

Church Observer.

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

"ONE FAITH—ONE LORD—ONE BAPTISM."

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OUR PLATFORM.

The heading of this article is peculiar and American, but not perhaps the less expressive for both characteristics. "Our platform" simply means a statement of our principles made before the public for the benefit of our friends and those who may yet see fit to act with us, and last, though not least, for those who, either through ignorance or ill-will, misrepresent our views and sentiments on all matters relating to religion. We get upon our platform at the commencement of a new year, with our paper doubled in size, and we are happy to say, with a large and quickly increasing list of annual subscribers at our back; and we would now, once for all, state as clearly as we can the position which the *Church Observer* wishes to hold amongst the religious papers of the day.

1st. We claim to be a sound "church" paper. We desire to send into the families which support us, a paper that will not only instruct and amuse, but that will aid materially in extending and propagating unmistakable "church" principles. We claim to belong to a branch of God's divinely-instituted church. We claim for our three-fold order of ministry divine appointment; and we claim, as the right of our children distinctive teaching on these important matters. We have not the slightest intention of casting stones at those who differ with us on these subjects, while claiming the same privileges for themselves; but we do claim the right of making the clearest distinction between those doctrines of Grace, which to a great extent are our common property, and those principles of organization and government on which it is plain we cannot possibly agree. As far as the latter are concerned, we desire our children should be instructed from a Church of England stand-point, and that in tones so clear, conservative and decisive, as to aid in enabling them hereafter to fill (with honor to the church) our places when we are dead and gone.

2nd. We claim to be a sound PROTESTANT paper. We use the word in its plainest sense. Protestant as opposed to Popery and its somewhat deformed child "Ritualism." We desire to extend those views for which our fathers died, and with which we earnestly believe the "truth as it is in Jesus" is so intimately connected that to allow them to be clouded is to darken that narrow road which leadeth unto life eternal. We do not wish to be personal or needlessly offensive,—neither do we wish to seek out controversy for mere controversy's sake; but we are determined to be plain and outspoken against those who, calling themselves Anglican clergymen, who eat of the church's bread and drink of the church's cup, yet strive to turn our Anglican churches into Popish mass meetings,—our Protestant laity into enemies of that church in which they were baptized. We make no apology for writing thus plainly, when in our city aricular confession and priestly absolution are boldly preached, and we suppose put in practice. When it comes to that, silence would be a sin, and we will not be silent.

3rd. We claim to be an *Evangelical* paper. We need not define the term further than by saying that we will maintain and propagate those doctrines which present Christ's personal atonement, once offered as the only source of a sinner's salvation, and faith in that atonement as the means whereby the sinner must be saved. We take our stand on the articles of our church, and foremost among them the XI., XII., XVII., XIX., and XXXI.

Such in a few words is "our platform," and we ask all who can honestly endorse these views to aid and assist our effort, either by special donations towards our enterprise, or by subscriptions, or both. We ask our evangelical church clergy in our various dioceses not only to seek to extend the paper in their parishes, but also to aid us with literary contributions, or such items of church news as would prove generally acceptable to church people; and so we descend from our platform with hearty wish that our paper may be successful, and a credit and aid to the church with which it is connected.

ALL WORK FOR GOD.

"And we know that all things come of God, and without Him nothing was made."—1 John 5:5.

All things, dear Lord!—without Thee? No dark, too tangled web of design? No drop of rain too heavy to be borne? Set in the cloud in order to be shown?

I know that all Thy fingers wrought this night; That darkest threads grew from Thy hand; That bending lines grew from Thy tangled right— The bitter drops all sprung from Thy command.

Command the sweetest, make the crooked straight; And turn these dusky threads to gold! Swifter, dear Lord! I cannot wait; Faith hath grown weary, longing to behold.

I know the promise; but I have the sight; I yearn to see the beautiful design; To hail the rose-tint of the coming light; To watch the straightening of the bended line.

Why these enigmas? Why these things not receive Their bright solution? Thy voice drew near: "Blessed are they who see, yet believe!" And One I knew approached, and wiped my tear.

With wounded hand, and bleeding, Ah! then I fell Down on my knees, and hid my face from Thee, My Lord! my God! All was as well! WITH THEE, the dark is bright, the bitter sweet.

The Family Circle.

SPEECH OF THE CONTRIBUTOR.

An agent had addressed the congregation, a contribution had been taken, and the pastor was about to pronounce the benediction, when all were startled by a voice from the Contribution Box, which the deacon had just placed on the table:

"Wait a moment, my friends, and give me a chance to speak. I have long had something on my mind, and must unburden myself. The truth is, I am much abused. Sometimes for weeks together I am allowed to report in all your Sunday services, though prayers and alms should come up together for a 'memorial before God.' But I am tucked away out of sight, where I get only dust and cobwebs.

"Worse, still, are my grievances when I am allowed to come around from pew to pew in aid of your devotions. I always come with a heart full of good will, ready to confer on you all the great blessings of giving. Yet, oh, what treatment! I don't mean now the tricks of fun-loving boys who give me old buttons for pennies. I can put up with their mischief, especially as I never get so full but that I can carry a few buttons extra.

"But I do mean you, for one, Mr. Blind. Why do you never see me when I come? Your face is turned toward the orchestra, or you are hunting for something in the hymn book, or your head is down, as though you had, just then, an extra touch of devotion. If it had been by accident, you would have sought me after service. But you hurried off right after the benediction. How much of the benediction did you carry home? You're rightly named Blind, for none are so blind as those who won't see." (Mr. Blind here put his head down out of sight.)

"Closest, you put in this torn bill. You knew it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before, and it isn't for want of a whole one either. You had better go home and read what Rev. Dr. Malachi says in one of his discourses, about the man who brought that which was 'torn' as an offering to the Lord.

"Have you lost your pocket book, Bro. Prudence? (Prudence claps his hand suddenly on his pocket.) Don't be alarmed. You left it at home and brought only a little wallet, for fear, as you said, that your feelings would get the better of your judgment. You needn't be so prudent. Your benevolent feelings are the last thing to get beyond your control.

"Drop that veil over your face, Mrs. Display. You'll need it to hide your blushes while I tell the congregation that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief, and here, to-day, you have been thinking about buying a \$500 diamond ring. And you profess to love the Saviour, and the heathen who are perishing for want of His gospel!

"What now shall be said to you, the richest man in the whole society, a member of the church, a teacher in the Sunday-School, a regular attendant at the prayer-meeting? I see I don't need to name you. (Dr. Penurious is hitching nervously in his pew in the broad aisle.) You speak

and pray well. You have much to say of sound doctrine and liberality and consecration to Christ. But, whenever you are asked to give, you always say, 'I have too many calls, too many calls.' Yes, but they get no answers. If you answered any of them liberally, I could excuse you. To-day you have given me the one dollar, when fifty dollars would have been nearer your share. You have a call to study that book which says, 'covetousness is idolatry.' And soon you'll have another 'call' which you must answer, to leave those money-bags and go and settle accounts with him who owns them all.

"Now I have something for you all to hear. When at the end of last year, you footed up the contributions of the church, and said it was quite a fat sum, I schooled to tell you that your pastor and a ministerial secretary in the church, from their slender incomes, had given full one-third of the whole. It would have been still more but for Bro. Wholesaled and Bro. Generous, who are always liberal. And Mrs. Humble, too, dear good woman, let me not forget her; the five dollar bill she put in was fragrant with prayer and self-denial, and shed a sweet perfume through the whole. She hath done what she could. There was a quarter, too, that had dropped most lovingly from the little fingers that had made themselves weary in earning it. Ah! dear Mary, we shall want you for a missionary by and by.

"My good friends, the agents, (turning towards the pulpit) often mortify me. They are dry—don't give fresh facts—don't feel the facts they do give, or affect to feel them so much they whine and disgust folks. Or they don't know when to stop; talking an hour when forty minutes would open purses wider. I've seen many an X at forty minutes changed for a Y at fifty, and an I at sixty.

"The dear pastor is sometimes too timid, and instead of seconding the agent's appeal with all his eloquence will say that he hopes the people, though they have given to so many objects, have a little left for this good cause, when the truth is, few have denied themselves a pin for their contributions.

"I have one secret more to tell. I am something more than I seem to be. I think me only a wooden box—a convenience for gathering up your donations. Know, then, that a messenger from your Saviour is here. Yes, I represent His pierced hand outstretched towards you, and your returns to me are registered as an index of your love for Him. As I pass from pew to pew, I gather something more than money. These tales of your secret history, and a thousand others, are all put on record, and will be read in that day before the great congregation.

The voice ceased, and the good pastor, in tones trembling with emotion, said, "Let us all pray for pardon before the benediction."

DON'T TALK TO ME NOW

The western sun was disappearing behind the hills when a physician was seen coming from a house where a young man was lying dangerously ill. Had any one watched the doctor's countenance, he would have seen unusual sadness depicted there. It had just been his duty as a physician and friend, to inform the family that his patient's recovery was impossible. Life was rapidly closing.

The young man seemed partially conscious, and his relatives, in anguish of mind had begged the doctor to tell the sick man his condition, and if possible point him to the Lamb of God, for, like so many other persons he had deferred all preparation for death hoping to find a more convenient season. He had led rather a reckless life, setting at defiance the religious instructions of his parents, and of this same physician, who had once been his Sabbath school teacher. When told that he had only a little while to live, he seemed at first agitated, but soon became quiet. All efforts of friends to gain any satisfactory answers to questions proposed, were unavailing. He would say, "Don't talk to me now; I can't bear it."

His powers of mind and body were too much weakened by disease, to grapple with the stern realities staring him in the face. What a lesson to those who flatter themselves that on a sick or dying bed they can prepare for eternity!

You may not be brought to lie upon a sick bed.

Death comes to some as suddenly as the lightning's flash.

What are you doing? Have you consecrated yourself to God, and are you trying to live for the advancement of His cause and kingdom? If not, stop and think! You have no promise of to-morrow. Delay not, but while in life and health prepare to meet your god.

THE BODY AND SOUL.

"Brother," said the Soul to the Body, "we must shortly part; and now let us reckon together."

"Let us reckon, sister," said the Body. "You have been active in labor, toiling early and late, and have gathered much gold; will you keep it with you, or shall I take it with me?" said the Soul.

"Alas!" said the Body, "how can I take it among the darkness and dust, and corruption of the grave? What will it profit me there?"

"Nay," said the Soul, "but how can I carry it where earth and earthly things are not suffered to enter? I am able, all, but yellow earth."

"True. Then shortly it will be neither mine nor thine," said the Body sorrowfully.

"Our reckoning is not over," said the Soul. "How are we to meet again—for we must meet again—will it be in sorrow or joy? You have never allowed me to look heavenward, but have taken away my freedom, and used all my powers to minister to your selfish pleasure."

"Alas!" cried the Body, "you tempted me and now you cry out against me!"

"What if we meet as fellow tormentors," said the Soul, "united together in eternal misery? I am defiled as you are. You have cared neither for my cleansing nor for your own. I am without right to heaven as you are. So, then, the love of self will be our mocking acquaintance, and I shall forever reproach you with having destroyed me."

The Body answered, "I had a right to do as you for a governing purpose, which should have resulted in our mutual salvation. I now realize with deep grief, that we each have been to the other an accursed tree, and I blame for our common destruction. Alas! and there is no hope!"

"Brother," the Soul replied, "holy words, long since forgotten, come to my remembrance; words spoken by the truly penitent by him who created us—Him whom we have forgotten, Him whom we have disobeyed—I even I am he that biotteth out thy transgressions, for mine own sake, and will not remember thy sins."

"I have sinned," said the Body, "I have sinned and done evil in his sight. We do well to consider our ways; to-day to hearken to His voice. Let us kneel, in sorrow, in penitence, and in love, before Him who gave Himself for us, who for our sins hung on the accursed tree; and though our sins be as scarlet, they shall be as wool."

"Brother," said the Soul, "let us now heartily give ourselves, and all we have and are, with our powers and affections, with the gold and silver, to Him that loved us and gave Himself for us."

"Yes," said the Body, "forgiven, cleansed, and purified, I shall become a temple of the Holy Ghost; and live or die for his praise."

"Brother," said the Soul, "you will die to rise again; but be comforted; He passeth with us through the dark valley. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Let us together praise Him for our salvation."

WHO TOOK HIM ON THE OTHER SIDE?

"Who took him on the other side?" A pair of soft blue eyes, full of tenderness and tears, looked up into mine. Sorrow lay on the lips that questioned me.

"On the other side! What do you mean, my darling? and I looked, wondering, at the child.

"Baby I mean." The little one's voice trembled. "He was so small and weak, and had to go all alone. Whp took him on the other side?"

"Angels," I answered, as steadily as I could speak, for the child's question moved me deeply. "Loving angels, who took him up tenderly and laid his head softly on their bosoms and sang to him sweeter songs than he had ever heard in this world."

"But every one will be strange to him. I'm afraid he'll be grieved for mother, and nurse, and me."

"No dear. The Saviour, who was once a baby in this world, is there; and the angels who are nearest to him take and love and care for them, just as if they were their own. When baby passed through to the other side, one of these angels held him by the hand all the way, and he was not in the least afraid; and when the light of Heaven broke upon his eyes, and he saw the new beauty of the new world into which he had entered, his little heart was full of gladness."

"You are sure of that?" The grief had almost faded out of the child's countenance.

"Yes, dear, very sure. The Lord who so tenderly loves little children—who took them in His arms and blessed them when He was on earth—who said that their

angels 'do always behold the face of my Father,' is more careful of the babes who go to Him than the tenderest mother could possibly be."

"I am so glad," said the child. "And it makes me feel so much better. Dear baby! I didn't know who would take him on the other side."

GIVING TOO MUCH.

I once heard a story something like this. X— applies to Y— for some money for a certain object.

Y. "O, I never give to anything so far off. I think charity begins at home. We have our own poor at home."

"Well," said X—; "I will give ten dollars to the poor at home; for every five you will give?"

Y. "O, I don't mean that; but there are our Sunday schools, they are always wanting money for them."

X. "Ah, then, I will give ten dollars for every five you will give to our Sunday schools."

Y. "O, I didn't mean that; the Home missionaries are miserably supported. You ought not to give to those abroad when our own men need it so much."

X. "Well, then, I will give ten dollars for every five you will give to Home missions."

O, I don't mean that either," said Y—. "And, indeed, he did not mean anything, but to excuse himself from giving money, and to escape calls upon his charity. This is the point of the story; he did not mean that either." He did not mean to give away anything, if he could help it.

Now the fact usually is, that those who are most liberal abroad, are also the most liberal at home. Men's hearts enlarge; and then they must bestow their money intelligently, and therefore, make themselves acquainted with the wants of all. And that must be a heart of stone, which, with respect to contentment, can shut itself up against all the urgent appeals from those who are in darkness, or from those who want light.

How can men shut up their hearts? Simply by shutting their eyes and ears.

If you are abroad in the world, men may be in danger and calling for help; but if you neither see or hear them, you do not move to their rescue. Or, if you hear a faint cry, and "do not mean that either," you will not suffer your heart to be moved.

But we defy any one to read, to make himself acquainted with the various claims and the wonderful encouragements to faithful work, without being moved to give his money to the very extent of his ability.

"His money," said we? Nay, are we not all the Lord's stewards, merely bestowing of that which we have received of Him? When shall we fully understand the principles of this stewardship?

And when shall we believe God?

Obituary.

THE REV. HENRY ADDINGTON SIMCOE. —Many of the inhabitants of the Province of Ontario are occasionally reminded of a former Governor of the country, General Simcoe, whose name still designates one of their lakes, and one of their counties; but few are aware of his having a son who was an exemplary parish priest and zealous promoter of every good work. The Rev. H. A. Simcoe was born about the beginning of this century, in Devonshire, devoted himself early to the service of God, and laboured, from his admission to orders, first as Curate, afterwards as Incumbent of the small parishes of Egloskerry and Tremaine in Cornwall. The principal part of the former parish became his property; but the possession of the land did not render him unconcerned about the souls of those by whom it was inhabited. We learn from the London *Christian Observer*, that he was a shepherd after God's own heart, faithfully feeding the flock committed to his care from the river of life and the healthy pastures of God's inspired word. That was ever the rule of his private teaching and public ministrations; and few things were more delightful than to hear from his rich and powerful voice the vital doctrines of the Gospel of Christ plainly, simply, and solemnly delivered, either from the pulpit regularly, or from the platform, when called on to advocate the cause of the Bible Society, or the Church Missionary, or the other evangelical societies of our Church. He adopted at an early age, and entirely carried out through life, the determination, "As for me and my house, we will serve the Lord." (Josh. xxiv. 15) Not only as a true and faithful minister of the Church of England, ever living and preaching the scriptural doctrines of her Articles, Homilies, and Liturgy, and publishing by thousands—often writing them himself—books and tracts of a religious and devotional character, educating his children in the same ways of God's truth; but as a landlord, also, to the utmost of his ability, he made himself in all respects the watchful, fatherly head, guardian, and teacher of all the large families of his tenantry, throwing open his daily services of morning and evening family prayer to all within reach of them, so that sometimes as many as forty or fifty persons

availed themselves of that rich and valuable privilege at Penhae. His ministerial labors of every kind, among his parishioners and neighbours, were unwearied. Till within a few years of his death, he regularly maintained, unassisted, and in churches more than three miles apart, four full services with sermons every Sunday. And the call found him at last while engaged in his Master's work; for his last illness seized him in the midst of voluntary service, which he had given for many years every Friday at the Launceston Union Workhouse. Few indeed have ever shown better than he did their feeling of personal responsibility to the God who gave them their wealth, or rather entrusted it to their stewardship. Until the last few years, he travelled as a deputation every year for the Church Missionary Society, at his own expense. He was a zealous friend of the Pastoral Aid Society, the Society for the Due Observance of the Lord's Day, and the Irish Society; and his best support was given to the Church Association for the repression of the Popish ritualistic practices among ministers of the Church of England, and the maintenance of her truly scriptural and Protestant doctrines. For many years he had been re-elected unanimously by the clergy of his deanery as their Rural Dean. He lingered three months after his last illness seized him, and on the 16th of November last the good and faithful servant entered into his rest.

