decide at a future meeting. Mr. George Moffat was called to the chair and Mr. F. McKenzie was appointed Secretary.

The Chairman stated that \$3,300 had been collected in Montreal, and the Committee were still collecting to bring the sum up to \$5,000. Only a small sum had yet been received from the country. It had been considered when the Synod was in session that a good opportunity was afforded to obtain the views of the members as to the form the monument should assume. The family of the late Bishop had been spoken to as to the erection of a monument over the grave, and they objected as they intended to do that themselves.

Mr. WINN was clearly of opinion that the monument should be one of a public character, and open to the public. A distinguished artist had had an opportunity of executing a bust of the late Bishop, but whether a bust, statue or other monument of a similar kind should be erected, he was not prepared to say. He moved in the meantime that desirous to record in visible and lasting form our regard for the memory of our late beloved Metropolitan, we heartily concur in the proposal to erect in some public place a monument, statue or other suitable token of our love and love, that Messrs. T. B. Anderson, George Moffat, F. MacKenzie, James Hutton and Frederick Kingston, with power to add to their number, be a committee to carry this purpose into effect.

Rev. Mr. DUVERNET seconded the motion. After some conversational discussion, Mr. THOMAS SIMPSON moved that a record with a slab be erected in the Cathedral as the Bishop's monument.

Mr. JOHN SIMPSON seconded. Rev. Canon BANCROFT moved that the most suitable memorial of the late Bishop would be a building to be called the Fulford Hall, which might be used for meetings of the Synod, the Diocesan library, and residence and office of the Secretary of the Diocesan Synod.

The Rev. ROBERT LINDSAY seconded the amendment. Mr. HUTTON stated the position in which the building they then occupied was situated, and which Canon Bancroft desired to have appropriated. There was a debt of upwards of \$1,500 on the building which was invested in the Bishop. If that were paid the Bishop might consent to hand it over to the Synod, by whom it would be fitted up as a Synod hall, library and residence, as proposed by Canon Bancroft, and a part of the late Bishop might be placed in the library, suitable inscriptions being on the building to show the purpose for which it had been acquired. He, however, was more in favour of an ornamental monument.

It was agreed to take a distinct vote on the motion for a record. Only four voted for it. On the discussion on Canon Bancroft's motion Mr. JOHN KERRY said that the Synod should have a Hall, and if they wanted a charity school and this Hall, they were bound as honest men to raise funds specially for the purpose. Were they to kill a bishop every time they wished for funds to carry out any necessary purpose? He could not consent under cloak of doing honour to the late Bishop to collect money for a purpose which should be provided for as part of the work of the diocese.

A long desultory discussion took place, and schemes of the most varied kind were brought forward. One proposed memorial missionaries, others schools &c. The motion of Canon Bancroft was lost by 24 to 25, and the main motion being put was carried without a division. A vote of thanks was then given to the Chairman and the meeting adjourned.

General Summary.

NECESSARY RULES OF SLEEP.—There is no fact more clearly established in the physiology of man, than that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. This is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane. The brain is not nourished, and they cannot sleep. The practical inferences are three—1st. Those who think most, who do most brain work, require more sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to rise in the morning the moment they awake; and, within a fort-

night, nature, with almost the regularity of the rising sun, will unlose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule. And as to the question, how much sleep any one requires? each must be a rule for himself. Great nature will never fail to write it out to the observer under the regulation it just given.

Religious Summary.

THE CONTRAST.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv. 17.

Whatever we suffer here will not merit any reward hereafter; therefore we may gather from this passage that the trials we have to pass through in this world are to purify us, and make us more fit to enjoy the glory in heaven; and that the more we suffer here for Christ's sake, the more exceedingly shall we enjoy the blessedness to be revealed. As the Captain of our salvation was made perfect through suffering, so are we, who are soldiers of the cross, to pass through the same path to our rest above. (Rom. viii. 18; 1 Peter v. 10.)

MOST CATHOLIC THOUGH NOT VERY CHRISTIAN.—The Nouveau Monde, in noticing the arrival and contemplated labors of the French Protestant missionaries, persists in calling them *Suisses*, though they are all either from France or French-Canadians, and advises, jesuitically, country people to welcome them with acts of personal violence. We wonder with what holy indignation the editors of the clerical organ would receive any such disgraceful suggestion from us towards the numerous missionaries of their church who travel in all parts of the world?—Witness.

