

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."

VOL. III.—No. 45.

MONTREAL, WEDNESDAY, NOVEMBER 16, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

TEACH US TO WAIT.

BY PHOEBE CARY.

Why are we so impatient of delay,
Longing forever for the time to be?
For thus we live to-morrow in to-day,
Yea, sad to-morrows we may never see.

We are too hasty; are not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see
That the sad night is mother of the morn;
We cannot think our own sharp agony
May be the birth-yang of a joy unborn.

Into the dust we see our idols cast,
And cry that death has triumphed, life is void!
We do not trust the promise that the last
Of all our enemies shall be destroyed!

With rest almost in sight the spirit faints,
And heart and flesh-grow weary at the last;
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until thou shalt appear—
To know that all thy ways and times are just;
Thou seest that we do believe, and fear,
Lord, make us also to believe and trust!

Advance.

Family Circle.

"CALL AGAIN."

"Say not unto thy neighbour,—go, and come again, and to-morrow I will give, when thou hast it by thee"—was one of the divinely inspired precepts of the wisest not merely of kings but of men; a precept which if carried into practical operation in our daily business transactions would operate as a magic oil in causing the wheels of commerce to revolve faster; save much time—universally admitted, in theory at all events, to be money—and raise many now shunned as "bad pay," in the estimation of their fellow men. The printer, the tradesman, the doctor, the book-keeper, the merchant—in fact almost "all sorts and conditions of men"—suffer more or less from procrastination in the settlement of business; but especially monetary matters, on the part of those who could promptly carry out their engagements. "Would be obliged for the amount of Mr. Waitam's account which I left ten days ago," says young Dunner to the wealthy Mr. Slowpay on a Friday morning. "Look in next week," replies the merchant; "never come near me on English mail day for an account." "Sorry to trouble you," says the collector, "but this amount has been standing for some time, and Mr. Waitam is counting upon it to make up workmen's wages on Saturday; perhaps, you will be kind enough to let him have a settlement to-morrow morning." "Call next week, young man, and I will talk to you; I cannot waste any more time at present." So the collector turns away disheartened, without the \$50.00 which he had felt sure a gentleman of Mr. Slowpay's wealth and respectability would give him at once. The result is, Waitam is annoyed, perplexed, and short on pay day; is obliged to give his hands so much on account, a thing which appears unjust to them; and so, many suffer from Mr. Slowpay's desire to save a few days interest. Perhaps when the collector again calls Mr. S. is out, or the account has been mislaid, or surprise is expressed at his calling again so soon, or there is some item which enquiries must be made about at the merchant's residence; the upshot of which is that Waitam is delighted, after about two dozen applications, much loss of precious time and many heartburnings, to receive payment of his account in silver at 4 per cent discount. Nor is it merely in paying out money that such delays are experienced; but some men, honest in their business transactions and rated "F. 2." in mercantile agency register,

whose notes are passed without any difficulty at the Bank, appear to have a horror of signing their names to paper, and think it a duty to require any one wanting a note from them to call at least half a dozen times. In the matter of giving notes, some appear to make it a rule on all transactions thus settled, to take a few days grace—ranging from a week upwards—without adding interest, and thus really defrauding their neighbours out of a part of their legitimate profit. A great social and moral reform would be wrought by the adoption of the golden rule, and with it the motto—"never put off till to-morrow what can be done to-day," for

"To-morrow never yet
On any mortal rose or set."

GOOD DEEDS HAVE NO SABBATH.

Not long since says a Breslau paper, an elderly man with bare head, stood in an eating house, surrounded by a crowd of people. The landlord held the man's hat and cane, and an impudent waiter stood between the guest and the door. The confusion of the old man was indescribable. He seemed to be for the first time in his life in such a scrape—said nothing, looked down on the ground, and with difficulty restrained his tears while all around mocked and jeered him. Just then a poorly dressed Israelite, with a long white beard, entered and inquired what it meant, with an expression of almost feminine curiosity. He was told that the man had eaten and drank, and now he must pay, he searched his pockets in vain for money. "Well," exclaimed the Israelite, "I see the old man for the first time, but I'll be bound that he did not come here to cheat. And, landlord, suppose he had no money to forget, couldn't you for once give a poor man something to eat, for God's sake? How much does he owe, any how?"