DEATH OF MR. HENRY RACEY, BRANTFORD.

We copy the following obituary notice from the *Hamilton Times*. Mr. Henry Racey's loss to the church in Brantford will be very great, but not more so than to his numerous friends scattered through the Province of Ontario:—

"It is with feelings of profound regret that we are called upon to announce the death of Henry Racey, Esq., Clerk of the First Division Court of Brantford. He was in his usual health only two days ago, but yesterday morning, about 6 1/2 o'clock, he was seized with an apoplectic fit, from which he never rallied, but lingered on in unconsciousness till this morning, when he died at 4 o'clock, in the 47th year of his age. Henry Racey was the son of the late James Racey, Esq., a native of Bath, England, and was born in the village of Mount Pleasant, County Brant. His father was the first Clerk of the first Division Court of that county, and was succeeded by his son Henry, the deceased, who has held the office for about twenty years, discharging his duties with the greatest efficiency, yet, at the same time with the utmost kindness and consideration towards the unfortunate, with whom he was brought into official relationship. In 1862 he commenced the publication of the *Brant Expositor* newspaper, in which he retained a proprietary interest till his death. During the many years of his residence in Brantford, after he attained to manhood, Mr. Racey was actively connected with almost every moral and social enterprise that took root in his native country, and for many years held a seat in the Town Council, of which he was one of the most active and useful members. He was a zealous member of the English church, and his religion was of that eminently practical kind which displays its spirit in acts of benevolence and charity. Indeed, his generosity and benevolence were among the most distinguishing attributes of his character, and in him the poor and lowly always found a kind and sympathizing friend. Possessing a heart fully imbued with the sentiment of friendship and domestic affection, no man was ever more idolized by his family or more beloved by his friends. His integrity of character, honesty of purpose, together with his many noble qualities, impressed themselves upon all who came within the circle of his acquaintance; and his sudden death at the early age of forty-seven has cast a gloom over the whole community, for all, both old and young, feel that in his death they have lost a faithful and beloved friend. The deceased has left behind him to mourn in deepest sorrow a widow and a large family of children, of whom but one has attained to maturity. But the whole community sympathize with them most profoundly in their unconsolable bereavement, and all unite in one common testimonial of respect in the memory of departed worth."

Miscellany.

REV. MR. FOULKER'S PAMPHLET.—We make the following extract from a pamphlet entitled: "The Church's Creed or the Crown's Creed," which we ask our readers to weigh carefully, as being the words of a Roman Catholic to his Archbishop, respecting the church of which they both were ministers years ago. No member should rashly leave the church of England after reading this pamphlet, or even after reading the following extract from it.

"You (my Lord Archbishop) have proceeded me yourself in expatiating on the workings of Holy Spirit in the church of England with your accustomed eloquence, and have not hesitated to attribute to its members many graces in virtue of the sacrament of baptism which you allow they administer on the whole validity; but there you stop. I feel morally constrained to go further still. If I had to die for it, I could not possibly subscribe to the idea that the sacrament to which I am ad-

mitted week after week in the Roman communion—confession and the holy eucharist, for instance—confer any graces, any privileges, essentially different from what I used to derive from those same sacraments, frequented with the same dispositions, in the Church of England. On the contrary, I go so far as to say, that comparing one with another strictly, some of the most edifying communions that I can remember in all my life were made in the Church of England, and administered to me by some that have since submitted to be re-ordained in the church of Rome; a ceremony, therefore which, except as qualifying them to undertake duty there, I must consider superfluous. Assuredly, so far as the registers of my own spiritual life carry me, I have not been able to discover any greater preservation from sin, any greater incentives to holiness, in any that I have received since; though, in saying this, I am far from intending any derogation to the latter. I frequent them regularly: I prize them exceedingly; I have no fault to find with their administration or their administrators in general. All that I was ever taught to expect from them they do for me, due allowance being made for my own shortcomings. Only I cannot possibly subscribe to the notion of my having been a stranger to their beneficial effects till I joined the Roman Communion, and I deny that it was my faith alone that made them what they were to me before then, unless it is through my faith alone that they are what they are to me now. Holding myself that there are realities attaching to the sacraments of an objective character. I am persuaded, and have been more and more confirmed in this conviction as I have grown older, that the sacraments administered in the church of England are realities, of objective realities, to the same extent as any that I could now receive at your hands: so that you yourself therefore consecrated the eucharist as truly when you were Vicar of Lavington as you have ever done since. This may or may not be your own belief; but you shall be one of my foremost witnesses to its credibility, for I am far from basing it on the experiences of my own soul. My Lord, I have always been accustomed to look upon the sacraments as so many means of grace, and to estimate their value, not by the statements of theologians, but by their effects on myself, my neighbours, and mankind at large. And the vast difference between the moral tone of society in the Christian and the pagan world I attribute not merely to the superiority of the rule of life prescribed in the Gospels, but to the inherent grace of the sacraments enabling and assisting us to keep it to the extent we do. Taking this principle for my guide, I have been engaged constantly since I joined the Roman communion in instituting comparisons between members of the church of England and members of the church of Rome generally, and between our former and our present selves in particular; or between Christianity in England and on the continent; and the result in each case has been to confirm me in the belief which I have expressed already, that the notion of the sacraments exercising any greater influence upon the heart and life in the church of Rome than in the church of England, admitting the dispositions of those who frequent them to be the same in both cases, is not merely preposterous, but as contrary both to fact and to the opinion of the Pope and his adherents and the man of sin. My Lord, there is no person in his sober senses who could affirm that you, for instance, began to be a devout, earnest, intelligent follower of Christ, an admirable master of the inner and the hidden life, a glorious example of self-sacrifice, a deep expounder of revealed mysteries and Gospel truths, when you embraced the Roman communion; or all those graces which you exhibited previously in the sight of man could be deduced from the one rite which you received unconsciously as a child, counteracted by all the bad and unwholesome food on which, according to this hypothesis, you must have lived ever afterwards. In the same way, there is no ordinary person in his sober senses who could affect to discover any fundamental change for the better in you morally or religiously, now from what you were then. There are some, on the contrary, to my knowledge, of your existing flock who profess that they have not half the liking for the sermons which they hear you deliver us Archbishop of Westminster that they have for the dear old volumes which you published as Archbishop of Chichester, as fresh as full of fragrance to their instincts as ever. And I have heard the same said of another, whose parochial sermons, hailed as a masterpiece on their first appearance, have just burst forth into a second spring. People say that sermons which *ex-ant* Anglican clergymen of note preached formerly, read so much rational that any that they have since delivered from Roman Catholic pulpits. They argued impartially, then, as men whose sole desire it was both to get at the truth, and uphold it any cost: they never fear looking facts in the face, and were as little given to exaggerate those that made for them, as to keep out of sight or evade by subterfuge those which they could neither excuse nor explain. They were never tired of confessing their own sins or shortcomings. In a word, their tone was frank, honest, and manly. Now, they may preach with the same energy, but it is as though they preached under constraint or dictation. Either they are high-flown and exaggerated; or else punilicious and reserved; weighing each word as if they were repeating a task: always artificial, never themselves as if committed to a thesis, which they must defend at all risks, and to which all facts must be accommodated, or else denied. Hence, do what they will, there is a distinction between themselves and the cause they advocate, which cannot fail to strike the most ordinary listener; their words no longer carry the moral argument with them that they once did even among their followers; and the judgment of public opinion on them is that they are rapid and destitute of force by comparison. What people say of those generally who have become Roman Catholic in England of late years, is that they have deteriorated as a body rather than advanced. The foremost of them have not progressed in any perceptible degree—perceptible by others, that is—beyond the high standard to which they had attained before, as their lives, their writings, and their sermons testified; others, every allowance being made for the peculiar trials to which they have been subjected, have notoriously descended to a lower level of Christianity since they became Roman Catholic, from that in which they had been working previously; and some have been driven from their moor-

ings—in appearance at least—altogether. All this I hear said: and as far as my own experience goes, it is quite true: and for the life of me I cannot infer anything else from it than that sacramental grace is equally derivable from the same ordinances in both communions according to the dispositions of those who frequent them, and is not more indelible in the one than the other. What I have seen of Roman Catholicism myself, since joining their church, all points to the same conclusion. Till then, I know them only by report, which, founded on prejudice, was far from being in their favour; and I was horrified to find how shamefully it had misrepresented them. I found them—I mean the educated classes—all that in a general estimate members of a Christian church should be; God-serving, charitable, conscientious, refined, intelligent; and I could discover nothing idolatrous or superstitious in their worship, nor anything at variance with first principles in their daily life. At home or abroad I was equally surprised to find them so different from what my traditional informants had described them, with so much to admire where I had supposed there was so much to reprobate. But afterwards—when my first emotions consequent on this discovery had subsided—when I came to ask myself the question, are those, then, the only true Christians that you have ever known in life; and till you conversed with them, had you never conversed with a true Christian before? I can scarcely describe that the recoil that it occasioned in me! Why my own father and mother would have compared with the best of them in all the virtues or sinarily possessed by Christians living in the world and discharging their duties conscientiously towards God and their neighbours, in, through, and for Christ. "All for Jesus" was as much their motto as it could be of any parents in Christendom; and well indeed would it be for all Roman Catholic children if they were blessed with no worse fathers and mothers than mine. Then I have, or have had, relative and friends in numbers, members of the church of England, whose homes I will undertake to say are to all intents and purposes as thoroughly Christian as any to be found elsewhere; and it would be sheer affectation or hypocrisy in me were I to pretend the contrary; or else to claim for my own friends and relatives any peculiar excellence distinguishing them from average specimens of the Anglican body. For a calm, unassuming, uniform standard of practical Christianity, I have seen nothing as yet amongst ourselves in any country superior to that of the English peasantry and its surroundings: go where I will, I am always thrown back upon one of those as the most perfect ideal of a Christian family; a combination amongst its members of the highest intelligence with the most unselfish purity and earnest faith I ever witnessed on earth. It was not far from Brackley. You may have known several such yourself. On describing the "daily round" of Christian life in the English church—such as I had been accustomed to from a child—to the excellent priest who received me into communion on the continent—our family prayers, our grace before and after meals, our readings of the scriptures, our observance of Sunday, our services at church and Sunday schools—what did he do but mount his pulpit the Sunday following, and embodying all that I had told him in a fervid discourse, expatiate to a fashionable congregation in Paris on the many lessons of piety which they had to learn from their separated brethren on the other side of the channel. "Such, too, was our general practice," he said to me in a private conversation, "before the revolution; and we hope to recover it: but as yet there are few families where it exists." Of my countrymen he observed, "Leur bonne foi est acceptée pour leur vraie foi." I took this explanation on trust at the time, but have since given it up as inadequate. For if it be said that faith and integrity of purpose make members of the church of England what they are without the sacraments in mature life, by what argument, I should like to know, can it be proved that it is not to their faith and integrity of purpose solely that members of the Roman Catholic church are indebted likewise for all the progress they make? The only test of the efficacy of the sacraments appreciable by common sense lies in their influence upon conduct. If therefore it were capable of proof, as distinct from assertion, which it is not, both that all the sacraments administered in the church of England but one were shams; and all administered in the church of Rome, without exception, realities how comes it that we are not incomparably more exalted characters ourselves than we were formerly; or that Roman Catholic countries on the continent are not incomparably more penetrated to the core with Christianity than England? Both these points, I dare say, might be affirmed by some; but they are denied, and I maintain with much more reason, by others; and therefore at best it can only be the degree to which the thing exists, not whether it exists at all, which is in question."

UNPOPULAR PAPERS.

I cannot refuse to quote, for your friend's information, although that should have been unnecessary, the language, alluded to in my last, as having been used by Mr. Newman and his followers concerning the church of Rome, before their own secession to that apostasy. The church of Rome was called "a lost church;" its system was styled "the Papal apostasy;" it was pronounced "heretical;" and declared to have "bound itself by a perpetual covenant to the cause of Antichrist;" men were exhorted to "see it as a pestilence;" it was compared to "a demagogue," and to the devil himself; its doctrines were condemned as "profane," "impious," "blasphemous," "gross," "monstrous," and "cruel." Such strong declarations answered their purpose but too well! For whenever anyone was startled by the Romanizing tendency of the later tracts, then these denunciations were confidently appealed to, as convincing proof that "to oppose ultra-Protestantism," such was the cant of the day,—is not to favor Popery." And so they continued upon record till Mr. Newman had no longer any purpose to serve in letting them be quoted as his sincere sentiments.

At present, however, I wish to direct your attention to a single point prominently put forward in the views already quoted, to the effect that the "views" held by concealed Papists in the Church of England are "necessary" in their position. I think it only fair that you should

hear, in the words of one of the party, who, after having been for a time misled, subsequently denounced the sophistry of the leaders, a plain statement of the nature of the views which ingenious and truthful minds write under the consciousness of the real character of the system. You will thus be better able to judge, from the testimony of those who have tried it, what the position of the Ritualists really is; and what is the humiliating untruthfulness which forms an essential and "necessary" part of it.

In a remarkable pamphlet, published some years ago (*The Morality of Tractarianism: a Letter from One of the People to One of the Clergy*), the author, from his own experience, describes Tractarianism as tending to make those who adopt it "uncandid and prevaricating;" as giving them "sophistry for faith," and "destroying the principle of honor." This, says he, "is what disturbs thousands whom logic and controversy would never disturb. It is a feeling which has lurked unexpressed in the heart of its warmest followers. Not one of us but must own it; not one but has written under the torture of doubting whether, on the threshold of this system, which he embraces to make him a holy, there rests not the stain and semblance of a lie. Is this too harsh a term? But what is the fact? Do we not as Catholics claim to believe doctrines which yet we dare not avow in their plain unmistakable words? We dare not, for, alas! the church of England does not give us plain and unmistakable words in which to avow them; and if we convince ourselves that she does not rather intend us to avow their very reverse, it is only by a course of explanation which turns her apparently most Protestant statements into a positive sanction of Catholic truth." * * * If, then, we first acknowledge that the only way of holding such truths in the English church is by the use of non-natural interpretation, and then also acknowledge that these truths are the heritage of the people, not the exclusive privileges of the educated classes, we must begin by spreading the spirit of candour among our village schools and laborers' cottages; we must make our wives and daughters students in scholastic niceties; and in a degree we have done so. Where we have not, we have left them Protestant; where we have, we have made them false. We tread the aisle with faltering steps, trying to do as we are bid, and to drown our doubts with clever prevarications. We see the priest standing before the altar... It is as if he said, I am here offering up the unbloody sacrifice of the very body and blood of Christ for the remission of quick and dead. This is what as Catholics we claim to believe. But it is a secret between you and me: I could not teach the people as; it would give offence, seeming contrary to the Prayer Book, though in reality it is not. Hence the Article which denies it is not aimed at the doctrine itself, but at the particular way in which once it was taken by the vulgar. The difference between our doctrine and that received by the Roman branch of the Church Catholic is entirely verbal: a distinction of terms was all that the reformers died for, no real distinction of belief.... You may adore, for you see everybody kneels; and though the Church of England says it is idolatry to do so, she meant exactly the reverse; or, if she did not exactly command it, she at any rate permits her children to do what her language calls idolatrous!

"Wonderful sophistry! most solid ground of faith! excellent school for guilelessness and sincerity! admirable preparation for making men holy, and good, and saintly, and everything that is Christian! except, perhaps, making them true. Can we any longer believe with the fulness of faith, or is not every article of belief choked and poisoned with a sedition?"

You will observe that I merely ask you to mark from what quarter this witness comes, and then—EXAMINE ORDERS!

THE RITUALISTS SIGHING FOR UNION WITH ROME. The *Church Times* says that, supposing Lord Shaftesbury's Bill were passed into a law—"There are hundreds of districts where churchmen would be only too thankful to build Ritualistatories if they were not 'restrained' by the law; and the day which saw a secession once taken place, would see the inauguration of a missionary movement on a scale of which the Bishop of Carlisle can have no idea. Moreover, a body like the Anglo-Catholics who are sighing for reunion would not long remain in isolation; and if they effected a fusion with Rome, the result would be to make the Roman Catholics the most numerous and powerful religious party in the United Kingdom."

The *Church Times* proceeds to show how little is gained by their remaining in a church which they in fact abhor, and closes with the Bishop of Oxford's words, as may be seen in the following quotation:—"But it cannot be too plainly understood that we gain nothing whatever in character, prestige, or material aid by our position within her. To us secession—if it were only lawful—would be the greatest possible gain; and we feel sure that every far-sighted man, if he would but coolly consider all these circumstances of the case, would say to the friends of the establishment, 'except these abide in the ship ye cannot be saved.'"