INTONING—WHAT IS IT?—The following extract, from a London (Eng.) paper, is commended to the serious consideration of every attached member of the Protestant Episcopal Church in Canada:—

"It is a thing unknown in the primitive church. It is a thing introduced in a mediæval, dark age. It is a badge of the Church of Rome. It is an un-Protestant innovation in the establishment. It is a direct violation of several rubrics. It is a direct violation of the declaration which every clergyman makes when he accedes to a benefice. It is a direct violation of the rule laid down by Christ himself—(Luke xi. 2, 'When ye pray, say, &c.) It is the service of feigned lips; an art taught by music-masters, and learnt by proficients after much labour and pains. It is a superstitious thing; as it rests upon the notion that it ought to be used as a sound more reverential, and consequently more acceptable to God than the sound of the natural voice. It is an instance of voluntary humility, if God does not require it; as, to spend time and labour and pains to acquire the art is clearly a humiliation. Its introduction into cathedrals, and college chapels in universities, is a modern thing, a vocal compromise between the Church of England and the Church of Rome, as some say it is. Dean Peacock introduced it into Ely Cathedral a few years ago; and two years ago Dr. Oke's introduced it into King's College Chapel, Cambridge. It keeps many prayerful people from the cathedrals. Is that drawing, nasal, artificial mode of praying with the biggest members of the Church of Scotland so delighted in, now happily by common sense and piety brought to an end? and will clergymen of the Church of England, a church often styled the 'Star of the Reformation,' endeavour zealously to introduce and perpetuate that whining, lachrymose, unconfiding miserable tone, which the ignorant formalist delights in? 'All artifice in the worship of God is utterly abhorred of all Christians, save the Church of Rome.'

THE LATE ARCHBISHOP OF CANTERBURY.

The Atlantic cable telegraphic report, last week, announces the death of the Archbishop of Canterbury, the chief dignity of the Anglican church. Dr. Longley succeeded to the See of Canterbury in the year 1852, on the death of Archbishop Sumner, who had for many years held the high office of Primate of all England. He was the son of the late John Longley, Esq., Recorder of Rochester, and was born in that city in the year 1794. At a very early age he evinced a desire to enter the church, and during his school days was noted for his industry and application. In the year 1823, he then being 29 years of his age, Mr. Longley was appointed to the perpetual curacy of Cowley, a little village not far from Oxford, where he remained for four years. In 1827, he became tutor of West Tythesley, Hampshire, and thence forward his progress, was exceedingly rapid. The present Archbishop of York, who will probably succeed to the vacant see, is the Most Reverend Dr. Thomson. He was born in 1819, was educated at Shrewsbury School and at Queen's College, Oxford, became Bishop of Gloucester and Bristol in 1861, and succeeded Dr. Longley as Archbishop of York. He is the author of several religious works, and is famed as an eloquent preacher.

PRAYER FOR CONTENTMENT.—Heavenly Father,

God of all consolation, who knowest our frame, and how little we can endure, be pleased to remember me in mercy! O do Thou be pleased to increase my spiritual strength, and enable me to bear with patience all that Thou art pleased to lay upon me. Preserve me from all murmurings. Give me, O Lord, the grace of contentment, and let no repining thoughts take possession of my soul. Teach me, O gracious Father, to see Thee as well as justice in all Thy dealings, that I may humble myself under Thy mighty hands, and confess that it is good for me to be afflicted. Give me grace, O Lord, patiently to wait for Thee, in an assured expectation that I shall one day see cause to number my afflictions among thy richest mercies. Teach and help me to honour Thee by a humble submission to Thy divine will, a patient abiding of Thy rod, and a faithful reformation of my heart and life; that so Thou mayest return to me with the visitations of Thy love, and show me the joy of Thy salvation, for thy mercies sake in Christ Jesus. Amen.

The appellation of PAUL having been bestowed on SALT, as is supposed by the best commentators, after SERGIUS PAULUS, was a lasting memorial of the conquest which his divine master had thus achieved by his instrumentality.

The great principle of practical sanctification is this—to desire nothing but what we now have, sin only excepted.—Madame Gouyan.

Birth. At Carillon, on the 5th inst., Mrs. George T. Forbes of a daughter.