The debt was eight silver groshen, and the Israelite, paying this, took the poor old man by the hand and led him to the door. Those present did not seem to enjoy the reproof which their brutality had received, and one insolent fellow cried out—

"Hey, Jew, what have you done? This is the Sabbath, and you have touched money!" (This is forbidden to the Israelites.)

"Just now I forgot I was a Jew, just as you forgot you were a Christian. But you may rest easy on my account; I understand my commandment which says 'Remember the Sabbath day to keep it holy.' Just get some schoolmaster to explain it to you, and if he is a reasonable man he will agree with me, 'Good deeds have no Sabbath.' And with these words the good man left the room.

THE IMITATION OF CHRIST.—I do not want to be like Paul, Apollos, or any mere man. I want to be like Christ. We have only one perfectly safe example; only one who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His spirit, place my feet in His foot-prints, and measure their shortcoming by these and these alone. Oh! to be more like Christ.—Dr. Judson.

—God's design is to bring us happily to Himself in another world, and He will leave no means untried for this purpose. If we have the same end in view, and look up to Him as carrying it on steadily for us, we may be happy both here and hereafter; if we have not, the consequence must necessarily be despondency, vexation, and fretfulness at the ways of Providence.

—Death may be near at hand—how near thou knowest not. It may be this hour, or this moment; should it be this moment, where would thy soul be? Thou canst not serve God and Mammon: in vain dost thou profess to serve God if thou art doing nothing for him. Art thou like Jesus, going about doing good? and art thou seeking with all thy heart thine own salvation?

Ecclesiastical Notes.

CANADIAN.

DIOCESE OF MONTREAL.

MEETING OF EXECUTIVE COMMITTEE.

The regular quarterly meeting of the Executive Committee was held on Wednesday, the 7th instant. In the absence of the Metropolitan, who was detained by the non-arrival of the Quebec steamer, the chair was occupied by the Ven Archdeacon Leach.

After the reading of the minutes, the Treasurer presented his report. Reports were also presented of the Lay Committee on Missions, the Endowment Committee, and the Committee on Superannuation of the Clergy.

A grant of \$100 was made to the Book and Tract Committee, to be laid out in the purchase of tracts selected from the catalogue of the S. P. C. K., and from the publications of the Metropolitan of Canada, and of the Rev. J. C. Ryle.

Other applications for grants were considered and referred to the Mission Boards of the Deaneries from which they were made.

In view of the approaching winter and of the many demands upon the Mission Fund, already overdrawn, it was resolved "that his Lordship the Metropolitan be respectfully requested to address a pastoral to the clergy, requesting them at once, and with zeal and earnestness, to proceed with the parochial collections in aid of the Mission Fund."

Mr. Hutton, the Treasurer, having stated that he would leave for Europe before the next executive meeting, it was resolved by acclamation "that this meeting desire to record its grateful recognition of the valuable services, at all times gratuitously, willingly and courteously rendered, of James Hutton, Esquire, Treasurer of the diocesan funds, and to express the earnest hope that he may enjoy a prosperous journey, a pleasant sojourn, and a safe return to Canada."

Mr. Geo. Moffat was elected to act as Treasurer during Mr. Hutton's absence.

The Bishop, who was unavoidably absent from the meeting, intended to have brought before the Executive Committee the following matters, namely:—

1. A grant for Rev. R. Irvin, whom he has placed at Clarendon, in order to relieve the missionaries of Clarendon and Thorne of their overgrown missions. He has felt this to be of such pressing importance that he did not hesitate at once to place a deacon there to undertake the proposed duty, with the proposed stipend of \$500, to be furnished partly by his parishioners and partly by a grant from the Executive Committee.