A MASTER'S RIGHT TO ORDER A SERVANT TO GO TO BED.—A singular case came before the county court judge at Guildford (Mr. Stonor) on Thursday. Elizabeth Westley v. James White was a claim of 16s. 8d. in lieu of notice. The defendant is the landlord of the Talbot Inn at Ripley. The plaintiff said she was in the service of defendant, who had dismissed her without giving her any notice. The cause of her dismissal was that the defendant came down into the kitchen one night and told her to go to bed at a quarter to 10 o'clock. She refused to do so, as they never went to bed till half-past ten. On the following morning he threatened to kick her out of the house if she did not go. The Judge—I think your master was quite justified in dismissing you. When your master told you to go to bed it was your duty to do so, and as you did not obey his reasonable commands, he was quite justified in dismissing you. I shall find a verdict for defendant.—*West Sussex Gazette*.

RECREATIONS OF A PHILOSOPHER.—Professor Doremus once placed a linen handkerchief in the explosive condition of gun-cotton, and threw it into the wash. Bridget washed, dried, and sprinkled it ready for ironing, without a suspicion of its character. The moment she placed the hot iron upon it, the handkerchief vanished into the air, nearly frightening the poor girl out of her senses.—*American Paper*.

The Portfolio.

"What mortal is there who can have so much reason to rejoice in the Lord always as the true Christian, who has God for his companion, his way to salvation, and his glorious end? To whom God is a Father, Christ a Redeemer, the Spirit a Comforter, angels his servants, the world his slave, and heaven his inheritance?"—*Bishop Hall*.

"Every furrow in our fields is loaded with evidence of a Divine power: and not five thousand' only, but millions of millions, to whom God gives meat in due season, are sustained by Omnipotence, and not one of them ever feeds at less expense than that of wonder, nay, of an infinite train of wonders. . . . But the creatures are his, and therefore to be received with thanksgiving; this our Saviour performed with great seriousness and zeal, thus teaching us, when 'looking up to heaven,' that 'the eyes of all ought, in the most literal sense, to wait upon that Lord' who gives them their meat in due season." . . . A secret sense of God's goodness is by no means enough. Men should make solemn and outward expressions of it, when they receive his creatures for their support—a service and homage, not only due to Him but profitable to themselves.—*Dean Stanhope*.

"Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence."—*Pascal*.

"I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it, and the reason He loves such prayer is, that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow."—*Dr. Judson*.

"You have sometimes found, instead of a reluctance to pray, a powerful impulse to that exercise, so that you felt as if you could do nothing else. Have you always complied with those motions, and suffered nothing but claims of absolute necessity to divert you from pouring out your hearts at the throne of grace? The Spirit is said to make intercession for saints with groanings which cannot be uttered. When you have felt these ineffable longings after God, have you indulged them to the utmost? Have you stretched every sail, launched forth into the deep of Divine perfections and promises, and possessed yourselves as much as possible of the fulness of God? There are moments when the conscience of a good man more tender, has a nicer and more discriminating touch than usual; the evil of sin in general, and of his own in particular, appears in a more pure and piercing light. Have you availed yourselves of such seasons as these for searching into the chambers of imagery, and while you detected greater and greater abominations, been at pains to bring them out and slay them before the Lord?"

"There are moments in the experience of a good man when he feels a more than ordinary softness of mind; the frost of selfishness dissolves, and his heart flows forth in love to God and his fellow-creatures. How careful should he be to cherish such a frame, and to embrace the opportunity of subduing resentments, and of healing those sore wounds which it scarcely possible to avoid in passing through the unquiet world."—*Robert Hall*.

"All this earth is but an atom in comparison with the heaven of heavens. Therefore, although we have been lords of the whole earth, and did forsake the whole earth, that would yet be nothing when likened with the kingdom of heaven. Even as if a man should forego a piece of brass that he might gain a hundred pieces of gold; even so he should be lord of the whole earth, and should forsake it; would but forego a worthless trouble and receive a hundred-fold. Although we died a thousand deaths, although we should and did perform all pure and virtuous deeds; yet how far, how infinitely far short should we come of rendering any return worthy of those treasures which God hath in store for us!"—*St. Chrysostom*.

"Grace to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Saviour for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian, and if reached and realized will prepare him equally for death and life."—*Dr. George Wilson*.

"Take a mass of quicksilver, let it fall to the floor, and it will split into a vast number of distinct globules. Gather them up, and put them together again, and they will coalesce into one body as before. Thus God's elect below are sometimes crumbled and distinguished into various parties, though they are in fact members in one and the same mystic body. But when taken up from the world and put together in heaven they will constitute one glorious undivided church for ever and ever."—*Toplady*.

"He that is not with me is against me. We know Him not and therefore it is he hold out against Him. Is He not the living spring of all our comforts? Have we not from Him, life and breath and all things? And is He not ready to forgive iniquity, transgression and sin? Let mercy melt our hearts to Him. Let His loving kindness overcome these stubborn hearts and spirits of ours. But if this prevail not, then think how unhappy this enmity is! You, who are afraid of men like yourselves, whose breath is in their nostrils: will ye not tremble at his power and be afraid to continue on terms of hostility against Him who is the Lord of Hosts, who hath power both over soul and body to kill both and cast them into hell? What is the stoutest of men, but as stubble to the flame of his wrath? Then, if you will not perish when his wrath is kindled, take that word of Eliphaz, 'Acquaint now thyself with Him and be at peace; thereby God shall come unto thee.'"—*Archbishop Leighton*.

"What art thou, O man, that liftest up thyself in pride? Know that pride cannot sit so high, but vengeance can sit above it to pull it down. 'God and pride,' saith St. Bernard, 'cannot dwell in the same mind; which could not dwell in the same heaven; and pride fallen from heaven, ascends no more from whence it is fallen.' . . . The more direct the sun is over us, the lesser is our shadow; the more God's grace is over us, the lesser is our shadow of pride and self-love. . . . If you ask, what is the first step in the way of truth? I answer humility, saith St. Austin. 'If you ask, what is the second? I say, humility.' 'If you ask, what is the third? I answer the same—humility.' It is not as the steps of degree in the temple, whereby we descend to the knowledge of ourselves, and ascend to the knowledge of God? Would we attain mercy? humility will help us."—*C. Sutton*.

"The habitation and resting place of the spirit is humility, love, meekness, and every other commandment of the Lord. . . . The richer any one is in these riches, the more he esteems himself poor. In the soul of such an one, the Lord delights to abide, for that mind in him, which was in Christ Jesus."—*Macarius*.

"Let me entreat you to look to the word of God's testimony, and think not that anything else than a simple reception of these words, 'that the blood of Christ cleanseth from all'

sin, is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary, which obstructs this reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on Him whom He hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which, in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain.—*Dr. Chalmers.*

"The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, happiness of mankind."—*Adam Smith.*

"Of the several petitions contained in the Lord's Prayer, we may in like manner observe, that one only, that for daily bread, has any reference to our bodily necessities, all the rest looking to the obtaining of spiritual good, or the averting of spiritual evil. And such accordingly, when enlarging upon this beautiful summary of a Christian's wants, the pious mind opens itself in more detailed devotion before the tribunal of mercy, should be the character of its supplications; not asking for wealth or power, nor even for the less equivocal good things of this life, but with humble and submissive reference to the will of Him who alone knows whether such gifts are really expedient for us. But for spiritual blessings, for faith, and humility, and holiness, we may venture to supplicate unhesitatingly and unceasingly. Here the enumeration of our wants cannot be too prolix, nor the measures of our desires too great; because the object whose attainment we aim at is an undoubted good; and of such good there can be no superfluity in the possession, as there can be no sin in the desire of its attainment. It is thus, then, that the Christian character will learn to unite in itself the extremes of confidence and submission, each built upon its proper basis, and occupying its appropriate place; the one reposing upon the immovable conviction of God's eternal attributes, and the certainty that what is intrinsically good must be the object of His dispensations to bestow; the latter, deeply impressed with the perishable tenure of all earthly enjoyments, and, therefore, prepared to resign them without a murmur when called upon to do so, however the instinctive feelings of our nature may shrink from the separation."—*Dr. Shuttleworth.*

"Elijah is an example, in days like ours, of national degeneracy. In such times, many persons seem disposed to give up the cause of a national religion as hopeless. Not so Elijah. In the darkest days of Israel's history he did not say to them, 'I leave you to yourselves. Follow your own devices; adore Baal. The Baalites form the great mass of the people. Ahab and Jezebel are on that side; religion is only an affair between man and his Maker; and it would be an infraction of religious liberty to denounce their form of worship.' We, who are Jehovah's worshippers, are a mere handful; and we ought to be content if we are allowed to worship God in caves and deserts. 'I will retire to my Cherith, and Israel to itself.' His language was too good a patriot to speak thus. His language was to the people, 'If the Lord be God, follow Him; but if Baal, then follow him.' He boldly maintained the truth in the presence of idolatrous priests, princes, and people, and recalled the nation from its apostasy to the worship of God. On this account, the example of Elijah has its special uses in an age and country where strenuous efforts are made to induce the state to renounce the profession of the true faith, and proclaim religious indifference as its principal public policy."—*Bishop Wordsworth's Commentary.*

"I have long learned to look for Christianity in the Scriptures, and there I find it in such a form as commends itself to my conscience and heart, as a divine system, suited exactly to the state and wants of man. As to imperfection in Christians, I am learning to make allowances for different habits and constitutions and the different light in which two men will see the same object. At the same time, I am aware that Christianity itself does not allow me to offer any excuse for indulged and habitual evil. If Christ dwells in the heart by faith, his precepts must be manifested in the life, or our faith is fancy and our hope delusion. May we grow in grace, and in the knowledge of Him, and may all His followers more and more walk even as He walked! This is the strongest recommendation of their principle."—*D. Marsh.*

"Lord, before I commit a sin, it seems to me so shallow, that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities: either my sins are so small that they need not my repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary, truly to measure the dimensions of my offences. But, oh! as thou revealst to me more of my misery, reveal also more of thy mercy; lest if my wounds in apprehension gape wider than thy tents, my soul run out at them. If my badness seem bigger than thy goodness, but one hair's breadth, but one moment, that is room and time enough for me to run to eternal despair."—*Thos. Fuller.*

Scientific.

NEW TREATMENT FOR CHOLERA.

(From the British Medical Journal.)

Sir Thomas Watson, Bart., M.D., whose lectures on medicine have most influenced the practice of this half-century, writes this week in the *British Medical Journal*:—"I find it necessary to modify considerably some advice which I formerly gave my auditors as to the treatment of a disorder which appears to be again increasingly prevalent throughout the country." The form and features of this dreaded pestilence have, he says, "been the same in all its visitations to this country. Must we still, as heretofore, make the mortifying confession that our art is unable to cope with it successfully? Not so, I trust. Among the many and discordant expedients which have been brought forward, and fairly tried, for the cure of cholera, one long since suggested, and almost scornfully rejected, has emerged of late into clearer significance and more intelligible and ascertained value. I mean the method—recognised as legitimate and reasonable in various other maladies—of 'elimination,' of which the main advocate has been Dr. George Johnson, professor of physics in King's College." After commenting upon the facts and principles involved, Sir Thomas Wat-

son lays down the following rules in language partly his own and partly that of Dr. George Johnson.

"Diarrhoea ought not to be neglected, even for an hour."

"One important and guiding rule of treatment is not to attempt by opiates, or by other directly repressive means, to arrest a diarrhoea while there is reason to believe that the bowels contain a considerable amount of morbid and offensive materials."

"The purging is the natural way of getting rid of the irritant cause. We may favor the recovery by directing the patient to drink copiously any simple diluent liquid—water (cold or tepid), toast-water, barley-water, or weak tea; and we may often accelerate the recovery by sweeping out the alimentary canal by some safe purgative, and then, if necessary, soothing it by an opiate. Castor oil, notwithstanding its unpleasant taste, is, on the whole, the safest and best purgative for this purpose. It has the advantage of being very mild and unobnoxious, yet withal very quick in its action. A tablespoonful of the oil may be taken fasting on cold water, or any other simple liquid which may be preferred by the patient. A mixture of orange juice or of lemon juice with water forms an agreeable vehicle for the oil. If the dose be vomited, it should be repeated immediately; and the patient should lie still, and take no more liquid for half an hour, by which time the oil will have passed from the stomach into the bowels. Within an hour or two the oil will usually have acted freely. Then a tablespoonful of brandy may be taken in some this arrow-root or gruel; and, if there be much feeling of irritation, with a sense of sinking, from five to ten drops of laudanum may be given in cold water. These means will suffice for the speedy arrest of most cases of choleraic diarrhoea. If the patient have an insuperable objection to castor oil, or if the oil cannot be retained on the stomach, ten or fifteen grains of powdered rhubarb, or a tablespoonful of the tincture of rhubarb, or a teaspoonful of Gregory's powder, may be substituted for the oil."

"If the diarrhoea have continued for some hours, the stools having been copious and liquid; if there be no gripping pain in the bowels, no feeling of oppression or distension of the intestines; the abdomen being flaccid and empty, and the tongue clean,—we may conclude that the morbid agent has already purged itself away. There will, therefore, be no need for the castor oil or other laxative; and we may immediately give the brandy in arrow-root, and the laudanum, as before directed. The rule in all cases is, not to give the opiate until the morbid poison and its products have for the most part escaped; not to close the door until the enemy has been expelled. While there are some cases in which the evacuation does not require even at the commencement of the attack, there are many more in which the opiate is unnecessary in the later stage. In some cases of severe and prolonged diarrhoea it may be necessary to repeat the oil and the laudanum alternately more than once at intervals of three or four hours. Practical skill and tact are required to discriminate these cases. It must be borne in mind that, when the choleraic secretions are being actively poured out from the blood vessels, the bowel, though it may have been completely emptied by a dose of oil, may quickly again become filled with morbid secretions, and hence the need for an occasional repetition of the evacuant dose."

"If the diarrhoea be associated with vomiting, this should be encouraged and assisted by copious draughts of tepid water. The vomiting affords relief, partly by the stimulus which it gives to the circulation, but mainly by the speedy ejection of morbid secretions."

"If there be nausea without vomiting, and more especially if the stomach be supposed to contain undigested or unwholesome food or morbid secretions, an emetic may be given,—either a teaspoonful of powdered mustard, or a tablespoonful of common salt, or twenty grains of pecuana powder in warm water."

"In all cases of severe diarrhoea the patient should remain in bed."

DANGER OF USING BENZOLE.—From the facility with which it removes grease spots from fabrics, this substance is regarded almost as a household necessity. But few persons, however, are aware of its explosive character, or the dangers attending the careless handling of it. Being one of the most volatile and inflammable products, it vaporizes with great rapidity, so that the contents of a four ounce phial, if overturned, would render the air of a moderate sized room highly explosive. The greatest care should be taken in handling this substance in proximity to fire; and it is important to remember that the vapor escaping from an uncorked bottle will cause a flame to leap over a space of several feet.—*Scientific American.*

CARE OF THE EYES.—Looking into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

HONEY DEW.—The *Alta Californian* says: Honey-dew is a very curious substance that is known to bee-keepers on the Sacramento, where it comes on the willow leaves and nourishes the bees when flowers are scarce on the plains. In the valley of San Gabriel honey-dew has two periods of descent—spring time and late in autumn. Bees forsake all other food for this almost ready made honey. Like the manna of the Israelites, which falls to this day upon the same country, honey-dew forms a dew-droppy, viscid covering, on the leaves of the dwarf oak especially. It is popularly considered an exudation from the leaf itself through the agency of an insect. But here, if you look towards the sun before he setting, standing between it and the bushes it approaches, you can plainly see, gather on your hand, and taste this heaven-sent manna, descending in golden mist from air to earth.

LIVING GERMS IN THE AIR.—The air we breathe and the water we drink are full of spores and organic germs, all of which seem to have a purpose to subserve in the economy of things. If any one doubts the statement of scientific men regarding the presence of these germs, he has only to become

acquainted with the use of the microscope to convince himself of their entire truthfulness. Separate from the bark of a common maple tree a bit of the adhering dry lichen or moss, as it is called, moisten it with water, and place over it a glass slider. The spores or seeds, which lie dormant when the lichen is dry, immediately become vitalized, and rising into the air, are caught upon the glass, and with a power of four hundred diameters can be seen and studied. The simple experiment will illustrate the origin and nature of what are called spores, and the air is filled with thousands of varieties, arising from as many sources.

