

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. 44.

MONTREAL, WEDNESDAY, NOVEMBER 9, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

THE CITY OF GOD.

That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.—Rev. xxi: 10, 1.

Beyond the limits of our mortal vision,
Weak human sight,
Arise the splendours of the land Elysian,
Beaming in light.

Its gates of pearl are even now unfolding,
Where angels stand;
The eye of faith is dazzled in beholding
That blessed land.

Its walls of jasper and its trees of healing
Shade waters clear,
While songs of praise, in joyous echoes stealing,
Entrance the ear.

They have no need of sun or moonbeam shining;
No night is there;
They who for heavenly gales were vainly pining,
Palm-branches bear.

From golden-censers, incense sweet ascending,
Is borne on wings,
While round about the throne, the rainbow bend-
ing.

New promise brings.

But ere we reach the blessed land immortal,
Our feet must stray
Through devious paths, and death's dark, chill-
ing portal,

A fearful way.

Our bark must toss upon the raging billows,
The storm-winds high;
Our steps must linger 'neath the shade of wil-
lows,

Where treasures lie.

O'er mountain tops, with fainting hearts, and
weary,
We yet must climb,
Then in the valleys desolate and dreary,
Abide our time.

We know not where or how the way is turning,
Through forests drear,
Or on the desert plains, where sands are burning,
Barren and sere.

It may be soon the veil will be uplifted
Which spans our way;
The darkest cloud may usher in, when rifted,
The blaze of day.

Or we may linger till the night-dews falling,
Our spirits chill;
Weary, perplexed, and on our Father calling,
For guidance still.

We see the end, in all its radiant beauty,
But not the path;
We may be led to brave, in call of duty,
The lightning's scath:

Tried in the furnace, whose hot fires are glowing,
While foes assail;
Or drinking cups with bitterness o'erflowing,
Till spirits quail.

Yet far beyond this maze of endless winding,
Where now we roam,
In blaze of glory that is well-nigh blinding,
We see our home.

And, casting down our crowns in adoration
Before our God,
We shall forget the path of tribulation
Our feet have trod.

Selections.

FOLLOWERS of Jesus, amid the reproach of the cross lift up your eyes to view this glorious prospect. Revive your drooping spirits by looking at the glorious body of Jesus. "When Christ who is our life shall appear then shall we also appear with Him in glory. At His coming the righteous shall shine forth as the sun in the kingdom of their Father." What object in Nature is so glorious as the sun? who can look on the brightness of his beams? who can measure the extent and the distance of his shining? Such shall be your glory, ye servants of the Lord who despise this world, through faith in His word. Look up to that heaven studded with stars, see those bright orbs darting flames. This is but a faint image of your glory. They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.

"Whithersoever you turn yourself, you see God meeting you; nothing excludes his presence; He fills all his works. O immense wisdom that produced the world! Let us for

ever admire the riches and the skill of thy right hand, often viewing with attention thy wonders, and while we view them frequently crying out with the divine Psalmist, 'O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of riches. From everlasting to everlasting thou art God, and besides thee there is no other.' And with Hermes, 'The Father of all, being Himself understanding, life, and brightness, created man like himself, and cherished him as his own son. Thou Creator of universal nature, who hast extended the earth, who poise the heavens, and command the waters to flow from all parts of the sea, we praise thee, who art exalted God, for by thy will all things are perfected.'—*Archbishop Leighton.*

"Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a haven unruffled by a storm; it is the root, the fountain, and the mother of a thousand thousand blessings. It transcends a monarch's power. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which proceeds from a mind outstretched; the child of a contrite spirit; the offspring of a soul converted: this is the prayer which mounteth to the heavens. The power of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I repeat, that I speak not of the prayer engendered by the lips, but of that which ascends from the recesses of the heart."—*St. Chrysostom.*

"Avoid superstition, which is a bridge that leads over to Rome. Superstition is the bringing in any ceremony, fancy, or innovation into God's worship which He never appointed. This is very provoking to God, because it reflects much upon his honour, as if He were not wise enough to appoint the manner of his own worship. God hates all strange fire to be offered in his temple-worship (Leviticus x: 1). A ceremony may in time bring to a crucifix. Such as are for altar-worship, they who will bow to the east may in time bow to the west. Take heed of all occasions of idolatry. Idolatry is devilish worship (Psalm cvi: 37); and, if you search through the whole Bible, there is no sin that God hath more followed with plagues than idolatry. Hell is a place for idolaters—'For without are idolaters.' That we may be preserved from idolatry and image-worship, let us pray that God will preserve pure ordinances and powerful preaching amongst us! Idolatry came in at first by the want of good preaching; then the people began to have golden images when they had wooden priests."—*Old Author.*

"Some understand the word 'beginning' in the first verse of Genesis, not in reference to time, but before time as meaning the chief point, or head, as if one should say in Latin, 'summa operis;' heaven and earth being the sum of all visible things. And visible things seem to bear relation, not only to the fitting up of this world but also to the setting forth of things invisible, and to furnish a sort of argument of the things which are not seen; according to the saying in the Prophet, 'The heavens declare the glory of God, and the firmament showeth his handywork.' After whom the Apostle, in other words, but in the same sentiment, winds up his discourse, saying, 'That the invisible things of him are understood by the things which are made.' For we readily think of Him as the Author of angels, and dominations, and powers, by the moving power of whose Word this world, so beautiful, was caused to be out of nothing, not having before existed."—*St. Ambrose.*

Ecclesiastical News.

—A new school has just been built in Hollington, and opened.

—The memorial stone of new schools has been laid at Tunbridge Wells.

—The first stone of a new National School-room has been laid at Kennington.