JUST PUBLISHED

THE DEBATES ON RITUALISM in the late Provincial Synod of the Church of England held in Montreal, together with the SERMON preached by REV. CANON BALCH, the RESOLUTION OF CONDOLENCE to the WIFE of the late Metropolitan, and an account of the FUNERAL OBSEQUES, are this day published in PAMPHLET form, and for sale at DAWSON'S and other Book Stores in this city.—Price 25 cents.

H. H. GEDDES, GENERAL ESTATE AGENT.

BUILDINGS AND BUILDING LOTS FOR SALE.

The subscriber offers for sale several most desirable Building Lots, beautifully situated on Sherbrooke Street and in other convenient localities.

To those desirous of building first-class residences as an investment, a finer collection of Lots, both as to situation and liberality of terms, cannot be offered. While to the poor man who is willing to make an effort to procure a permanent home for his family, every possible encouragement and assistance will be rendered.

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.

The undersigned is also prepared to advance from \$1,000 to \$50,000 on first-class City property. Only first Mortgages and perfect titles negotiated.

For further information, apply to H. H. GEDDES, Real Estate & Investment Agent, 32 St. James Street, Next to the Post Office. Oct. 22nd, 1868. 37.

COURSE OF LECTURES

PROMOTED BY St. George's Church Young Men's Christian Association.

BUILDING FUND

OF THE Mission School of St. George's Church, TO BE DELIVERED

In St. George's School-room, every Thursday evening, at eight o'clock, as follows:— Rev. M. S. Baldwin, Nov. 5, Subject—"Deborah and Barak." Rev. J. Carmichael, Nov. 12, Subject—"The Times we live in." Rev. J. Phillip Du Moulin, Nov. 19, Subject—"The English Bible." Rev. Canon Balch, D.D., Nov. 26, Subject—"Colonization." Tickets for the Course, one dollar, admitting a gentleman and two ladies; Single Tickets, 25 cents; to be had of W. Hill, Sec. Y.M.C.A., and W. Critchley, St. George's Church. Oct. 15th, 1868.

DOMINION SUNDAY SCHOOL DEPOT.

F. E. GRAFTON,

Publisher, Bookseller & Stationer. Invites attention to his STOCK OF SABBATH SCHOOL, BAND OF HOPE, TEMPERANCE and EDUCATIONAL PUBLICATIONS, the best and largest in the Dominion. Lists furnished on application. Sunday School Periodicals supplied at low rates. Among

His own Publications are the following:

- The Sunday School Methodist—100 Hymns and Tunes—\$10 per 100. The Sunday School Messenger, monthly \$10 per \$100. The Montreal Hymnal—150 Hymns—\$10 per 100. Gospel Hymns—38 Hymns—\$10 per 100. Bible Palm tree or, illustrations of Christian Life. Price 60c. Gospel Tracts—30 kinds. \$1. per 1000. The Sinner's Friend. 30 cents per dozen; \$1.75 per 100. Biblical Catechism; or, Storing for God. 20 cents per dozen \$1 per 100. Tracts on the Weekly Offering—4 kinds. 39 cents per 100. In his Stock will be found, in addition to all classes of sound and useful Literature, Works on Eloquence and Pulpit Aids; Books for Mothers; Anti-Tobacco Books and Tracts; Works on Romanism and Ritualism; Bible Pictures and Maps; Temperance Pictures. 78 AND 80 GREAT ST. JAMES STREET, MONTREAL. WHOLESALE & RETAIL. COUNTRY MERCHANTS supplied with IMPORTED STATIONERY and Fancy Goods, at lowest prices.

HYACINTHS! HYACINTHS!!

A fine assortment of CHOICE HYACINTHS, named varieties—different colours—Red, White, Blue, Yellow, Black, &c. HYACINTH GLASSES also for sale at J. GOULDEN'S, Druggist, Near the Market, 177 and 179 St. Lawrence Main St.

COUGH! COUGH!! COUGH!!!

BALSAM OF HOARHOUND (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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Retaining all their freshness and rich colours tastefully arranged into Bouquets and Baskets. J. GOULDEN, Druggist, 177 and 179 St. Lawrence Main Street.

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THE GEOLOGICAL STRUCTURE, ORGANIC REMAINS AND MINERAL RESOURCES OF Nova Scotia, New Brunswick and Prince Edward Island.

By JOHN WM. DAWSON, M.A., LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill College and University.

Second Edition, revised and enlarged, with a Geological Map and numerous illustrations.