Dr. Smith and Mr. Dancer, of Manchester, England, have recently been examining the air of that city, and have found it loaded with them. The air was first washed by shaking it in a bottle with distilled water, and in a drop of water it was reckoned that there were about two hundred and fifty thousand spores. In the quantity of air respired by a man in ten hours there would be more than thirty-seven and a half millions. All these germs float in the air ready to spring into activity whenever the conditions of life are favorable. The varieties and sources of fungoid growths from which the spores arise are wonderful. A fungus is known which develops only on the corpses of spiders; another, which grows only on the hoofs of horses in a state of decomposition. The *taenia* has yet been observed only on certain night butterflies; there are other species which invade the *larvæ* and *chrysalis*. Hooker has discovered a fungus which attains considerable dimensions (from ten to twelve centimeters), but which is found absolutely on the neck of a certain caterpillar in tropical countries. It vegetates on the animal, fucifies on it, and the caterpillar buries it with itself in the ground, whence it springs like a funeral plume. Still more, a vegetable is known, the *racodium cellare*, which has never been found except on the casks in wine cellars, and another which lives only on the drops of sweat which the workmen let fall on the soil of the mines. "Have the seeds of these vegetables remained without use from the origin of the world to the day that they found their proper soil?"—*Journal of Chemistry.*

INSANITY.—Insanity is certainly on the increase in the United States. In these days of overtaxed brains in stocks, in business, etc., morbid mental action is necessarily increased. Hospitals are multiplying, but all the crazy people are not gathered into them.

Insanity ranges through every social condition of life; even the highest intellectual development is not exempt from this disaster. Literature furnishes so many sad instances of the wreck of brilliant minds, that we are led in contemplation to conclude that no constitutional vigor or moral and intellectual strength and cultivation absolutely protect against the successful invasions of this sad calamity.

It is very gratifying to know what a great advance is made in the management of the insane during the last half century. Hospitals now have a variety of means of diversion and amusement. Outdoor walking and riding, the billiard tables, chess, *bagatelle*, piano, and a well selected library are made eminently serviceable to the inmates to lighten the load of human misery under which they labor. These are the substitutes for the rotary chains of older times, the baths of surprise, the dark and non-ventilated rooms, yea, even the clinking chains! Every thing that has the semblance of punishment is gone, and it is to be hoped, for ever.

It has been well said that the mind, the spiritual man, cannot overthrow itself. Our duty is to guard well the body in which it lives and acts, and its manifestations will then be characteristic of its moral and intellectual cast in strength and culture.

If this divine principle, which sees in itself the "image of God," received that care and development of which, by the will of "creative power," it was made susceptible, one would have a generation of earnest, thinking men and women.—no "maudlin sentimentalists." Forbes Winslow says that the *e* is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during the hours of sleep. If the recuperation does not equal the expenditure the brain withers. This is, in itself, insanity; therefore those who think most, who do most brain work, require most sleep; and time "saved" from necessary sleep is infallibly destructive to mind, body, and estate.

Insanity is as curable in its early stages as most other serious maladies. At least 80 per cent. of recent cases recover when promptly subjected to the most enlightened treatment; and delay for a few months may consign the helpless victim to "life-long lunacy."

Historic.

ROME'S TACTICS.

Edited by the Very Rev. HUGH McNEILL, D. D., Dean of Ripon.

(Continued.)

Important additional testimony as to the proceedings of the Papists in England at this time is to be found in a letter by Archbishop Bramhall (then Bishop of Derry) in 1654 to Archbishop Usher, giving him an account of the information that had come to him, upon indubitable evidence, as to the large concern which the Papists had in promoting the civil war and the death of the king, and the way in which they were then pursuing a similar course for similar ends. This letter was first printed in Parr's Life and Letters of Usher in 1835, and the whole impression of the book was seized by order of James II. on account of its insertion, and the book subsequently published without it. It is stated in this letter:—

"It plainly appears that in the year 1646, by order from Rome, above 100 of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain; part of these within the several schools then appointed for their instruction. In each of these Romish

nurseries these scholars were taught several handicraft trades and callings, as their ingenuities were most bending; besides their orders or functions of that Church. They have many yet at Paris a-fitting to be sent over, who twice in the week oppose one the other: one pretending Presbytery, the other Independency; some Anabaptism, and the others contrary tenets, dangerous and prejudicial to the Church of England, and to all the Reformed here abroad. But they [i.e. the Reformed] are wisely preparing to prevent their designs; which I heartily wish were considered in England among the wise there." He proceeds to state that each emissary had several names given him, so that upon discovery in one place he might go to another and assume a different name, and all were to be in constant correspondence with those who sent them; and that in England they were to pass themselves off as "poor Christians that formerly fled beyond seas for their religion's sake, and are now returned with glad news [gladness] to enjoy their liberty of conscience." The letter proceeds thus:—"The hundred men that went over in 1646 were most of them soldiers in the Parliament's army, and were daily to correspond with those Romanists in our late King's army, that were lately at Oxford, and pretended to fight for his sacred Majesty; for at that time there were some Roman Catholics who did not now the design a-contriving against our Church and State of England. But the year following, 1647, many of those Romish Orders, who came over the year before, were in consultation together, knowing each other; and those of the King's party asking some, 'Why they took with the Parliament's side and asking others, 'Whether they were bewitched to turn Puritans, not knowing the design; but at last secret Bulls and Licences being produced by those of the Parliament's side, it was declared between them, There was no better design to confound the Church of England, than by pretending liberty of conscience. It was argued then that England would be a second Holland, a Commonwealth; and if so what would become of the King? It was answered, Would to God it were come to that point. It was again replied, 'Yourself have preached so much against Rome and his Holiness, that Rome and her Romanists will be little the better for that change. But it was answered, 'You shall have mass sufficient for a hundred thousand in a short space, and the governors never the wiser. Then some of the mercifullest of the Romanists said, 'This cannot be done unless the King die, upon which argument the Romish Orders thus licensed, and in the Parliament army, wrote unto their several Convents, but especially to the Sorbonists, whether it may be scripted to make away our late godly King and his majesty his son, our King and Master; who, blessed be God, hath escaped their Romish snares laid for him. It was returned from the Sorbonists, that it was lawful for the Roman Catholics to work changes in Governments for the Mother-Church's advancement, and chiefly in an heretical kingdom; and so lawfully make away the king. Thus much to my knowledge have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace for myself would hardly have credited these things, had not mine eyes seen sure evidence of the same."*

A confirmation of these accounts will be found in a work of Dr. Peter Du Moulin, first published soon after the Restoration, in which he says:—

"When the businesses of the late bad times are once ripe for a history, and time the bringer of truth hath discovered the mysteries of iniquity, and the depths of Satan, which have wrought so much crime and mischief, it will be found, that the late rebellion was raised and fostered by the arts of the Court of Rome; that Jesuits professed themselves Independent, as not depending on the Church of England, and fifth-monarchy men, that they might pull down the English monarchy, and that in the Committees for the destruction of the King and the Church they had their spies and their agents. The Roman priest and confessor is known, who when he saw the fatal stroke given to our holy King and Martyr, flourished with his sword, and said, 'Now the greatest enemy that we have in the world is gone.'† And he gives several proofs of the joy with which the intelligence of the King's death was received by the Romanists,† and states that the friars contented with the Jesuits for 'the glory' of having promoted 'that great achievement.'"

And he declares himself able to prove, "whosoever authority will require it," that the year before the King's death a select number of English Jesuits were sent from their whole party in England, first to Paris, to consult with the Faculty of Sorbon, then altogether Jesuited; to whom they put this question in writing: 'That seeing the State of England was in a likely posture to change Government, whether it was lawful for the Catholics to work that change, for the advancing and securing of the Catholic cause in England, by making away the King, whom there was no hope to turn from heresy. Which was answered affirmatively. After which the same persons went to Rome; where the same question being propounded and debated, it was concluded by the Pope and his Council, that it was both lawful and expedient for the Catholics to promote that alteration of State." And in answer to the vague denials of this charge by some

Romanists he says,— "I have defied them now seventeen years to call me in question before our Judges, and so I do still," and testifies his readiness at any time to justify his statements, when called upon by public authority to do so. And he gives a letter from Sir W. Morrice, Secretary of State to Charles II., written when he first published this charge, in which that high officer of State, after alluding to the necessity of caution in what he said in his position, writes thus,— "But this I may say safely, and will do it confidently, that many arguments did create a violent suspicion, very near convincing evidences, that the irreligion of the Papists was chiefly guilty of the murder of that excellent Prince, the odium whereof they would now file to the account of the Protestant religion."

"Mr. Pryne's intelligence," he adds, "confirmed mine. He saith (True and Perfect Narrative, p. 46) that our late excellent King having assented, in the treaty of the Isle of Wight, to pass five strict Bills against Popery, the Jesuits in France, at a general meeting there, presently resolved to bring him to justice and take off his head, by the power of their friends in the army; as the King himself has certified by an express from thence, and wished to provide against it, but two days before his removal by the army from the Isle of Wight to his execution."

"In pursuance of this order from Rome for the pulling down both the Monarch and the Monarchy of England, many Jesuits came over who took several shapes, to go about their work; but most of them took party in the army. About thirty of these disciples were met by a Protestant gentleman between Roan and Dieppe, to whom they said (taking him for one of their party) that they were going into England, and would take arms in the Independent army, and endeavour to be agitators."

One more testimony may be added to these:—

"When the late king [Charles I.] was murdered, Master Henry Spotswood, riding casually that way just as his head was off, espied the Queen's Confessor there on horseback, in the habit of a trooper, drawing forth his sword and flourishing it over his own head in triumph (as others then did); at which Mr. Spotswood being much amazed, and being familiarly acquainted with the Confessor, rode up to him, and said, 'O father, I little thought to have found you here, or any of your profession, at such a sad spectacle.' To which he answered, 'That there were at least forty or more priests and Jesuits there present on horseback, besides himself.'"

Richard Baxter has dwelt at some length on the same subject in his "Key for Catholics," 1659, 4to, in which he devotes the 45th chapter to pointing out the fraud of the papists "in seeking to divide the Protestants among themselves, or to break them into sects, or poison the duetle sort with the heresies, and then to draw them to some odious practices, to cast a disgrace on the Protestant cause." (p. 313.) In his remarks on this subject he observes, as one living at the time and knowing well the general state of feeling in the kingdom, "I do therefore leave it here to posterity . . . that it was utterly against the mind and thoughts of Protestants, and those that they called Puritans, to put the king to death" (p. 323.) And to the question what the Papists get by all this, he justly replies:—"By this means our Councils, armies, Churches, have been divided or broken. By this trick they have engaged the minds and tongues of many (and their hands if they had power) against the Ministry, which is the enemy that standeth in their way. They have thus weakened us by the loss of our former adherents. . . . By this they have got agents ready for mischievous designs, as hath been lately too manifest. By this they have cast a reproach upon our profession, as if we had no unity or consistency, but were vertiginous for want of the Roman pillar to rest upon. By this they have loosened and disaffected the common people, to see so many minds and ways, and hear so much contending, and have loosed them from their former steadfastness, and made them ready for a new impression. Yea, by this means they have the opportunity of predicating their own pretended unity, and hereby have drawn many to their church of late. All this have they got at this one game."

And in his "Life" he mentions a fact which confirms the statements of Du Moulin, namely that a Mr. Atkins, brother of Judge Atkins, when abroad, made the acquaintance of a priest who had been Governor of one of the Romish Colleges in Flanders, and meeting this priest in London "a little after the king was beheaded," was privately told by him, "That there were thirty of them here in London who by instructions from Cardinal Mazarine, did take care of such affairs, and had sate in Council and debated the question, Whether the King should be put to death or not, and that it was carried in the affirmative, and there were two voices for the negative, which was his own and another's; and that for his part he could not concur with them, as foreseeing what misery this would bring upon this country." "I would not print it," adds Baxter, "without fuller attestation least it should be a wrong to the Papists. But when the King was restored and settled in peace, I told it occasionally to a Privy Councillor who not advising me to meddle any further in it, because the King knew enough of Mazarine's designs already, I let it alone. But about this time I met with Dr. Thomas Goad, and occasionally

mentioning such a thing, he told me that he was familiarly acquainted with Mr. Atkins, and would know the certainty of him, whether it was true; and not long after, meeting him again, he told me that he spoke with Mr. Atkins, and that he assured him that it was true, but he was loth to meddle in the publication of it.

SACRED DAYS.

A correspondent writing to the editor of the Episcopalian upon the extraordinary agreement in respect to sacred days, says:—

"The rule, I suppose, which determines Good Friday in each year, is, that it must be the Friday before the first Sunday which follows the first full moon after the vernal Equinox. In the present year it comes early, being the 26th March.

"It comes unusually close to the Jewish Passover, or the 15th of the month Nisan, and accordingly, Sunday is the 16th of Nisan, the second day of the Passover, the day when the first sheaf of the harvest was brought to the temple, and the flour made from it was laid on the holy altar. It is also the day which is counted as the first day of the forty-nine, reaching to the Pentecost. After sunset on Saturday, the 27th, in the early night, is the time when some persons went from the temple out into the field to cut the first sheaf of the season; they brought it to the temple, took the seed from it, and after parching it at the fire and grinding it, they had some flour; and this was the first fruit of the harvest given to the altar of God the next forenoon. Then they began to count the seven weeks, counting this day as the first, and when they had counted forty-nine, the next day was the Pentecost, or the great feast of the harvest. It was called the feast of weeks, from these seven weeks, also the Pentecost from this fiftieth day, the word Pentecost meaning fiftieth. The Pentecost always fell on the same day of the week with the second day of the Passover. In the present year, the second day of the Passover is the last Sunday of March, and Pentecost is Sunday, the 16th of May.

"The present Jewish calendar follow the rules of the Pharisees. At the origin of Christianity, the Sadducees warmly disputed several points with the Pharisees. For instance, the Pharisees said the offering of the first sheaf must always occur on the second day of the Passover, and this day might be Sunday, or Saturday or some other day of the week; the Sadducees opposed this, and took the ground that the offering of the first sheaf could never occur on any other day than Sunday or the first day of the week, and accordingly the Pentecost must always be on a Sunday. The Sadducees took for their text these words (Lev. xxiii, 15), 'And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days.' Here the Sadducees considered it as most clearly decided that the offering of the first sheaf must be on the day after a Sabbath, and the forty-nine days must end with a Sabbath, the Pentecost or fiftieth day must always be on a Sunday or the first day of the week.

"Another warm dispute was concerning the night when the priest might take his sickle to the field to cut the first sheaf. The Pharisees taught that if the first day of the Passover is a Friday, then in the night after the sun has set Friday evening, let the priests go and cut the sheaf though it is the time of the Sabbath. The Sadducees held that the Sabbath did not allow such reaping. The Pharisees sometimes made this reaping of the sheaf in the night between Friday and Saturday, as public as possible, to manifest their contempt for the other party.

"It is an interesting fact that if the two parties were now living, the present year would silence nearly all their murmurs. The Rabbis have a Sunday in this year as the second day of the Passover, and what the Sadducees contended for, was, that it ought to be a Sunday in every year; and in this year both Rabbis and Sadducees would agree on Sunday as the day of Pentecost. Besides, the Rabbis made it a rule soon after the time of Christ, that a Friday could never again be the first day of the Passover; and so the Sadducees would not be annoyed any more at Jerusalem with the reaping of a sheaf of early barley during the holy hours of the Sabbath.

"The Christian, too, must come forward with his compliment to the present year as a year of extraordinary agreement in respect to sacred days. His Good Friday is the preparation of the Passover, and possibly it may help him to understand how on the day of the crucifixion the Jews themselves went not into the judgment-hall lest they should be defiled, but that they might eat the Passover? (John xviii, 28). The Christian can, in this year, describe the morrow, after the Friday commemorative of the crucifixion as a Jewish Sabbath-day, a high day among that people, being both their Sabbath and Passover. The Christian is rather pleased to learn that now, for so many hundreds of years, it has been a rule in Israel that the first day of the Passover cannot ever be a Friday; he responds, let it be so, let all Friday passovers cease with Jesus and His disciples! Much obliged to you that you have vacated the Friday, that you have taken your Passover out of it, and left it to be consecrated exclusively to the last Passover of Jesus! And now as you Jews would not hold your Passover on a Friday, even if it were the very day required by the law of Moses, that is, the 15th of Nisan, is it not possible that Jesus ate his Passover at the legal time and that there were some then who, like you made Saturday their Passover when Friday was the more proper day? Easter Sunday happens this year to be the very day when

the Jews, if they still held Jerusalem, would offer the first fruits of the harvest at the temple; and the Christian associates the first fruits of the harvest with more glorious first fruits of the resurrection. He thinks of the world's harvest in resurrection of the just, and the first sheaf of this harvest has already appeared in the heavenly temple. The Pentecost happens this year on a Sunday, and the same Sunday is set apart by Christians to the memory of the great Pentecost among the disciples. It would be highly interesting if it could be proved that Pentecost was also the first day of the week.

"All this interesting train of thought terminates in the exclamation, 'What a year of extraordinary agreement in respect to sacred days!'"

THE ROYAL SUPREMACY.

In connection with the Lord Chancellor's speech on this subject in the House of Lords last evening, the following note will be read with interest. It is taken from a re-issue of "an address," delivered in 1834 by the same eminent authority on the Irish Church, with notes by Mr. Heywood. These notes are unusually valuable, as may be inferred from the specimen we now subjoin:—

In the reign of Henry III. the Archbishop of Dublin (the Justiciary of Ireland) deferred giving judgment in a cause tried before him, until an appeal to the Pope had been decided. Thereupon the King censured him for "setting a most pernicious precedent," and commanded him at once to pronounce judgment.—Rot. Lit. Claus. Introd. p. xxxiv.

