

Leaving these topics upon which I have dwelt longer than I intended, let me allude for a moment to an event of some significance which has recently taken place, in connection with the meeting of the English Church Synod, in Montreal. I refer to their open, unequivocal deliverance upon the ritualistic question. This, it will be remembered, is the Provincial Synod, which assembles once in three years. It consists of an Upper House composed of the Bishops, and a Lower House composed equally of clerical and lay members, chosen by the five subordinate Synods, into which the whole of Ontario and Quebec is divided. The delegates were, it is said, everywhere chosen with special reference to the question of Ritualism and the action of this, the highest Anglican Ecclesiastical Court in the Dominion, in reference to it, was anxiously awaited. After a warm and earnest debate of seven days, in which every effort was made by the friends of ritualism to postpone or modify action, the result came in the shape of an unqualified condemnation of ritualistic practices. The elevation of the elements of the Holy Communion, the use of incense, the mixing of water with the Sacramental wine, the use of water bread, all are distinctly forbidden. And further "the use of lights on the Lord's table," (the Lower House refused to use the word "Altar" as occurring in the Bishops' Message) "and vestments, except the surplice, stole or scarf and the Academic hood in saying the public prayers &c," are also disapproved of and their introduction into the Province is to be prevented "by every lawful means."

We, as Baptists, do not of course entertain a very profound reverence for the deliverance of any Ecclesiastical Courts, or Synods, nor have we much faith in that kind of simplicity and purity in worship, which can be secured by such means. Yet it certainly is a hopeful "sign of the times" that so much independence is manifested by a body, so long accustomed to Church-State trammels. This provincial Synod has done as will be perceived by perusal of the records of the session, which similar bodies in England have either not dared, or not cared, to do. "They absolutely repudiate the Act of Uniformity; refuse to accept any interpretations of English Courts of law; to acknowledge, even by name, the Court of Arches, and finally decline to defer legislation, pending the action of the English Church or Parliament." A more unequivocal declaration of independence could not easily have been made, and this surely must be regarded as one of the many shadows of coming events, in the history of the English State Church, which are ever and anon fitting so ominously before the eyes of its adherents. J. E. W.

IN MEMORIAM.

MRS. ANN MERCY DAVIS WALKER, eldest daughter of the Rev. J. Davis, of Charlottetown, P. E. I., was born in the year 1834. On the 24th ult., in the 34th year of her age, at her father's residence, she passed away from earth, about ten days after confinement. She was instructed from infancy in precious Gospel truths. In early life she felt her need of a Saviour. But her problem was, as it has been that of many a one besides, how to get at that Saviour—what was meant by coming to Christ? This problem was happily solved for her when about seventeen years of age. Having learnt the way to Jesus, she was sweetly persuaded at once to walk in that way. Soon after this, together with her sister Sarah, the late Mrs. Benjamin Brown, who was brought to Jesus about the same time, she received believers' baptism, and joined the Second Baptist Church at Newport, Rhode Island, U. S. Yes! these sisters, trained together, renewed in the Lord both about the same time, baptized together, are now at length glorified together:—"lovely and pleasant in their lives"—separated for a little while by death—but now, together with yet other sisters, blessedly reunited above. The subject of this notice, from the period of her public profession onwards, maintained a steady Christian deportment, seeking to live like Christ, and for Christ; manifesting by her outward conduct the reality of her inward change. The nature of her case precluded those dying experiences and utterances which so often supply a peculiar interest to the departing hour of the children of God. Her surviving friends turn therefore with the deeper satisfaction to such living expressions of her spiritual condition as she has left behind her. A reference may here be made to her Bible. Of that Holy Book she was a diligent reader. And when any passage struck her with peculiar force, she would mark it, sometimes all round, so as to shew her interest in its contents; sometimes adding other indications of that interest. And on examining passages thus marked, they are found to relate, for the most part, to grand Gospel fundamentals; such as the sin of the sinner, the grace of God towards the sinner, the work of Christ for the sinner, and the work of the Spirit in the sinner. A few illustrations of these things may now be afforded.

There is the passage, Romans ii. 4-10. The customary marks are found here. And then in the margin there occurs this language:—"Fearful warnings, and blessed encouragements! Dare not, O my soul! to appropriate the one, if thou slight the other. Lord, enable me to take heed to both."

Then there are the two chapters, Num. xxviii. xxix. They give particular directions in regard to Jewish sacrifices. In the margin of these chapters (those two well known stanzas from Dr. Watts are transcribed:—

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."

"But Christ, the heavenly Lamb,
Takes all our guilt away;
A sacrifice of nobler name,
And richer blood than they."

Then there is Isa. liii. This chapter is well marked, and soiled as well as marked, as if from constant reference. Parallel passages from the New Testament are here transcribed into the margin; as is also this other familiar stanza from Dr. Watts:—

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

Then at the close of the Sacred Book there occurs that couplet from Toplady, which Spurgeon so often recites,—"Nothing in my hand I bring,
Simply to thy cross I cling."

From all which it is clear, that the soul of the departed one, like the soul of the martyred Lambert, when he came to the stake, was absorbed by the sentiment,—"NONE BUT CHRIST! NONE BUT CHRIST!" What need of a dying testimony to this effect, delightful as it had been to receive it, when the living one was thus complete?