2. The missionary at Rawdon needing some help in his extensive charge, the Bishop has licensed a Scripture-reader, promising him, with the sanction of the Executive Committee, a salary of \$50 per annum.

3. As the Bishop has expressed a strong desire that the shanties in the lumber districts should be ministerially visited this year, three clergymen have kindly volunteered their services, each for a fortnight during the winter. This offer he has thankfully accepted, and feels that a sufficient sum should be given to each clergyman to defray his expenses.

DIOCESE OF TORONTO.

The new St. Thomas Church, Hamilton, which has been in course of erection for the past sixteen months, was opened on Sunday the 30th ult., by His Lordship the Bishop of Toronto, in presence of a large concourse of people of all denominations. Every seat being taken up, aisle-benches were borrowed from the Centenary Church, and even then there were some who could not get sitting room.

The prayers were read by the Rector, Rev. Dr. Neville and the lessons by Rev. J. Gamble Geddes.

His Lordship preached a most excellent and appropriate discourse on the text "How dreadful is this place; this is none other than the house of God, and this is the gate of Heaven."

Services were also held in the afternoon and evening, but owing to a drenching rain storm which prevailed, the attendance was not so large as in the morning. The collections for the day amounted to \$155. The music was of the highest order, yet such as the whole congregation could join in, the choir being aided by Messrs. Wehli and Macdonald of the Kellogg Concert Troupe, who happened to be in town; the former gentleman played the organ, and the latter sang a beautiful selection from the 'Creation.'

The new church is handsome and commodious, and has seats for 730 persons. Everything is of the most modern style. The pews are without doors and are alternately short and long for the convenience of families. The aisles are wide and the gallery is spacious and comfortable. Every part of the building is well lighted and the ventilation is perfect.

On the following Tuesday, the pews were disposed of, and so spirited was the competition that no less a sum than five hundred and fifty dollars was cleared in bonuses, over and above the yearly rent. The pews will be capped with heavy oak tops and arms, and when the aisle are carpeted, the pews lined and cushioned, and the new organ and pulpit in their places, St. Thomas Church will be one of the handsomest, if not the handsomest and most comfortable for its size in the Diocese. We congratulate most heartily all who have in any way been connected with this ecclesiastical enterprise, and trust the venerable Rector may long live to enjoy the fruit of his talents and the reward of his energy.

DIOCESE OF HURON.

The Bishop of Huron visited the village of Vittoria on the 14th ult., and preached to a most attentive congregation. The threatened rain was unfavorable to a large congregation. The Christian mind needs correction in this respect. Threats of foul weather are enough to keep away from God's house many who should be there; but it would not keep the same persons from a house of entertainment. Alas, the spiritual profit derived from attendance on God has not attraction enough to overcome the most trifling hindrance!

His Lordship preached with his usual calm persuasiveness and fidelity to the written word and the standards of his church. Amid the many wanderers from "the truth as it is in Jesus," the Bishop of Huron stands a way-mark and beacon-light which every one who desires to be faithful would do well to look to. None speak with greater earnestness; none teach with a closer adherence to "thus saith the Lord." It was a matter of regret that the appointments of the Bishop rendered it necessary that he should go on to Simcoe that night, and it is to be hoped that, on future visits, arrangements will be made to admit of his spending a day, at least, in each parish. Such a plan would enable him to oversee his diocese whilst it would be of immeasurably greater profit to the church of which he is constituted chief pastor.

The church lately erected to the memory of the late Col. Ryerse, at Port Ryerse, was solemnly set apart to the worship of Almighty God as the "Memorial Church," by the Bishop, assisted by Rural Dean Grasset, and Revs. S. Harris and Tibbets, of Port Dover, and the resident minister, Rev. R. V. Rogers.

The Consecration service is short, but expressive of the several uses for which our churches are erected—houses of prayer and preaching; places of baptism; the most appropriated for solemnizing marriage; where our members meet, that places the