In the reign of Edw. I. sentence of high treason was passed on a subject for bringing in a Papal Bull of excommunication against another subject, in derogation of the Royal prerogative. This sentence was grounded on no statute, but simply on the common law of the realm. In the same reign judgment was given that the temporalities of the Prior of Holy Trinity Convent, Dublin be seized into the King's hands during his pleasure, because the convent had proceeded to elect an Archbishop of Dublin without the Royal licence.

In A.D. 1392, stat. 16 Richard II. cap. 5, was passed, which declared that "the Crown of England hath been so free at all times that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same Crown and to none other," and then made enactments in support of the Crown's supremacy. This statute was called by the reigning Pope an execrable statute, and the passing of it a foul and disgraceful crime.

Under the Act of Supremacy of Henry VIII.'s reign, passed in 1537, every official, whether cleric or layman, was to swear "that he, from henceforth, shall utterly renounce, refuse, relinquish, and forsake, the Bishop of Rome and his authority, power, and jurisdiction; and that he shall never consent nor agree that the Bishop of Rome shall practise, exercise, or have any manner of authority, jurisdiction, or power within this land, but that he shall resist the same at all times, to the uttermost of his power, and that from henceforth, he shall accept, repute, and take the King's Majesty to be the only supreme head in earth of the Church of England and Ireland."

The foregoing Act was passed by a Roman Catholic Parliament, which passed an Act in the session of 1542-3, declaring that "no women, or artificers, prebends, journeymen, serving-men, of the degree of yeomen, or under husbandman, or labourer, shall read the New Testament in English."

The above oath was taken even by Bishop Gardiner the persecutor. In 1559 Queen Elizabeth's Parliament passed an Act of Supremacy, and in the oath then directed to be taken, the Pope of Rome is not mentioned, and the words 'supreme governor' are used instead of 'supreme head.'

The Act of Supremacy was not absolutely necessary for the support of the Crown's rights, for in the case of Lalor, a priest, who was tried before the King's Bench in Ireland, in the reign of James I., the indictment was purposely grounded on the statute of 1392, to show the public that the Royal Supremacy was not created by Henry VIII. or Elizabeth. Lalor was found guilty, and judgment was passed on him in pursuance of that ancient statute.

PROSPECTS OF THE ECUMENICAL COUNCIL.

A curious story reaches us from Rome, on authority entitled to every respect. We are informed that from a quarter whence it was little expected a serious effort is now being made to introduce the Pope to prorogue indefinitely the Ecumenical Council. Special congregations have been appointed to prepare and digest the various opinions which the Vatican proposes to submit to the assembled divines for their confirmation. We are now told that in the congregation charged with the due elaboration of the two cardinal points for which the council has been convoked—the personal infallibility of the Pope, and the condemnation of political liberalism in accordance with the Pope's declarations in the syllabus—the doctors have fallen out among themselves, and cannot be brought to any agreement. But dissent on these two points ruins the whole project, which was broached in the conviction that the formal acceptance by an unanimous church of these pet articles of Jesuit doctrine might be secured. Alarmed by the discordance in this preliminary congregation—to which it was found necessary to add foreign, and especially German, divines—the Jesuits began to think it would be prudent to find a plea for postponing the Council; and, accordingly, they addressed themselves to the Pope with that intention. Here, however, the fathers got a check. Pius IX. dotes on this council as a woman dotes upon a child born to her when she thought herself past child-bearing. He clings to this project with the fondness of Jacob to Benjamin; and, therefore, when these gentlemen who had hitherto stimulated his anticipations of a glorious new paternity, approached him with a suggestion that it might be as well to give up the idea, the Pope flew into one of his constitutional furies, and sent the fathers back into their dungeons like monastery discomfited, to reflect on what had best be done under the circumstances. After a while they resolved to invoke the counsel of Cardinal Bilio, a prelate high in the Pope's favour, and reported to have been the chief author in the actual composition of the syllabus. It was thought that when his first passion had subsided Pius IX. might be amenable to the voice of this approved abettor of his pet desires. The Cardinal, therefore, did go to his Holiness, spoke to him of the unfortunate perversity of mind displayed in the select congregation, and sought to open the intellect of the Holy Father to the grave danger of scandal to the church in the event of such perversity being manifested in the council. But the Cardinal had no more favourable reception than his promoters. The Pope, we are informed, was immovable. The council should meet at the appointed time, he replied,

and nothing should induce him to postpone its assembly. But the Pope, though passionate, is a man of infirm resolution; and if the spirit of inobedience to Jesuit influence exhibited in the congregation should prove stubborn—which, no doubt, is a considerable assumption—and if, as is affirmed, Cardinal Antonelli has become upstart at certain manifestations, it is quite on the cards that the Ecumenical Council will be still put off as often and for as long periods as that of Trent was put off after convocation. But this is, of course, mere matter of speculation. All we can take for granted is that the happy concert of dummies which the church was supposed to be so sure of in its select body of episcopal tools, may in a certain period of years by Jesuit hands seem likely to fall to pieces.—Pall Mall Gazette.

[The Tablet, on the other hand, writes on the prospects of the Council in terms of glowing anticipation.]

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Church Observer.

"One Faith—One Lord—One Baptism."

MONTREAL, 5th MAY, 1869.

THE DOMINION AND THE ELECTION.

The annexation of the Hudson's Bay territory to the Dominion of Canada is an event of profound interest to the patriot and to the Christian. The one sees in it another step towards greatness; the other discovers in it a new opening for usefulness. The Canadian who looks back to his country as it was forty years ago and compares it with its present position cannot but feel thankful to the great ruler of nations. The dear old flag under whose protection and fostering care this progress has been made still floats over the land. Profound is his gratitude to the mother country, and earnest is his prayer that she may ever find in the extending Dominion loyal and true sons. "But what," it is asked, "is the meaning of the present policy of the Imperial Government?" The troops are withdrawn, and the ministers of the crown are speaking of other changes which may weaken the tie which binds the mother country to the colony.

Some English statesmen have even hinted at the impossibility of preserving the connection, and expressed a willingness that Canada should become independent, or, if it saw fit, form a union with the neighboring republic.

We think the explanation is to be found in the desire of the English people to see Canada, now arrived at years of maturity, undertaking its own support and defence, thus relieving them of the burden which they have so long and patiently endured. The leaders of the liberal party cannot resist, if they would, the pressure. Like the agitation against the Irish church, it has been gathering strength for years, until now no ministry can stand which opposes the measure. Nor, to a certain extent, can we complain of it. It is not unreasonable that this country should have to take care of itself. Its natural resources are unsurpassed. Its statesmen will compare favorably with those of other nations. Its people are hardy and enterprising. Its public works and buildings are superior. We find in it every element of greatness, and we believe that no limit can be assigned to its prosperity if true to itself and to God.

We do not think that the English people wish to get rid of Canada, though we con-

fer it sometimes looks like it. We fear that the separation would be the first step in that dismemberment of the empire which would leave England no longer mistress of the seas or arbiter of the destinies of nations.

We are confident that the Canadian people do not desire a separation. We believe that they are intensely loyal. But we cannot close our eyes to the fact that active spirits here and elsewhere are doing what they can to promote a separation.

Our wisdom clearly is to seek in every way to strengthen the ties which bind us to the mother country—to deal generously with her—and to show that we are not ungrateful for the fostering care which has made us what we are.

The consideration of the great future of this country ought to impress us with a deep sense of our responsibility. The Canadian branch of the Church of England will have an important place among the influences which are to mould the character of the people. Already have we ten fully organized dioceses within the proposed limits. Soon missionary bishops will have to be appointed, and new dioceses formed. It is of the greatest moment that the foundations should be well laid, and hence the great importance to be attached to the choice of the bishops and clergy who are to labor in this field that they be men of faith and prayer, with clear views of Divine truth and sincere attachment to the principles of our reformed church.

Not only in this diocese, but throughout the Dominion, will the influence be felt of the election which is to be made next week, in this city, of a Bishop and Metropolitan. If it shall please God to give us a man of Apostolic faith and simplicity, of wisdom and experience,—one acquainted with the country, and who has earned the confidence of the people, well spoken of by those that are without,—a great impulse will be given to the work of the church throughout our entire borders. As the time approaches let the prayers of God's people be redoubled. Never was there a case of greater perplexity. Difficulties apparently insuperable are to be met, and there is but one way by which they can be overcome,—the grace of God inclining the Bishops on the one hand, and the Synod on the other, to meet in a spirit of love, and with a sincere determination to seek the glory of God.

METHODISM AND DISESTABLISHMENT.

Irish Methodism on the whole has favored Mr. Gladstone's policy with reference to the Irish church. Receiving no state aid itself, it is only natural perhaps that it should have assumed this position. It is possible, also, that it little thought that Mr. Gladstone's measure would be one of such a desolating nature, that with one blow he should cripple a church that has done so much to retard the progress of Popery, and minister to the spiritual wants of thinly scattered Protestant families in many parts of Ireland. In any case, whatever may have been the reasons for Methodism running in harness with Popery on this question, now that it has the whole plan of Mr. Gladstone before it, it has discovered that that church cannot suffer alone, but that Irish Methodism will probably suffer in a greater degree, and therefore it accepts the situation that it has helped to bring about with anything but a happy prospect before it.

If the Methodists, when Mr. Gladstone first assailed the Establishment, only made the revelations they make now, and sided with the church, on the ground that it was doing God's work where no other Protestant body could do it, Mr. Gladstone's bill might have assumed a very different shape. But their policy was just the opposite. They either quietly said, "We won't interfere," or else through their religious papers sided with Mr. Gladstone, clapped him on the back, and cheered him on. If now they find that by so doing they were only quarrying stones to throw at themselves, and that in the foundering of the great state ship their voluntary raft is likely to go to pieces, all we can say is that they have no one to blame but themselves.

The Methodist Recorder, the leading organ of English Methodism, and the Evangelist, its Irish brother, are now beginning to cry over the milk that they have helped to spill, and in so doing they have let the cat out of the Methodist bag to an extraordinary extent, as to the incalculable value of the ministrations of the Establishment in those parts of Ireland where the Protestants form a minority. The Recorder

states:—"The Methodists must suffer with the Episcopalians; for in the small towns in the south and west, as well as in rural districts, the members of our society, who have only an occasional visit from their own ministers, are largely dependant upon the ministrations of the clergy of the Established Church." This certainly is an admission that Mr. Gladstone and the fiery champions of voluntarism might well make a note of.

But further, our Methodist friends appear to dread lest disestablishment should disclose the fact that the church has a stronger hold on many Methodists than the society itself. The Evangelist dreads the day when the question will be put to Irish Methodists, Which will you support, the clergy or your preachers? It is impossible, it says, to suppose "that even the most liberal of our people will support a double ministry;" and yet the clergy have a great claim on them, for they now furnish what we do not supply. The result of such a choice will most likely so operate "that in less than ten years we shall be driven from nine-tenths of all the places to which we are unable to give at least one service on every Lord's day."

Why in the world could not the Methodists have given this testimony as to the love of the people for the church long ago? Why, when the Church was assailed for doing nothing, did they not come forward and say, She is doing what we cannot attempt to do? Why, when voluntarism in Ireland was applauded, and the Methodist body appealed to as an evidence of its successful working, did not the Evangelist say willingly what it is forced to say now very unwillingly? "that nine-tenths of our efforts in country places depends on the existence of the church as by law established." It would have been better for Methodism as a body, and also an aid to the church in the hour of her trial; but failing to do so, they are now forced for their own existence to acknowledge that the church, and not Methodism, was the great missionary power in Ireland, and that the clergy of the Establishment after all have a right to demand, and by right will obtain, the willing support even of the Methodists themselves.

To prevent such a state of things existing the Evangelist makes the following proposition:—It appears that there are 47 Wesleyan mission schools in Ireland, supported at an expense of £2,130. These schools it is proposed should be handed over to the National Board of Education, and the money at present applied to their support might be dedicated to the payment of 30 additional preachers.

We hardly think that any real Irish Wesleyan could even hear of such a course of action. What! place their Scriptural school under the state system of education and hand them practically over to Cardinal Paul Cullen, and apply the money thus saved to pay these 30 preachers? Why, is it not apparent that in such a case these additional preachers would be supported by the State? and at the awful expense of turning the word of the living God out of the 47 schools, and all to prevent the Methodists paying the clergy of the church, who, according to the Evangelist, have been doing missionary work that Methodism could not think of doing.

If ever a union should be brought about between the Church in Ireland and this body, surely this is the time to do it. Instead of handing over 47 Scriptural schools and the work of years to Romish influence, instead of trying to support a religious organization distinct from the church, and that according to Methodist confession, with but little hope of success, why not look into the differences that exist, and strive to heal them for the good of both parties? The Methodists in Ireland use the Book of Common Prayer in their public services, together with the offices of the Church of England. Surely it is for the interests of Protestantism that such a body should unite with the church, rather than by remaining apart present a weak front against the comfloe to Protestantism and truth, Ireland's oldest enemy,—Popery.

THE CHURCH AND THE WORLD.

Our heading does not refer to the Revd. Orby Shipley's renowned work, but to a matter of much greater practical importance to all members of God's duly appointed church. We refer to the calm, quiet, free and easy manner in which the church appointed to do battle with the world, allows the world to do its work, or what is just the same, allows the world to gather funds to pay missionaries to kill itself. We can well understand how this began, but

the question is, where is it going to end? We have not yet arrived at private theatricals, or public balls in aid of churches, but we have got as near to them as common decency could permit; in short we are making money fast, through allowing the world to make it for us.

It may of course be said, that if there be anything wrong in this, the blame lies at the door of the clergy. We are free to confess to a certain extent our fault and cry "peccavi"; but whilst acknowledging the error, we would remind the laity that though the blame must be at our door, no small measure of it ought really to lie at their's. Such things, as a rule, are forced on the clergy by eroded vestries, anxious churchwardens, prominent and wealthy church members, who wish to see the church advance, but forget the divinely appointed means of church advancement. A voluntary church, we look on this as one of the most dangerous rocks, a-head, of the voluntary system, long ago seen in the working of other bodies, but now painfully evident in the Anglican branch of God's church. And we believe the time has arrived when a stand should be taken, and the clergy and laity combined say: "We will not allow the world to become our missionary." Or if the laity refuse to say the words that the clergy united should say, we will not permit it.

That it is much easier to write this than to carry it out, we are well aware; but it is by no means impossible that such a stand could be taken. The clergy as a body have only to assert their divine commission, and let their congregations know that on all practical questions of christianity they are God's duly appointed teachers, and that, however the laity may murmur at the message being unpalatable, it is their duty to give the message in the face of all opposition. The clergy, we say, have but to do this as a body, to gain every Godly member of their church on their side, to support and maintain them in cleansing the temple of fashion and folly, and the changers of money sitting.

It may of course be said that by taking such a stand, we would make enemies and cripple church enterprises. That many would be highly indignant at such a stand being taken by the clergy, we would no doubt, and that very unpleasant threats might be used we have little doubt there. But surely we should remember how the head of the church told us, that we might expect that duty persevered in would always create opposition, and that we are not most blessed when all men speak well of us. Surely it is better even to be unpopular amongst those who know not, or care not for Christ, than to be doubted by the faithful few, who really love him.

As to the crippling of church operations, we can only say, that if such should be the result of a bold stand against worldliness in the church, that we believe it would not last very long. A few churches might remain unfinished for a few years,—a few church debts might take longer to pay off; but in the long run christian people would return to christian works, and finish churches, pay debts, in a christian way. God's work would not break down, because of the world's indignation. God Himself would right it, and in God's own time and way.

We ask the opinion of our brethren, both clerical and lay, on this matter, and we ask both to take our thoughts on the subject in a spirit of christian love.

DISINGENUOUSNESS.

It has been said that all is fair in war; that no General has ground for complaint because he has been deceived, or misrepresented, or falsely accused. We suppose that this must be the principle which pervades the Church Advocate, as we cannot otherwise account for its mode of dealing with opposing persons and statements. We have had occasion in two instances to bring its productions to the gibbet for dishonesty, leaving others unnoticed because of their insignificance. In the first instance, it was possible that the very obtuse mind was incapable of perceiving the intention of the writer: and yet improbable, because, to fasten a stigma upon the writer, the sentence had to be mutilated and a word printed in italics, which italics were not in the original. In the second instance we could not even find an excuse in the obtuseness of the writer's mind, and we could not believe that, if he had forgotten his position as a gentleman, not to say a Christian, he would have lost sight of the punishment which he was sure to receive. Still, there was the foul action before us;

there was the changing of the important word that enabled the Advocate to bring forward the accusation against an opponent; there was the dishonesty of substituting "killed" for "wounded"; and, as if he desired to leave himself no avenue of escape, he printed "killed" in italics, and then attempted to direct ridicule at that which had never been written, except by himself! We confess we did not desire to know this in a different light for the sake of the profession; but we cannot help saying that we are convinced the Advocate has been guilty of wilfully and deliberately falsifying the statement of an opponent, with a view to damaging his cause. We think we might have shrunk from this accusation, and have attributed the whole thing to—well, we will say, an oversight; but upon reading the article a second time, we felt sure that there was a systematic determination to misrepresent, seeing that the same untruthfulness runs throughout the production.