—New Church day and Sunday-schools have been opened in the Walmgate district, York.

—The new Free Grammar Schools, recently erected in Rothwell, have been opened.

—The foundation-stone of a new school for girls has been laid at Chesterton, Newcastle-under-Lyne.

—The corner-stone of the new schools near to Blackwood Hall, Lundendem Foot, has been laid.

—The foundation-stone of the Albert Memorial Church Branch Schools, Manchester has been laid.

—The church of St. John the Evangelist, Accrington, has been consecrated by the Bishop of Manchester.

—Eliford Church, Tamworth, has been re-opened, after undergoing alterations and improvements, at a cost of about £3,000.

—The corner-stone of St. George's new school, Hyde, has been laid.—St. Clement's new Boys' school-room, Worcester, has been opened.

—The new building in St. Phillip's Bristol, intended for ragged schools, mission church, and soup kitchen is now completed.

—A new school for boys, built at Little Abington, has been opened by the Vicar of Great Abington.

—The Ironmongers' Company have voted the sum of 100 guineas to the fund for the completion of St. Paul's. Nine of the City companies have recently subscribed.

—The church of St. Lawrence, Southampton, which has been closed for a week or two for cleaning and decoration, has now been re-opened for Divine service.

—Professor George Marin de la Voye, for twenty-one years Professor at Addiscombe, has formally renounced the errors of the Roman Catholic Church, in his seventy-seventh year.

—St. Martin's School, Leicester, have recently been much enlarged and extended by taking in the part formerly used as the master's residence, and bringing the front forward to the line of the street.

—The parish church of Frampton has been restored and re-opened after consecration.—The old church of St. John, Hanley, has been re-opened, after having been closed several weeks for alterations and repairs.

—The ancient Irish Bishoprics of Ardagh and Clogher are to be restored, the latter by the munificence of the Rev. G. Porter, Rector of Kilskeery, county Tyrone, himself the son of a former Bishop of Clogher.

—The church of Gayton, near Stafford, has been restored and re-opened. Every ancient stone and every moulding connected with the church has been preserved and re-inserted. The prevailing style is Early English.

—The foundation-stone of the church of St. Ambrose, Prince Edwin-street, Everton, Liverpool, has been laid. The new edifice is intended to meet the wants of the rapidly-increasing population of Everton, and will be an auxiliary to the Church of St. Peter, Sackville-street.

—The newly-appointed Bishop for the United Dioceses of Kilmore, Elphin, and Ardagh (the Right Rev. Dr. Carson), held his second visitation for the dioceses of Ardagh, in the parish church of Templemichael, on Wednesday. After service

the lady delegates, &c., proceeded to the Protestant Hall of the town, when the business of the Diocesan Synod was proceeded with. The Bishop presided. The meeting proceeded to elect a bishop's secretary and a clerical and lay secretary; also a committee of elections, treasurers, and diocese nominators. A resolution was adopted to the effect that the diocese of Ardagh should either alone, or with Elphin, be separated from Kilmore, and form a separate diocese. The Synod, having settled financial matters, then balloted for the election of committees.

—Of late years in all the dioceses in Wales new churches have been built, old ones restored, and rooms licensed for public worship. What the church is doing for education is just stated:—In the four Welsh dioceses the number of children receiving education under her auspices had grown from 17,172, in 1826 to 63,891 in 1846; and from returns recently collected by the National Society, we find that they now amount to 86,211. The grants made in the last twenty years by the National Society for building additional school-rooms were as follows:—St. David's, 102; Landaff, 78; St. Asaph, 51; Bangor, 32. The grammar schools of the Principality have revived, and those of the Cowbridge, Swansea, Llanover, Carmarthen, and Brecon may be fairly measured against any similar English institutions. Besides these, St. David's College, at Lampeter, has been lately remodelled, and bids fair to become in time the basis of a Welsh University.

—The Bishop of St. Asaph has started a movement in his diocese for the purpose of establishing a board of education, with a view to the improvement of the system of education in his cathedral city on Tuesday, the Right Rev. Prelate explained the provisions of the Education Act, especially pointing out to the clergy that they were at liberty during certain hours to give religious instruction to all who were willing to receive it. He looked at the present system of Poor-law guardianship, and said it did not lead him to expect a very large amount of efficiency on the part of the new school boards. And he feared that the ratepayers would be more anxious to keep down the rates than to raise the standard of education. He argued that it would be worth the while of all land-owners of any district to do their utmost to guard against the necessity of having a rate-in-aid called into operation. He urged them to do their utmost to render it unnecessary. There were, he added, in his diocese a great many schools that are not at present in a position to give any hope that they would not be forced to fall back upon the rate-in-aid.

—Attention is called to unfortunate condition of a parish in the East Riding of Yorkshire. The village of Wilberfoes is situated eight miles from York, on the high road between York and Beverley. In the *York Diocesan Calendar* the population of the place is reckoned at 635, the income of the living at 671. The patronage is in the hands of Lord Leconfield and other trustees, who present jointly. The last Incumbent of Wilberfoes was buried on the 12th of February, 1869, and he had been confined to his house, if not to his bed, for at least a year before his death. The patrons could not agree about the presentation, and the living lapsed to the Archbishop. An appointment was then made, but possession was never taken, owing to the death of the clergyman who was chosen. The appointment reverted to the patrons, who again were unable to agree, and now it has lapsed a second time to the Archbishop, and so week after week passes by, and there is no resident clergyman. The Sunday afternoon service (this has been the rule in the parish for years) is undertaken by a clergyman from Pocklington, who is also responsible for what are called the occasional services.

—From the report of the Ecclesiastical Commissioners for England it appears that