For Sale by DAWSON BROTHERS, Nos. 55 to 59 Great St. James Street, July 2, 1868. 23

Society for Promoting Christian Knowledge.

THE PEOPLE'S MAGAZINE

Especially designed for FAMILY READING. It contains an ample provision of AMUSING and INSTRUCTIVE LITERATURE, and includes also articles of a DISTINCTLY RELIGIOUS TONE. Each number contains 94 large pages, with many illustrations. Price per annum, \$1.75. DAWSON BROTHERS, 55 & 59 Great St. James Street.

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OR 3 dozen for 50 Cents.

J. S. LAY'S,

62 Great St. James Street, OPPOSITE DAWSON BROS. April 23, 1868. 13

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First Prize Piano Forte

MANUFACTURER, No. 79 Great St. James Street, MONTREAL.

Constantly on hand a large assortment of

Pianos, Square and Cottages. SECOND-HAND PIANOS TAKEN IN EXCHANGE. Repairing and Tuning promptly attended to. Perfect security may be attained, and an important branch of Canadian industry stimulated at the same time, by purchasing at this establishment; the Proprietor's position and experience being a guarantee for every Piano that leaves his factory. April 2, 1868. 10

COFFIN ESTABLISHMENT.

ESTABLISHED 1840. JOSEPH WRAY, FUNERAL UNDERTAKER, RESPECTFULLY informs the citizens of Montreal that he has REMOVED His residence, as well as his COFFIN DEPOT and FURNISHING ESTABLISHMENT, from the premises he so long occupied at the corner of Dorchester and St. Lawrence Main Streets, to his new premises in ST. DOMINIQUE STREET, IMMEDIATELY OPPOSITE THE ST. LAWRENCE MARKET, where he is now prepared to execute all orders in his calling entrusted to him. Funerals furnished in the best style. Hearses, Caskets, Gloves, &c. Charges moderate. JOSEPH WRAY, No. 126 St. Dominique Street. May 15. 16

HELLMUTH COLLEGE,

LATE COLLEGIATE INSTITUTE, LONDON, ONT. INCORPORATED 1865. VISITOR: The Rt. Reverend the LORD BISHOP OF HURON, PRESIDENT OF THE CORPORATION: The Very Reverend I. HELLMUTH, D.D., Dean of Huron & Rector of St. Paul's Cathedral, London, Ont. HEAD MASTER: The Rev. A. SWEATMAN, S.M.A. There are five Exhibitions—one of \$100, two of \$60, and two of \$40 each, to be completed for annually. The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September. TERMS: Tuition Fees (including modern languages) \$86 per annum. Boarding 140 For terms of admission, Prospectuses, &c, apply to the Secretary, Major Evans, London, Ont. London, March —, 1868. 14

LINTON & COOPER,

MANUFACTURERS & WHOLESALE DEALERS IN BOOTS & SHOES, 524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON, WILLIAM COOPER. March 19, 1868. 8

SIMPSON & BETHUNE, FIRE, LIFE, MARINE, ACCIDENTAL INSURANCE AGENTS. OFFICE—104 St. Francois Xavier St., Montreal, March 19, 1868.

CANADA GLASS COMPANY [LIMITED.] Manufacture to order and keep for sale Soda Water, Ginger Beer, Wine, Bitter and Patent Medicine BOTTLES, Initialed or Plain. DRUGGISTS' WARE of all descriptions. WORKS AT HUDSON. OFFICE, 10 ST. NICHOLAS STREET, MONTREAL. C. W. WALKER, Secretary. April 2, 1868.

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WARRANTED not to contain any Mercurial Compound, or any other ingredient calculated to injure in the slightest degree Gold, Silver or Plated Ware. Price 25 cents per Bottle. April 2, 1868.

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HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP. By using HARTE'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, of a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin.

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It makes the famous elastic lock stitch that will not rip or unravel, and will not break in washing, ironing or wearing. It is adapted to all kinds of family sewing, and to the use of seamstresses, dress-makers, and indeed for all purposes where sewing is required. It uses the straight needle, which is not so liable to break as the curved. It does not soil the dress of the operator, and does not require to be taken apart to be oiled. It is not injured by being turned backward, and is therefore not liable to be put out of order by children or inexperienced persons. It is made in the most thorough manner of the best material.