We should not again have adverted to this, had not our attention been drawn to another description of dishonesty, in the same number, on the subject of "Confession and Absolution in the Church of England, by a Priest of the Church of England." This article is unquestionably ingenious, but is as replete with disingenuousness as anything we ever read. There are portions of it which must be approved of by every member of the Church of England, while there are other portions of it which must shock every right-minded Churchman; but it is with the dishonesty that we wish now to deal. We quote from what we suppose is a part of the pamphlet under review, though that is not very clear. He says: "Of course confession must be auricular. It cannot, if made to man, be anything else." Now, can the object of this, and much more that is written in the same article, be any other than that of defending and encouraging auricular confession? He may assert that he has previously defined his meaning by advertising to confession in the Church of England, and as at variance with the theory and practices of the Church of Rome; but we are sure that any candid mind must conclude that the only difference he sees is, that the Church of Rome enforces confession as a necessary preliminary to communion. Now, does this writer really not understand what is meant by auricular confession; or, does he wish us to believe that the recommendation in the Prayer Book, "to seek some discreet and learned minister of God's Word (for this is the passage he quotes) and open his grief," is auricular confession? No doubt the latter is the fact, and we leave to the honest and thoughtful reader the task—disagreeable as it may be—of forming his own conclusions, remembering what is covered by the phrase "auricular confession."

—Since the foregoing was put in type, the Church Advocate for May has appeared, containing the following correction:—"A contemporary has charged us with misquotation. In a recent article, entitled 'Wanted a Schoolmaster,' we used the word 'killed,' when, as stated, it should have been 'wounded.' If this charge be well founded, which we have had no opportunity of verifying, we offer our sincere regrets and apologies. Our article is in no material way invalidated, although the Hibernianism which, among other gross defects, is criticised, proves to be less enormous."

We tried hard to regard this as an apology for a gross dishonesty,—that of coining a word and putting it in italics, thereby fabricating ground for an attack upon an opponent—and we kept back what we had written for one number; but we tried in vain, and we think our readers will consider that the pretended correction is rather an aggravation of the injury, and open to the additional charge of meanness, in endeavoring to avoid a direct apology for a conscious wrong.

SOUTHERN AFRICA.

So many sad events have, of late years, marked the progress of the Gospel in Southern Africa that it seems to us that many of the members of our church, even of those who are most heartily interested in the great missionary work, have felt inclined sometimes to flag in the race, if not to yield wholly the Christianizing of that part of God's great vineyard into the hands of Antichrist.

Year after year, however, we have word brought us that there is really no occasion for such dreadful oblivions of our great

duty: What if, by reason of Judas, all the apostles had joined together in saying that there was no hope for the peace of Jerusalem? The very active work of evangelization proceeding there at this moment is an irrefragable proof of the soundness of their prophetic argument. Judas, essentially a Jew, even by name, was not the destined upturner of religious Judaism in Judea; nay, he fell from his high calling and "went to his own place." And yet, we should have said, Judas was the chosen missionary to Judah, for the names are one. Neither has the first great missionary to the Zulus obtained the honor of being the first accepted apostle of God among that idolatrous people. We speak not with reference to Dr. Macrorie. We only speak with reference to the Episcopal heretic himself. How far he may have been the instrument of God, how far the instrument of Satan, it behoves us not to say; but this we may say, that God worketh "all in all," and that the work among the Zulus has been no failure.

The Zulu, indeed, seems to be the appointed channel, under Providence, for the spread upward of the Gospel of Christ through interior Africa. They are, in some respects, themselves, through superior intelligence and desire for all God's message, the destined precursors of full African evangelization. They are naturally receptive of the great truth. In mental powers they are the schoolmasters of their contiguous brethren. Respecting the native capacity of the Zulu people, Mr. Tyler, an American missionary stationed not far from Port Natal, writes:—

"My observation and experience among them lead me to believe that in mental as well as physical ability the Zulu race is, naturally, in no respect inferior to the whites, and is capable of as high a degree of cultivation as any race on the globe. As Christian and civilizing agencies have made the descendants of other once unenlightened nations what they are to-day, the same agencies, if faithfully applied, will raise the Zulus to a like state of improvement. "It is a matter of gratitude that the high school for boys, at Amanzimtote, under the care of Mr. Ireland, is in so prosperous a condition. If those lads graduate with God's love in their hearts, and with high resolves to be useful to their countrymen, we may expect great and blessed results. They are the hope of the church in this part of South Africa. On them we must rely to carry forward the work God has permitted us to commence. Let fervent prayer ascend for this school that it may become truly a 'school of the prophets.'"

THE DIOCESAN SYNOD.

We have been requested to publish the following list of Delegates returned to the Diocesan Synod of Montreal, and who are expected to assemble in the session now holding for the election of Bishop and Metropolitan:—

LIST OF LAY DELEGATES.

- Christ Church Cathedral—Strachan Bethune Q.C., M. H. Gault.
St. John the Evangelist—J. A. Young, Charles F. Powell.
DEANERY OF HOCHELAGA.
Trinity Church—C. J. Brydges, Charles Garth.
St. George's Church—Thomas H. Schneider, H. H. Whitney.
St. Stephen's—Charles Smallwood, M.D., D. C.L., LL.D., John Bunson.
St. Luke's—Thomas R. Johnson, William Salter.
St. James's—F. Kingston, J. H. Winn.
St. Thomas's—Thomas Hawkins, Robert Slack.
Hochelaga—William Hobbs, W. H. Tapson.
Berthier—Othbert Forneret, John Bostwick.
Coteau du Lac—Henry Roebuck, Alexander Perry.
Kidare—Thomas Simpson, Thomas McGarity.
Lachine—J. M. Perres, Josiah Withers.
Laprarie.
Lacadie—Francis Dowse, John Holder.
Longueuil—James R. Ballard, B. S. Curry.
Masouche—Henry Pangman, John Lowe.
Terrebonne—John Moody, Thomas Simpson.
New Glasgow—William Rafter, J. C. Baker.
Kilkenny—George Macrae, G. F. C. Smith.
Rawdon—James Hutton, George Moffatt.
St. Gabriel de Brandon—Professor Hicks, C. L. Armstrong.
Cherstrey.
Sorel—Edward Carter, Q. C., Frank Bond.
DEANERY OF BEDFORD.
Abbottsford—M. H. Sanborn, Walter Drake.
Rougemont—John M. Standish, John McBride.
Bedford—Charles Watson, R. Alcombrack.
Dunham—Hon. Thomas Wood, W. C. Baker.
Ely and North Stukely—Thomas McDuff, William Hackwell.
Granby—Alexander Empey, Josiah Payne.
North Shefford—S. Butterworth, R. A. Ellis.
Bolton Centre—George Baker, John McManus.
South Bolton—Dr. Gibson, Dr. Erskine.
Cowansville—Captain Calvin Hall, Hiram Traver.
Sweetsburg—L. H. Davidson, Thomas Cotton.
Iron Hill—J. S. Falkner, William Hill.
Fulford—J. C. Spence, E. R. Phelps.
Knowlton—H. J. Foster, W. W. Lynch.
Brome Corners—Dr. Prime, Thomas Chapman.
Milton—Stephen Charter, George E. Savage.
St. Hyacinthe—G. H. Henshaw, F. W. Henshaw.

- Potton—Edson Kemp, Levi A. Perkins.
South Stukely—L. H. Knowlton, Robert Dunlop.
St. Armand East—Asa Westover W. Mead Pattison.
St. Armand West, St. Pauls, Phillipsburg—Thomas R. Roberts, D. T. R. Nye.
St. James, Pigeon Hill—H. S. Holsapple, Geo. Mitchell.
Stanbridge East—E. Lusker, J. C. Corey.
Sutton—Rufus Hamilton, J. McLaughlin.
Abercorn—R. Spence, J. J. Gibb.
Upton—George Devereux Van, George Kenneth Van.
Waterloo—H. L. Robinson, W. G. Parmelee.
Frost Village—Hon. B. Foster, Hon. L. S. Huntington.
West Farnham—James H. Masher, William Donohue.
West Shefford—Thomas E. Booth.

DEANERY OF ISBVILLE.

- Chambly—Capt. Austin, Maj. Campbell, C.B. Clarenceville.
St. George's Church—John Hunter, John H. Hall.
St. Thomas's Church—Philip G. Derick, W. J. Derick.
Henryville—Professor Hicks, H. Bulmer.
Christville—Hon. R. McKay, W. McGuinness, senr.
Edwardstown—George Wheatley, Richard Tynon.
Franklin—Thomas Alchin, E. Fulton.
Hemmingford St. Luke's—Robert Wright, Francis Clarkson.
St. John Baptiste—John Lovell, R. W. Shepherd.
Huntingdon—John White, John Morrison.
Hinchinbrook—Robert Foster, Dr. Smallwood.
Lacolle—Ralph Moore, Heman Derrick.
Ormatown—Robert Leach, C. G. Geddes.
Havelock—Wm. Barrett, Fred. Cole.
Sabrevois—W. P. Johnston, N. Mudge.
St. Johns—C. Lindsay, L. G. MacDonald.

DEANERY OF ST. ANDREWS.

- Aylmer—Alexander Henderson, R. Thistle.
Aylwin.
Buckingham—John Higginson, William Roberts.
Clarendon—E. E. Shelton, M. H. Sanborn.
Bristol—Dr. Wheeler.
Grenville—Thomas Owens, Edwin Pridham.
Hull.
Lachute—Charles Gibb, Alfred Joyce.
North Gore and Wentworth, Trinity Church—Captain G. Rogers, George Sherrit.
St. John's Church—John Chambers, John Bleakly.
North Wakefield—Hon. J. Hamilton, J. Keith.
Onslow—Walter Smith, Samuel Percival.
Bristol—E. Wilgress, D. R. Stodart.
North Onslow—G. Swinburn, W. Campbell.
Portage du Fort—George Purvis, T. P. Roe.
Havelock—John Crawford, A. Cameron.
St. Andrews—E. Jones, George Schneider.
Thorne—G. W. Simpson, Reuben Taylor.
Vaudreuil—R. W. Shepherd, John Hodgson.
Cote St. Paul—S. E. Dawson, John Tempest.
Mille Isle—C. Gibb, C. Tylee.
Morin—Hon. J. C. Abbott, H. R. Benjamin.

Correspondence.

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

THE ELECTION A BISHOP.

To the Editor of the Church Observer:
Sir,—As Tuesday next, the 11th instant, is the day fixed when the delegates of the diocese of Montreal are to assemble for the election of a Bishop and Metropolitan, will you be kind enough to give these remarks room in your valuable paper?

It would be well for the Bishops, clergy, and lay delegates carefully to consider and weigh in their hearts and mind the following facts, which are briefly stated, in order that the various points may be the more certainly remembered at the meeting next week:—

This diocese must have a Bishop, and our Ecclesiastical Province of Canada must have a Metropolitan. By canon law and by letters patent these two offices are united and fixed in Montreal.

The pecuniary interests of the church must be derived from the lay members thereof, and consequently their feelings must be consulted, both as to vestments, practices, elections, and even doctrines, if divergence from the church's old standard of the 39 articles is attempted.

The census of 1861, for the Provinces of Ontario and Quebec, gives the Church of England 5 Bishops, 374 clergymen, and 374,887 members, being one thousand members to every clergyman on an average.

The representation of delegates in the Synods is as only one lay delegate to every five hundred members, while, on the other hand, every clergyman has a vote.

If a positive party vote could be taken of every lay member throughout the Provinces of Ontario and Quebec, without the interference of the clergy, the result would show nineteen out of every twenty members to be of the evangelical party.

There are two distinct parties now in our church, viz., Evangelical and Ritualist. The latter may be dated from the time that her head centre sent her emissaries among us from England about twenty years ago. Before that time we certainly were a united, happy church, and blessed with perfect harmony. Why, therefore, should those few clergymen from England, with their recruits in this country, be permitted to create discord, and disunion, and even at tempt, as they certainly are doing, to govern the 19-20ths, who are more orthodox on the positive essentials of the church and her great bulwark against error, superstition and Romanism, than they.

Innovations have invariably originated with the clergyman, and in many cases they have been actually introduced contrary to the feelings of their congregations, who, out of the respect they have been in the habit of according to their pastors, do not like to openly oppose the trespass on their rights. The mass of sincere churchmen are now aroused to a sense of duty, and have spoken out in unmistakable language at many of the Easter meetings, and they

will be heard again when called upon if justice is not accorded them.

The majority of clergymen in this diocese, as well as throughout the Provinces of Ontario and Quebec, are evangelical, and the laymen being 19-20ths of the same party, surely it is but reasonable that the Bishop and Metropolitan should be also of that party—at least one known to be so Ritualist.

It would be undignified indeed to even harbor the idea that our Bishops, as the representatives of the Apostles, and who most solemnly undertook, as our Lord and master's faithful ambassadors, to spend their energies, not in causing discord and alienation of its members, but in promoting the interests and perpetuate a thoroughly united church, are too jealous of the dignity and honor of the Metropolitan chair to permit them to send to the Synod the name for Bishop of any person that would be unlikely to satisfy the delegates. Indeed I am satisfied that, upon mature deliberation during the past six months, the House of Bishops will have satisfied itself in respect to the Bishop of Rupert's Land, who, in all probability, will soon have a seat in this House by the confederation of dioceses. My reason for coming to this conclusion is this, that I have seen published in the newspapers of this city several most flattering accounts of his qualifications in every respect, and not one word against him. He is a Bishop now, and therefore the House of Bishops would be adhering to its first determination, that our Bishop and Metropolitan must be elected from the episcopate.

In conclusion I would say to all, be equitable and just in the sight of God and man. Remember the object in hand: whom are you to serve, the majority or the minority from whom the funds come, and what will be the ultimate result of your acts on this momentous occasion?

CONSERVATOR.

Montreal, May 4, 1869.

RUBRICAL QUESTION.

To the Editor of the Church Observer:

Sir,—Permit me to make a few remarks touching your correspondent at Belleville (an old teacher of mine).

As to the use of the black gown or any other vestment in preaching, have we any rule laid down by the rubrics? Is it not, therefore, a question to be decided by the rule of established usage and custom?

But the chief point which I wish to touch upon is the position of the priest when consecrating the bread and wine. The rubric says that he is to "stand before the table." Having a conscientious desire to follow the rubric, I have always been at a loss how to obey this one and not stand with my back to the people; and I find that, according to the letter of J. C. Kyle, quoted by your correspondent, there are other evangelical clergymen who have experienced the same difficulty. The ritualists say that we must stand with our backs to the people. My object in writing is to set before those of your readers who may be interested in this subject an explanation of the rubric in question which will be found most satisfactory and conclusive. I shall give it in the words of a writer in the Achill Herald:—

"First, If the minister were to stand with his back to the people, he would violate that same rubric which declares that he is thus to stand in order that he may with the greater readiness and decency break the bread before the people. How could he do this if he were to stand with his back to them. It is evident therefore, that some other interpretation must be sought if we would make the rubric consistent with itself.

"Second, The rubric is perfectly intelligible and self-consistent, if the table be placed as the rubric intends, viz., with its end towards the wall (at communion time) instead of its side. The rubric enjoins the minister to stand at the north side of the table. This can only be done by placing the table lengthwise. The present position of our tables is as an altar, with ends north and south. But the reformers did not so intend it. It was their wish to have the table placed lengthwise, and, as a matter of fact, it was thus placed for nearly eighty years after the reformation. It assumed its present permanent position under Laud's influence. The rubrical position of the table is practically unknown to thousands even of the clergy. They are writing and inquiring on the subject as if they were put into a difficulty by his judgment. This is not at all the case."

I agree with the writer, therefore, who goes on to say that, "if any attempt be made to enforce the rubric, we shall only have to place the table lengthwise, and so break the bread before the people instead of turning our back to them."

Yours faithfully,

BANJ. P. LEWIS.

Sabrevois, 1st May, 1869.

THE PRIMITIVE CHURCH ON THE ELECTION OF A BISHOP.

To the Editor of the Church Observer:

Sir,—A great deal has been said of late, and much incoherently written and said, with regard to the most suitable person to fill the vacant Metropolitan See of Canada. It is not a little surprising, too, that some of our clergy who profess great respect and deference for ecclesiastical antiquity should so far depart from the spirit of the Canons of the Primitive church respecting the election of Bishops as to be continually urging upon the attention of the members of the church in this diocese the names of Presbyters in England and elsewhere as most suitable to be elected.

Such being the case, it may not be amiss, amid the excitement and confusion which prevails, to hear what the strictly primitive church

has to say in the matter of Episcopal election. St. Cyprian, one of the most eminent of the ante-Nicene fathers, whose writings were of great weight with our reformers, speaks thus in his epistle to the clergy of Spain:—"You must diligently observe and keep the practice derived from *divine tradition and apostolic observance*, which is also maintained among us, and almost throughout all the Provinces, that the Bishops should be chosen in the presence of the people who have most fully known the life of each one, and have looked into the doings of each one as respects his habitual conduct." Origen, who flourished about the same period, lays the same stress on the knowledge by the people of the character of the individual to be elected to the office of Bishop (*vide* Hom. 6, in Ser., p. 216, ed. de la rue). Jerome tells us that this was an ancient custom, and that at Alexandria (a Metropolitan See) from Mark, the evangelist, even to Herodas and Dionysius, the presbyters had always placed one elected from among themselves in a higher grade, whom they named a Bishop. Jerome, moreover, tells us that to every city a certain region of the neighboring country was united, which received its presbyters from it, and was attached to the body of the church therein; but if the field which was under his episcopate was larger than could everywhere enjoy the ministrations of the Bishop, *chose episcopi* were appointed in certain places through that field, who, in lesser matters, might officiate as his substitutes. These they called country Bishops, because they represented the Bishops in that Province (see Bp. Hopkin's Prim. Epis., p. 254). The church in Canada, it is true, has made the election of a Metropolitan different from the election of a diocesan Bishop, and has provided for the same by a special Provincial Canon; yet I am disposed to doubt the wisdom of such an arrangement. I would gladly see the canon repealed, more especially when I observe that the committee appointed by the late Lambeth Conference of Bishops on Metropolitans and their subordinates give it as their deliberate opinion that they "do not consider it necessary that the election to the Metropolitan See should be conducted differently to the election to other vacant sees, since the Bishops of the Province possess the right of confirming or refusing to confirm any election."