It may be added, that the subject of this notice took much pleasure in "the service of song" while here, and in that service her voice was wont to be conspicuous. In her "Father's house on high" that voice is now attuned to nobler strains. Would we participate in those strains? May the Holy Spirit attune our hearts to them here! So shall we unite in them hereafter.

J. D.
Charlottetown, P. E. I., Oct. 1868.
[Christian Visitor will please copy.]

MRS. ELIZA GRINTON,

Beloved wife of Deacon James Grinton of Bridgewater, departed this life on the 11th August last, aged 63 years. For several months our sister was detained from the house of God by severe sufferings, which she bore with calm resignation to the Divine will. She frequently expressed her confidence in Jesus, and her hope of future blessedness. For many years she was most unwearied in her attendance upon the means of grace. The prayer and conference meetings were her especial delight. We doubt not but that she now rejoices in communion with her Lord; where the sorrows and imperfection of earth shall afflict her no more. We deeply sympathize with our esteemed Brother in his affliction and pray that God may graciously support him under it.

A sermon was preached by her Pastor on the occasion of her interment to a large and sympathizing assembly from 1 Chron: xxix. 15.—Communicated.

Religious Intelligence.

BRIDGEWATER.—Rev. S. March adds a post-script to a letter:—"I may add, that in some branches of my church, there are indications of a good work of grace being effected. Several persons are deeply impressed, and seem to be earnestly seeking after God. The Sabbath before the Convention I baptized two rejoicing converts who seemed 'strong in the Lord' to use the expression of one of them, and the churches in these sections seem to be alive to their duty to a much greater extent than formerly. Our prayer is that God may send us copious effusions of His spirit."

ANNAPOLIS COUNTY.—Pine Grove, Oct. 10th, 1868.—The work proposed by the Annapolis County Ministerial Conference at one of its late sessions, was commenced according to notice.—The Missionary meeting at the Grove on Monday evening, was but thinly attended owing to the unfavorable state of the weather. Ministering brethren present, Bro. I. Wallace, Dr. Tupper, J. Melbourne Parker, and the Pastor. The meeting was quite interesting.

The religious meetings of the succeeding week were more largely attended and a good state of religious feeling manifest. The above named brethren, and Bro W. G. Parker, and Henry H. Saunders, gave their attendance, some, part of the week, and some the whole. The meetings though not resulting in that awakening which we all could have desired, were nevertheless not in vain, and we trust that much greater results may follow them than at present appear.

The meetings were also continued through the following week in the evenings, and Bro. Tupper kindly assisted through the whole. As Father T. S. Harding once said, during a revival,

"When we put forth special effort, we may look for special results." So may the ministers and churches, especially of Annapolis County speedily experience.

The next Min. Conference will meet N. Y., at Granville Ferry, on Tuesday, the 27th, at 10 o'clock. Missionary Meeting on Monday evening, the 26th. Special religious services with a view to the revival of religion, to continue through the week. May the Lord indeed be present to bless.

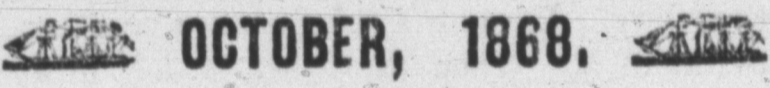
W. H. PORTER,
Sec'y of Min. Con.

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St. John, Portland, Boston, &c.

The Steamer EMPRESS, will leave Windsor for St. John, during the month of October, as follows:

Table with 2 columns: Date and Time. Saturday, 3d, 12.30 p. m. Wednesday, 7th, 4.00 p. m. Saturday, 10th, 7.00 a. m. Wednesday, 14th, 10.00 a. m. Saturday, 17th, 12.00 noon. Wednesday, 21st, 3.30 p. m. Saturday, 24th, 6.00 a. m. Wednesday, 28th, 9.00 a. m. Saturday, 31st, 11.00 a. m.

Connecting at St. John with the International Company's Steamers for Portland and Boston. At Portland, with the Grand Trunk Railway for all parts of Canada and the West. At Boston with the Bristol Line for New York.

FARES: Halifax to St. John \$4.00 do Portland 7.00 do Boston 5.00 do New York 12.00 do Montreal 14.50 do Toronto 16.00 do Ottawa 17.00

Through Tickets and any further information can be had on application to A & H. CREIGHTON, Agents, Ordnance Square.

Sept. 2



Customs Department,

OTTAWA, 28th July, 1868. AUTHORIZED discount on American Invoices until further notice: 30 per cent. R. S. M. BOUCHETTE, Commissioner of Customs.

Oct. 7.

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[PATENTED OCT. 10TH, 1867.] THIS Washing Machine is constructed upon a new principle doing away ENTIRELY with any complicated contrivances such as SPRINGS, ROLLERS, RUBBOARDS, LEVERS, &c., making it the most simple, durable, and easiest worked of any washing machine ever invented; will wash a dozen articles at once and CANNOT INJURE the finest fabric. Saves soap, labor and clothing, and a child can work it. Buy no other machine until you have seen the Eureka or you will regret it. Call and see the machine or send for Circulars describing it.

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May 20.

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