For beauty and excellence of stitch, for 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 THEREFOR. Every machine is sold with a table and complete outfit, and is warranted for one year. S. E. H. VANDYKE, General Agent, 615 Broadway, New York

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to late Chas. Tuggey.) Real Estate & Investment Agent, No. 61 Great St. James Street, MONTREAL. April 2, 1868.

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KIRKWOOD, LIVINGSTONE & CO., General Commission Merchants, 503 St. Paul Street, Montreal.

KIRKWOOD, LIVINGSTONE & MORE, Collins Wharf, Halifax. March 19, 1868.

BAKER, POPHAM & CO., WHOLESALE CLOTHIERS, Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER. E. POPHAM. March 19, 1868.

S. R. WARREN & CO., ORGAN BUILDERS, CORNER OF St Henry & St Joseph Sts. MONTREAL. March 12, 1868.

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THE advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heaters are adapted for either WOOD, COAL, or PEAT. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made. April 30.

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E. PERRY & CO., MANUFACTURERS OF All kinds of Trunks, FOR EXPORTATION,

And Ladies' & Gents' Saratoga, Imperial and Eugenie Trunks, SOLID LEATHER TRUNKS, &c. 371 NOTRE DAME STREET, MONTREAL. N. B.—E. P. & Co. obtained a Medal at the Paris Exhibition of 1867, for the excellence of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America. April 2, 1868.

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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 have one of Woodward's Patent Carbonizers in use 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. FRIGUSON, 100 McGill Street. To R. Alsop, Esq.

MONTREAL, 9th 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 economise in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE.

MONTREAL, 5th Nov., 1867. Dear Sir,—Your answer to my 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 6 hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economise in burning gas.—Very truly yours, To Mr. Robt. Alsop. Jos. Dixon & 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 shewn and explained by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street. May 14.

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The Canadian Rubber Comp'y OF MONTREAL, MANUFACTURERS OF Machine Belting, Hose, Steam Packing RAILWAY CAR SPRINGS & BUFFERS, &c. STATIONERS' GUM, TEETHING RINGS &c. —ALSO— INDIA RUBBER OVER-SHOES AND BOOTS, "FELT BOOTS" in great variety. All Orders executed with dispatch. OFFICE AND WORKS: 272 ST. MARY ST. F. SCHOLES, Manager. May 14.

W. D. McLAREN, DEALER IN Fine Teas, Coffees, Sugars and General Groceries. Goods packed for the Country or delivered in the City free of charge. No. 247 ST. LAWRENCE MAIN STREET, Corner (629) of St. Catherine Street, MONTREAL. April 2, 1868.



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 alike in its favor, and its reputation as a medicine 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 and Pain in Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDEN COLDS, COUGHS, &c. TAKEN EXTERNALLY IT CURES BURNS, CUTS, BRUISES, FELONS, 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 us poor mortals as inevitable as 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 influences of diseases.

Such a remedial agent exists in PERRY DAVIS' PAIN-KILLER, the name of which has extended over all the earth. Amid the eternal ices of the polar regions, or beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. And by it, suffering humanity has found relief from many of its ills. The effect of the Pain-Killer upon the patient, when taken internally in cases of Cold, Cough, 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. I. D. COLBURN, Missionary at Tavoy, Burmah, writes:—"I shall be happy to assist in extending a knowledge of a remedy so speedy and effectual."

Rev. M. H. BIRBY, Missionary to the Shans, Burmah, writes:—"Your Pain-Killer has become an almost indispensable article in my family."

Hundreds of missionaries give similar testimony to its virtues. Rev. J. G. STEARNS 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.—Gleaner's Valley Messenger.

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After many year's trial of Davis' Pain-Killer, we advise that every family should provide themselves with so effectual and speedy a Pain-Killer.—Advertiser (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., per Bottle. PERRY DAVIS & SON, MANUFACTURERS AND PROPRIETORS, 380 St. Paul Street, Montreal, C.E. April 30.

FRANK BOND, STOCK AND SHARE BROKER, 7 St. Sacramento Street, MONTREAL. All descriptions of Stocks, Bonds, &c. Sterling Exchange, American Gold, and Railway Shares bought and sold, strictly on Commission. Investments made in Mortgages, Real Estate, &c. Jan. 30, 1868.

THOMAS MUSSEN, IMPORTER OF British, India and French Goods, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL CLOTHS TRIMMINGS AND SMALL WARES MONTREAL. March 12, 1868.

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