I am sorry to observe among some of our clergy a growing dislike to the admission of the laity to the councils of the church, as if the admission of such an element were an encroachment on the primitive and divinely constituted order, and likely to endanger and revolutionize the church. I am disposed, on the contrary, to think that the precedent set in the United States and adopted in Canada is in strict conformity with ancient usage. The ante-Nicene canons, and especially those of Antioch, allowed a large liberty to the people in episcopal elections, and even contemplated that the laity might reject the Bishops consecrated for them; yet the very canon which allowed this rejection provided also that such a case should be referred back again to a full Provincial Synod (see canon 18, council Antioch, a. 341).

And why was this liberty allowed? We answer, in the language of a high church divine, because "much either of praise or blame may escape the knowledge of the Bishop which does not escape those who are brought in continual intercourse with the daily life of the priest. The people then could give a valuable testimony either as to the merit or demerit of those who should seem eligible. A large multitude has many eyes and ears, and those situated in such nearness as to discover concealed failings or retiring virtues."

In the early ages of the church the people had often among them (as we hope it may be now) a presbyter whom they knew, revered, and loved. They naturally and rightly desired that such a one should be made their Bishop, and the Bishops as rightly confirmed their choice. It was no question then of right of nomination on the one hand or of election on the other. Only one object was in the hearts of all,—to find one apt and meet to fill so sacred and arduous and responsible an office. The zeal and love of those early Christians bore such testimony to the merits of their presbyters that the Bishops were, generally speaking, saved all anxious inquiry, and could at once approve and consecrate the object of their choice, and themselves return with glad and thoughtful hearts to their respective dioceses. And it is indeed true that the ecclesiastical Province of Canada is so destitute of theological worth and talent that no suitable presbyter can be found to fill the vacant see?

Our late Metropolitan, whose feelings and proclivities were certainly sufficiently English, entertained no such poor opinion of the clergy over whom he presided, as may be seen in his address to the first Provincial Synod, where he says:—"We have among us learned divines, zealous for the honor of Christ and the extension of his church."

Whatever others may think, I am not disposed to censure the laity for wishing to show their love and respect for their clergy by endeavoring in an orderly way to remove all disabilities to posts of ecclesiastical honor and preferment.

Hemmingford, 1st May, 1869.

EDUCATION.

To the Editor of the Church Observer:

Sir,—The subject of education has been discussed and written upon in various ways, by various persons, and there are diversities of opinion as to which is really the best way of accomplishing the object that all liberal minded people aim at; but what I have had in view, and which was the theme of my first letter on

the subject of "Common Education," written in June last, has not been considered and discussed through the columns of your most worthy paper, with the spirit and enthusiasm I had hoped for. My aim was and is to have institutions or schools organized that will supersede the necessity of sending Protestant girls to convents, where they are, (notwithstanding the most solemn declarations to the contrary,) obliged to conform to the Romish discipline of their teachers, and too often become perverts to that erroneous faith. Some Protestants send their daughters there, because of the low charges, others under the pretext of learning French; many of the latter class, from the United States and the Province of Ontario, have been inveigled into this great mistake, and are now sorrowing at the apostasy of their daughters. This is no picture of the imagination, for I assure you I am personally acquainted with several young ladies who have been brought over to Rome altogether through the influence of the Nuns and teachers at their institutions. These convents are increasing so rapidly all over the country that their influence is becoming alarming to contemplate. Those Protestants who send their daughters there will tell you that they are obliged to do so because of the exorbitant charges of the young ladies' boarding schools, and because of the French tuition. This at once shows the necessity of organizing and working some plan to counteract all these temptations to educate in Roman institutions at the peril of apostasy of those most dearly loved, and who are from their very nature most easily captivated by those insinuating emissaries and sworn servants of Rome who are induced by all kinds of preferment to cautiously undermine the faith of their Protestant pupils, and even to consider it their bounden duty to their church and Pope so to do.

At the Diocesan Synod, last summer, a committee was appointed to take this matter in hand, but, as I stated in a former letter, that is about all that has been heard of the committee, and so year after year may roll away, and our inaction or sin of omission in this respect, allow daughter after daughter to be tampered with, and some even induced to apostatize; on whom, may I ask, rests the responsibility after you have been warned?

The work to be done, and done correctly, is to call a special public meeting of the church members to consider this matter, and raise a fund to commence the work and thereafter to increase according to circumstances, when once it is known how far the work will be found practicable, which can only be correctly ascertained by public discussion, and enlisting prominent members of the church in so noble a scheme. One gentleman to whom I spoke on the subject, promised to give one thousand dollars towards the enterprise and several others have promised aid; I would, therefore, suggest that should this meet the eye of any of the Committee named last summer, that they be kind enough to call a special public meeting as soon as possible by means of a circular to all our church members, or through the clergymen of our churches. This should be done immediately in order that a good report may be prepared and action had, before our next annual meeting of Synod in June.

T. R. J.

Montreal, 4th May, 1869.

DIOCESE OF RUPERT'S LAND.

To the Editor of the Church Observer.

SIR: During the months of Jan. and Feb. last the Bishop of Rupert's Land held confirmations for the 11 parishes of the settlement, in 9 of the churches, comprising in all 270 persons making with 215 confirmed in his visitation of the Moose missions 485 within the year. Visitations of most of the parishes were also made. The Bishop staid a few days in each parish, meeting the vestry and calling on the families.

On February 21, being the second Sunday in Lent, there was an Ordination in St. John's Cathedral. A very impressive sermon was preached by the Ven. Archdeacon McLean. Four priests and one deacon were ordained, of whom one was the C. M. College, one from St. Augustine's College, and three from St. John's College. Archdeacons McLean and Conley and the Ven. A. Shair, assisted the Bishop in the Ordination of the priests. Many in the congregation remained for the Holy Communion.

On February 24, the Synod met in the Cathedral. The litany was read by the Ven. Archdeacon Conley. The ante-communion service was taken by the Bishop, the Epistle being read by the Ven. Archdeacon McLean, after the Nicene Creed the Bishop took his seat within the Communion rails, in front of the Communion Table, being supported on either side by the Archdeacons of Assinabvia and Cumberland. He then called on the register of the diocese to read over the names of the clergy, when 14 answered. The remaining 10 being presented by necessary causes were excused attendance. The Bishop then delivered his primary charge, after which the Communion service was proceeded with, the offertory being for the church endowment fund and the Bishop being assisted in giving the elements by the Archdeacons and his chaplain the Rev. H. Cochrane.

The clergy, churchwardens, and lay delegates had luncheon at Bishop's Court.

In the afternoon the Synod met in the Cathedral school, and transacted a great deal of business, 14 clergy and 18 lay delegates were present. Among other things the following constitution was unanimously adopted:—

CONSTITUTION OF THE SYNOD OF THE DIOCESE OF RUPERT'S LAND.
1st. The Synod shall consist of the Bishop of the Diocese, of the Clergy of the same, licensed

to the Cure of souls, or holding office in any College or School under the jurisdiction of the Bishop, and not under ecclesiastical censure; and of Lay Delegates as hereinafter provided. Clergymen who have been members of the Synod and who continue to hold other office, may continue to attend the meetings of Synod and to vote thereat.

2nd. The Lay Delegates shall be male Communicants of at least one year's standing, members of the Congregations which they represent, and of the full age of twenty-one years. They shall be elected during Easter week at a public meeting especially called for that purpose during divine service on the preceding Sunday. The voters shall consist only of Male Communicants of the Parish of at least six months standing, and a majority of those present shall determine the choice, but no person shall vote for the Delegate or Delegates of more than one Congregation. The Incumbent or his Assistant shall preside at the meeting, and in their absence, the meeting shall elect a chairman from their own number.

3. The Incumbent or Chairman shall furnish each Delegate with a Certificate as follows:—
Parish or Mission of.....
Congregation of.....
No. of Registered Communicants.....
I hereby certify that at a meeting of the Communicants of this Congregation, held this..... day of..... 18..... Mr..... was duly elected as a Delegate to the Synod for the current year.
(Signed)..... Chairman.

4th. Each Congregation recognized by the Bishop, duly organized by the election of Church Wardens and Vestrymen, and having at least six Registered Communicants, shall be entitled to send one Delegate;—but two Delegates shall be sent if the number of Registered Communicants is over forty;—and three it is over one hundred; but no congregation shall send more than three Delegates.

5th. In case of the death or resignation of a Lay Delegate, or his ceasing to be a member of the Congregation by removal from the neighbourhood, or from any other cause, the Incumbent shall, within one month after such vacancy, proceed to a new election at a meeting of which notice shall have been given the previous Sunday during divine service.

6th. The Synod shall meet annually, unless otherwise ordered by the Bishop, and the time and place of meeting shall be fixed by the Bishop, who shall also adjourn the Synod as he shall see fit.

7th. A Quorum of the Synod shall consist of at least one fourth of the Clergy of the Diocese and one fourth of the Lay Delegates.

8th. No resolution of the Synod shall pass into a law without the concurrence of the Bishop and a majority of the Clergy and Laity present; the votes of the Clergy and Laity to be taken collectively unless a vote by Orders is demanded by any member of the Synod before the question is put before the Chair, when a majority of each order will be necessary to affirm the resolution.

9th. That a committee be appointed to be called the Executive Committee, to consist of the Bishop, or his Commissary, the Dean, whenever such a dignitary shall be appointed, and the Archdeacons as Vice Presidents, and three Clergymen and five Lay Delegates; and that three in addition to the President be a Quorum; that the Executive Committee shall take the management of the various Diocesan Funds under the direction of the Synod, carry out the decisions of that body, prepare business for the annual meeting of the Synod, and at such annual meeting give a Report of its proceedings.

10. No alteration in the Constitution shall take place unless the proposition has been first sent to the Executive Committee for consideration, approved at the meeting of the Synod by the Bishop and a majority of two thirds of each Order present voting separately, and afterwards confirmed by the Bishop and a like majority of each Order at the following meeting of Synod.

Rules were also passed as follows for the administration of the Clergy, Widows and Orphan's Fund,

THE RULES FOR THE ADMINISTRATION OF THE CLERGY WIDOW AND ORPHAN'S FUND OF THE DIOCESE OF RUPERT'S LAND.

Whereas, it has been deemed expedient by the Synod of the Diocese of Rupert's Land that a Fund should be formed by Subscriptions, Collections and Donations for making provision for the Widows and Orphans of the Clergy of the United Church of England and Ireland, the Synod hereby enacts the following rules for the administration of this Fund.

1st. That the Fund to be formed shall be called the "Clergy, Widows and Orphan's Fund of the Diocese of Rupert's Land."

2nd. That in order to entitle the Widow and Orphans of any Clergyman to enjoy the annuity hereinafter to be provided, he must have paid a yearly subscription of One Pound, sterling, to Fund each year, on or before the 1st of July, which payment secures his membership for one year from that date; and made such collections, and done other acts in its behalf as shall have been from time to time directed by the Lord Bishop with the consent of the Synod, and must at the time of his decease have been a duly licensed Clergyman in the Diocese of Rupert's Land, or recognized by the Bishop as such, or have been placed on any superannuated list with the consent of the Lord Bishop.

3rd. All moneys arising from the yearly payments of Clergymen and Collections and Donations made for the Fund or accruing in any other way for its benefit, shall be invested as Capital in such way as the Executive Committee may direct, and the interest or the proceeds of the invested Capital shall alone be available for carrying out the objects of the Fund, and as long as there is no claimants on the Fund, or when the income shall exceed the claim to which it is liable, the income, or surplus income shall be added to the capital stock, from time to time, as the Executive Committee may direct.

4. From and after the passing of these Rules, the Synod will pay to the widow of every Clergyman who is entitled to the benefit of the Fund, such annuity not exceeding Forty Pounds, sterling, as the income of the Fund will admit, in two equal half-yearly payments on the 1st day of January and July each year—the first of such half-yearly payments, or such portion thereof, as may have accrued from the death of her husband to be made on the day above mentioned, next following the death of her husband, such payments to be continued during her natural life, so long as she shall remain a Widow. And in case such Widow shall, at her death or marriage, have four children by her late husband, under the age of Eighteen years, such annuity shall be paid to the Guardians of such children, and should there be fewer than four children, a sum not exceeding Twelve Pounds, sterling, as the income of the Fund will permit, shall be paid as aforesaid for each, provided that all annuities shall cease from the half-year next preceding the marriage of any person whether male or female entitled by these Rules to any such annuity, and that all annuities paid for children shall

cease on the day at which they attain the age of Eighteen years. And in case of any Clergyman deceased leaving no Widow but having children, then such children shall enjoy the annuity, as above provided on the death or marriage of a Widow.

5th. The amount of the annuity to be paid to the Widows and Orphan's of the Clergy for each year shall be fixed at the yearly meeting of the Synod.

6th. Every Widow and Guardian of any of the Orphans of a Clergyman desiring annuities from the Widows and Orphan's Fund, shall apply by Memorial to the Synod for such annuities, stating the time of the decease of such Clergyman, the name of the Widow and the names and ages of each of the children as the case may be.

7th. Every annuitant on the Widows and Orphan's Fund shall, whenever he or she may be paid his or her half-yearly annuity, make the following declaration, which shall be attested by the Clergyman before whom it is made.

DECLARATION BY A WIDOW.
I hereby declare that I am the Widow of the late Rev..... and that I am entitled to an annuity from the Clergy Widows and Orphan's Fund of the Diocese of Rupert's Land and that I am still a Widow.
..... Name.
..... Residence.
Signed before me.....

DECLARATION BY THE GUARDIANS OF CHILDREN.
I do hereby declare that I am the duly appointed Guardian of the children of the late Rev..... whose names and ages are respectively written below, and that they are entitled to an annuity from the Clergy Widows and Orphan's Fund of the Diocese of Rupert's Land.
..... Name.
..... Residence.
Names and ages of children.....
Signed before me.....

8th. No alteration in these Rules shall take place unless the proposition has been first sent to the Executive Committee for consideration, approved at the meeting of the Synod by the Bishop and a majority of two thirds of each Order present, voting separately and afterwards confirmed by the Bishop and a like majority of each Order at the following meeting of the Synod.

The Epiphany Sunday, Easter Day, and Whit Sunday, were appointed for collections for Indian work. The Clergy, Widows and Orphan's, and Endowment Fund. Rules were passed for the management of the Diocese Fund. By an unanimous resolution, the Bishop is requested to print his charge. The Synod was dismissed with the Benediction.

SAN FRANCISCO.

To the Editor of the Church Observer:

Sir,—Like most young men, after attaining to the years of majority, I have for some time past felt a strong desire to "see the world." I took the notion that I would go to San Francisco; but not wishing to give up a certainty for an uncertainty, I addressed a letter, about two months since, to the Secretary of the Young Men's Christian Association of that city, asking for information and advice on the subject of my contemplated voyage. Yesterday's United States mail brought me the following letter in reply. If you consider its publication might benefit any of our numerous young men who, like myself, contemplate a change of residence, you are at liberty to do so; and any remarks you may see fit to make upon it yourself I am sure will be duly appreciated.

Yours, W. F. J.

SAN FRANCISCO, April 21, 1869.

DEAR SIR,—Your letter of February 24 is just at hand, and I hasten to answer. If you are in the position you state, by all means stay there, for the following reasons:—1st. You are among friends who would not see you suffer in sickness or distress. 2nd. You cannot afford to throw away the character and position you have attained by so many years of service. Young men are very apt to over-estimate their value, and so lag in their work, waiting for more pay as an incentive to extra labor. My advice is, make yourself so useful that your employers cannot spare you. Do the work of two men if you want double pay. You would have to do the work of three men here for the same pay you are getting now. So much for your side of the continent. Now for this side. Clerks of all kinds are at a great discount here, and the only occupations open to them, unless they are smart as lightning and have some money to start on, are digging on the sand-hills or on the railroad, driving a cart or team, and serving as waiters in restaurants,—this latter being the usual choice. You may think I am exaggerating the case; if so, come and try it. Occasionally one does first-rate, and gets high wages, sometimes soon after arrival; but where one is so fortunate, hundreds go to starvation's door before they get \$50 per month and find themselves, which will eat up the whole of that. Some are working as rough carpenters, some in restaurants, some as canvassers for books, and some for insurance companies; some are on the railroad, and some are doing any odd jobs they can pick up. Mechanics of all kinds are at a premium, and are the kings of the country, getting any amount of work, and often getting their own price for it. Labor is the thing we want in a new country like this. It is a plain statement of the case as I see it every day among the numbers coming for advice and help. We have given hundreds of meals and lodgings to young men of first-class abilities, who, in some instances, had walked the streets all night before coming to us, for want of means to buy a meal or get a lodging. Yet some of them are doing first-rate now. If you can stand this ordeal for six or eight months, and would like to see the bottom round of the ladder that reaches to the pinnacle of fortune, take the first train and come on; but if you know when you are well off, you will take my advice and stay where you are.

Yours, in Christian love,

H. L. CHAMBERLAIN,
Librarian Y. M. C. A.

Children's Department.

DICK CHARLTON.

"No, I'll never, never forgive him! It was such a mean thing to do! He knew I was trying to get the picture done for Charlie Dale's birthday, and now it's ruined. What else could I make in two days! If you were a boy, mother, and had spent all your leisure time for ever so long, not going out to play or

anything, working on a picture, and had counted so much on the surprise and pleasure, you'd feel just as I do about having it ruined. I'll never speak to Tom Alban again!"

Dick Charlton's bright eyes were full of tears, which he was trying hard to wink away. A boy of fourteen was too large to cry.

"My dear Dick," said his mother, in her soft, sweet voice, "don't talk in that violent manner. It breaks my heart to hear you. You know who said, 'Let not the sun go down upon your wrath.'"

"But mother, this is so hard. And I can't go over to Tom Alban's and tell him I'll forgive him, for he wasn't a bit sorry nor penitent. And old Ponto looked just like a real dog. Charlie's so fond of him. Every one said it was so good. If Ponto hadn't belonged to Uncle Ned, I should want to give him to Charlie."

Brave, clever Uncle Ned had been gathered among the first fruits of the war, and the dog was dear to the Charltons from big to little. Charlie Dale, an almost helpless invalid, loved him too. Ponto used to march in the sick-room wagging his tail, and put his paws upon the bed, as if they were clean; for he was a wise creature, and looked at Charlie, out of his great soft eyes, as much as to say: "How go you do this fine morning, you dear fellow?" So Dick had drawn a portrait in India-ink, and his teacher pronounced it excellent. But he and Tom Alban had a little boyish tiff, and Tom, thinking Dick had the better of him, said in a vexed tone: "See if I don't get up even with you!"

So he had gone after the bottle of ink and spilled it over Dick's picture. When the boy, in the first pang of his grief and disappointment, began an angry tirade, for Dick had a pretty hot temper, Tom laughed in a most aggravating manner.

"Why, it's made Ponto's hair as black as life, I do declare," he said.

And then Dick flew to his teacher, and Tom was called up, but he declared that it was an accident.

Dick, of course, didn't believe this, and the party feeling grew strong. For a punishment Tom was sent to the foot of his class. It mortified him a good deal, and made him very exasperating. He was one of the bright, jovial boys, who could tease and annoy unmercifully.

Dick came home to his mother with a full heart, and a deeply-injured one, too. "Much he cared for going down to the foot. I only wish Mr Lee had thrashed him soundly; he deserved it," Dick exclaimed passionately.

His mother had tried to reason with him, but he was so filled with disappointment that her counsel had but little effect. Now she said in a quiet but firm tone:

"Richard, my son, you can't tell how it pains me to see you so unforbearing. It isn't necessary to say anything to Tom at present, and it injures you to indulge in this spirit of vindictiveness. It is just as necessary for a boy to curb his temper as for a man. If you keep this anger in your heart, it may lead you to do something you will be bitterly sorry for."

But Dick could not forgive. He was quiet and silent, and even when his mother proposed to buy something pretty for Charlie, could hardly make himself interested. But she did succeed in finding a pretty picture—a basket and coat, with a dog-keeping guard, only the dog wasn't half as splendid as Ponto. For two days the boys had not spoken. Just as the school closed, some one asked Tom Alban to stop and have a game of ball. "I can't to-day," he said; "I promised mother I'd go up to Bird's and get some saxe-frags."

Dick paused and flushed. Just under the edge of the wood, where they gathered saxe-frags, some men had been making an excavation. His father had told him in the morning not to go near the edge. Should he repeat the warning to Tom? He hated to speak first in any event, and Tom would likely sneer and say "he guessed he knew enough to take care of himself."

Dick took his gift over to Charlie Dale's and told him the story of the ill-fated picture. Charlie was very sorry, and begged him to do another sometime, caressing Ponto in the tenderest manner. "But an odd thing has happened," he said. "Tom brought me over that beautiful set of books this morning. My name is written in every one. I think he must have felt sorry, Dick."

A strange feeling of something like remorse flushed up in Dick's heart. He wished now that he had mentioned the excavation. It wasn't at all likely Tom would go near the edge, but then—

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J. GARDNER, CHEMIST AND DRUGGIST, MONTREAL, (Established 1854.)

Desires to intimate to his Friends and the Public, that he has rented the Store No. 457 Notre Dame Street, near McGill Street, being the Store formerly occupied by him for so many years, and will EARLY IN MAY - REMOVE from his present Stand, No. 375 Notre Dame Street, to the above; and he hereby solicits a continuance of that patronage so long enjoyed by him.

The EAST-END BRANCH, Nos. 211 and 213 Notre Dame Street, corner of St. Gabriel Street, will be carried on under the superintendence of well qualified Assistants.

J. GARDNER, Chemist.

COMMERCIAL UNION INSURANCE COMPANY.

CHIEF OFFICES: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 ST. PAUL STREET, MONTREAL, CANADA. CAPITAL, -\$2,500,000 Sterling.

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

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

RADWAY'S READY RELIEF

THE TERROR OF THE HOUR-DEATH AMONG THE CHILDREN-WHY EPIDEMICS ARE TERRIBLE-THE TRUE CURE, BY SIMPLE MEANS.

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

TREATMENT AND CURE. In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza-give at once Radway's Ready Relief, diluted with water-20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table spoonful every two or three hours.

Next-sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, ulcers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant-it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia.

It is an anti-septic-it destroys at once the poison of Scarlatina or other virus, and prevents degeneration or ulceration of sound parts, and likewise prevents inflammation or dryness of the fauces or salivary juices.

It is an anti-acid-neutralizing the malarious acid and poisonous gases and vapors generated in the system either from the poison of fever, or malarias inspired or expired.

It is a tonic and diffusive stimulant-it strengthens the relaxed nervous system, and sets in a healthful circulation the blood through the veins, and as a Sudorific, not only prevents the choking up of the blood vessels and air cells, but keeps up a free action of the excretory vessels of the skin. These are a few of the essential indications of a cure secured by the Ready Relief.

Radway's Pills are the only specific medicines safe to take in all these cases of eruptive fevers-the peculiar character of the poison or virus of this class of fevers irritate, blister and ulcerate the mucous membrane of the internal viscera. All known remedial agents furnished by Materia Medica, for the purposes of a cathartic, irritate and inflame; and in order to secure dismissal of these decayed and decomposing humours, most medical men resort to mercury calomel that utterly fails in expelling these humours; here then is where Radway's Pills supply a want that science has failed to secure.

On some persons 2 pills will act more freely than 4 on others; and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary. Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours.

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

AFTER THE CURE. Radway's Pills should be taken in small doses, half a pill to four pills per day, for ten or fifteen days, after the patient is considered cured, for in many cases of fever, especially Scarlet Fever, Measles, &c., the patient may, if exposed too soon, suffer from deafness, weak sight, &c., so that good nursing is necessary after a cure is effected.

Radway's Sarsaparillian Resolvent, aided with the Ready Relief and Pills, are making wonderful cures every day; and why? because it supplies the system with those constituents, which that a consumptive person demands, and supplies the great wastes and ravages that disease makes.

It supplies the blood with nourishment. Its repairs are greater than the wastes. It increases Appetite. It resolves Tumors, Nodes, Hard Lumps. It heals Fever Sores and Ulcers. It removes from the Skin every spot and blemish.

Let those afflicted with disease get Dr. Radway's Almanac for 1869-can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 439 St. Paul Street, Montreal, or 87 Maiden Lane, New York. In purchasing Dr. Radway's remedies, see that the letters R.R.R. are blown in the glass, also see that the signature of Radway & Co. is on the label.

Price of Ready Relief, 25 cents per bottle, or 5 bottles for \$1. Pills, 25 cents per box, or 5 boxes for \$1. Sarsaparillian Resolvent \$1 per bottle, or 6 bottles for \$5.

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PICTURES, 25 cents per dozen,

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April 23, 1868.

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CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits.

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—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:—

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To Mr. R. Alsop. J. BELL SMITH, Artist.

MONTREAL, August 31, 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. FERGUSON, 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,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 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. DION & BRO.

The Subscribers begs leave to call the attention of all who are using gas to the above really valuable improvement.

Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves.

Every information will be given, and the operation of the apparatus shown and explained, by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street.
May 14 1y 16.

HENRY J. BENALLACK,

FAMILY GROCER,
BONAVENTURE BUILDING,
(Victoria Square.)
MONTREAL.

Agent for Sharpe's celebrated Finnan Haddies.

E. PERRY & CO.,

MANUFACTURERS OF
ALL KINDS OF TRUNKS FOR
EXPORTATION,
AND
LADIES & GENTS' SARATOGA, IMPERIAL
& EUGENE 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. 10

COFFIN DEPOT,
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 Street, 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,

ALLEN'S LUNG BALSAM,

THE REMEDY FOR CURING
CONSUMPTION,
COUGHS,
COLDS,
ASTHMA,
CHROUP.

DISEASES OF THE THROAT, BRONCHITIS,
PAINS AND OPPRESSION OF THE
CHEST OR LUNGS, DIFFI-
CULT BREATHING.

AND ALL THE
DISEASES OF THE PULMONARY
ORGANS.

Its action is expectorant, alterative, sudorific, sedative, diaphoretic, and diuretic, which renders it one of the most valuable remedies known for curing diseases of the lungs. It excites expectoration, and causes the lungs to throw off the phlegm; Changes the Secretions and purifies the Blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. It is warranted to give entire satisfaction, even in the most confirmed cases of consumption, and not to produce costiveness (as do most remedies) or affect the head, as it contains no opium in any form. It is perfectly harmless to the most delicate child, although an active and powerful remedy for restoring the system. There is no necessity for so many deaths by consumption, when

ALLEN'S LUNG BALSAM
WILL PREVENT IT, IF ONLY TAKEN IN TIME.

TESTIMONIALS.

What can be more conclusive evidence of the great value of ALLEN'S LUNG BALSAM in curing Consumption? Read the statement of A. L. SCOVILL, of Cincinnati, who is extensively known throughout the United States, as a dealer in remedies for the cure of diseased lungs:—

CINCINNATI, June 29, 1863.

J. N. HARRIS & CO.:
GENTS.—This is to certify that my sister was attacked with a cough, to which, at first, she paid but little attention; but, after a little time, it became dry and hard, and she could not expectorate the phlegm. This went on, she thinking it would wear itself off in a short time. Finally, the lungs became sore and painful. The exertion to raise seemed to increase the irritation. She had one of the ablest physicians in the country, who attended her for a long time, but he gave only temporary relief. At this time what she raised was of a yellow and thick matter; the cold-chills and night sweats followed; the system prostrated; the bowels constipated; the appetite poor; the hands and feet cold and clammy; the eyes glassy, with all the attending symptoms of being in the last stage of Consumption. Tubercles had formed and rotted off one of the veins, which caused hemorrhage of the lungs. Which she more than a year at a time. The physicians, on examining her lungs, found a tubercle as large as a hen's egg. At this crisis, she commenced the use of the LUNG BALSAM, which she took freely at first, as directed, until she raised quantities of phlegm. When this matter was once thrown off, she felt greatly relieved. As he inhaled air into her lungs, it seemed to produce new life to the system. She now began to have hope of getting well again. She bathed over the chest, and used stimulating drinks, diet, and tonics, which the directions recommend. The cough rapidly decreased; the sores on the lungs began to heal; the appetite became stronger; the cold chills and night sweats stopped, and the strength returned until she had entirely recovered her health; and now, at this time, she is as likely to die of any other disease as that of Consumption. I have known this Balsam to be used in many other cases, in which the physicians and friends had given up all hopes of getting better. They appeared to be in the last stages of consumption. They had cold night sweats, attended with a diarrhoea, tubercles formed and ulcerated; yet they were cured, and now apparently enjoy good health.

I have also found it to be one of the best Cough Medicines that I have ever used. It causes expectoration, without producing fever or constipation of the bowels. I now say to the afflicted, that I believe that vast numbers of cases that are now in their graves could have been saved by the timely use of Allen's Lung Balsam. I would sincerely advise those who, when they feel a pain or oppression in the chest, attended with a difficulty of breathing, and when they have to make great exertion to throw up the phlegm by coughing, to use this Balsam at once.

Respectfully yours,
A. L. SCOVILL.

Read the following:—
Worthington, Ohio, May 22nd, 1866.

Dear Sir:—I bear willing testimony to the sterling merits of ALLEN'S Lung Balsam for all Pulmonary troubles. I had a very distressing cough, and the Balsam gave me immediate relief and permanent benefit. I have had a severe attack of Pleurisy and by its aid was relieved and cured. I am satisfied that all that is necessary to convince any one of its merits, is to make a trial of it, and I would recommend it to all whose condition demands anything of this nature, asking for it an impartial trial, and believing they will, and hoping they may be benefited as much as I was myself.

I am respectfully, &c.,
S. R. TAYLOR.

Don't despair because all other remedies have failed, but try this remedy and you will not be deceived.

Adam Walker, of Tavistock, Ontario, writes in February, 1865, that after trying many cough and lung remedies, for a severe cold which he had suffered with for three years, he procured ALLEN'S Lung Balsam, and was being much benefited by it. In a letter still later he said his night sweats were all gone, and he was rapidly recovering, his appetite was much better, and he felt like a new man.

The Guelph, Ont., Mercury says, in issue of Feb. 12th, 1869:—The Lung Balsam sold by Perry Davis & Son, is not like many of the nostrums for sale; but has proved itself a valuable medicine when taken for relief in cases of Lung difficulties, Bronchial affections and Asthma.

Jesse Smith writes, January 11th, 1869, to Mr. E. Wood, Druggist, at Erin, Ontario, and says:—I have been afflicted with bronchial affections for several years, have used various remedies but they produced no good effect until I tried ALLEN'S Lung Balsam, from which I derived much good. I would recommend its use to all parties suffering from similar troubles or bronchial diseases.

Sold by all Druggists.

PERRY DAVIS & SON,
AGENTS,
380 ST. PAUL STREET,
MONTREAL.

FRANK BOND,

STOCK AND SHARE BROKER,
78 ST. SACRAMENT 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, 1869.

THOMAS MUSSEN,

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

March 12, 1868. 1y 7

PHENIX
FIRE INSURANCE COMPANY
OF LONDON,
Established in 1782.

THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY of POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.

JAMES DAVISON, Manager.
GILLESPIE, MOFFATT & CO.,
Agents for Canada
Feb. 27, 1868. 5

WILLIAM P. JOHNSTON,

MANUFACTURER OF
BOOTS AND SHOES IN EVERY STYLE
(FOR GENTLEMEN ONLY)
147 Gt. St. JAMES STREET, MONTREAL.
Feb. 13, 1868. 5

ESTABLISHED 1859.

HENRY R. GRAY,

DISPENSING AND FAMILY CHEMIST,
144 ST. LAWRENCE MAIN STREET,
MONTREAL.

N.B.—Particular attention paid to the Dispensing of Physicians' Prescriptions.
Physicians supplied cheap for cash.
April 30, 1868. 14

LIFE INSURANCE,

ESTABLISHED 1825
SCOTTISH PROVINCIAL
ASSURANCE COMPANY.

Incorporated by Act of Parliament.
CANADA HEAD OFFICE, MONTREAL.

DIRECTORS:
HUGH TAYLOR, Esq., Advocate.
Hon. CHAS. WILSON, M. L. C.
WILLIAM SACRE, Esq., Banker.
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Secretary, A. DAVIDSON PARKER.

LIFE DEPARTMENT.
Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.

SPECIAL "HALF PREMIUM" RATES.
Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 35, yearly premium for £100—£1 1s. 9d., or for £500, yearly premium, £5 8s. 6d., at other ages in proportion.
Feb. 13, 1868. 3

SEEDS! SEEDS!! SEEDS!!!

JUST RECEIVED.

My new SEEDS, from France, England and the United States, all guaranteed FRESH. One of the best collections in CANADA, either in FLOWER, VEGETABLE, or FIELD SEEDS, viz:—

- | | | |
|---------------|-------------------------|------------|
| Beans, | Cucumbers, | Parsley, |
| Beets, | Lettuce, | Peppers, |
| Cabbage, | Mangold Wurtzel, | Peas, |
| Carrots, | Melons, | Raddishes, |
| Cauliflowers, | Mustard, | Spinach, |
| Celery, | Onions, | Turnips, |
| Corn, | Parsnips, | Tomatoes, |
| | Mushroom Spawn, &c. &c. | |

A liberal discount allowed to Dealers and Agricultural Societies, on taking large quantities.
Call and get Catalogues.

JAMES GOULDEN,
117 & 119 ST. LAWRENCE MAIN STREET,
April 30. 14

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