

Church Observer

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Family Circle.

SAFETY OF THE BELIEVER.

It needs a great stretch of faith sometimes, when the enemy comes in like a flood, to believe that God is as much at peace with me through Christ, as with those already above; that Abraham now in glory is not safer than I am. Is that presumption, do you think? What a precious name, a strong tower, into which, if we run, we shall be safe! Were I left to myself, I should run from it. I would not trust myself to His word, but seek to save myself from danger. But almighty love arrests me, pulls me in; and then rewards me for coming. How much is there in those words, "are safe"—to think we are safe from every thing! No evil shall ever touch us—evil at the end, or evil on the way.

I have heard it told through one who was present at the shipwreck of the Kent, as a remarkable circumstance, that every mother in her imminent peril, as if by instinct, turned to her youngest child and clasped it in her arms. So does the Lord to the helpless believer. Will any say that those children who, exulting in strength, were left to themselves, were more safe than the helpless infant whose life depended on the parent's life?

Maternal love alone

Preserves them first and last;

Their parents' arms, and not their own,

Were those that held them fast.

Blessed be God, He loves not according to our desert, but according to our necessity. Blessed be God, it is not written, His blood can cleanse from all the evil we see, but what He sees.—Sandy Powerscourt.

THE BIBLE.

It is related of Dr. Kennicott, who spent thirty years in collating the Hebrew Scriptures, and resigned a valuable living because his studies prevented his residing on it, that his wife was accustomed to assist him in his preparation of his Polyglot Bible by reading to him, as they drove out for an airing, the portions to which his immediate attention was called.

When preparing for a drive the day after the great work was completed, she asked him what book she should now take, "Oh," exclaimed he, "let us begin the Bible."

No wonder that he was a happy, well-balanced Christian man, as ready to die calmly in Christ, as he had been to live and labor for Him.

His appetite for the word of God increased with its gratifications. Instead of fretting at some trifling defects in the translation, his great genius, and consecrated spirit found full satisfaction in a lifetime perusal of its sacred pages.

She who was his helpmeet in the Bible sense of the word, who acquired a difficult language that she might aid his researches, had her reward. Her heart was so penetrated with the sustaining truths with which her sacred studies had filled her soul, that her composure and Christian heroism astonished those who ministered to her husband in his last agonies. Her widowed heart found an anchor of safety in those precious promises of the widow's God.

"Oh, that I had read other books less and my Bible more," said an aged mother in Israel when called suddenly to face death.

Shall not we utter the same farewell cry, and if regret and shame were not banished at the door of heaven, should we not lament with tears, that other books, though containing valuable Christian truth, had been suffered to crowd out the word of God from our attention. Would it not be well if we as a nation, as churches, as individuals should say with the man of God after thirty years of research; Let us begin the Bible.—American Messenger.

—The grand leading affection of all is love. This is the great instrument and engine of nature, the bond and cement of society,

the spring and spirit of the universe. Love is such an affection as cannot so properly be said to be in the soul as the soul to be in that. It is the whole man wrapped up into one desire, all the powers, vigour, and faculties of the soul abridged into one inclination. And it is of that active, restless nature, that it must of necessity exert itself; and, like a fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results, and unavoidable emanations, so that it will fasten upon an inferior, unsuitable object, rather than none at all. The soul may sooner leave off to subsist than to love; and like the vine, it withers and dies, if it has nothing to embrace. Now this affection in the state of innocence was happily pitched upon its right object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its neighbour. It was not then only another and more cleanly name for lust. It had nothing of those impure heats that both represent and deserve hell. It was a vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-days, as the vital heat from the burning of a fever. Joy—it was not that, which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It was not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good, suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in vain, or indecent eruptions, but filled the soul, as God does the universe, silently and

as now, many of the poor people who lived among the hills were unable to obtain a copy of the Word of God. Nor was this all; for this very incident was the means of originating the first Bible Society in the World. The good Welsh minister, after talking with the little girl, felt so deeply the destitution of the people, that when he visited London in December of the same year, he brought the subject before the committee of the Religious Tract Society, of which he was a member. He urged them to send Bibles to Wales, and to form a society for the purpose. Another minister proposed that they should form a society to supply the nation and the world with Bibles. The society was not organized at that time, but the friends of the plan continued to talk about it until they induced others to join them, and on the 7th of March, 1804, the society was formed under the name of "The British and Foreign Bible Society." It has ever since been a blessing to the world.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were running unmannerly. He had observed for some time a change for the worse in his son, but he knew the cause. He was very angry, but he said nothing to Robert at the time.

In the evening he brought home a garden six beautiful rosy-cheeked apples, and put them on a plate, and presented them to Robert.

He was much pleased at his father's kindness, and thanked him.

"You must lay them aside for a few days, that they may become mellow," said the father.

And Robert cheerfully placed them on the table with the apples in his mother's room.

Just as he was putting them on the table, his father laid on the plate a rotten apple, which was quite rotten.

"But, father," said Robert, "this rotten apple will spoil all the others."

"Do you think so? Why should the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so round and rosy-cheeked, were now quite rotten, and sent a bad smell through the room.

"O papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

—If we bring broken, believing hearts towards His mercy-seat, it is the Lord's name to forgive all sorts of offences, iniquity, transgression, and sin. It is His free compassion to cast all our sins into the depth of the sea. Now, the sea, by reason of its vastness, can drown mountains as well as mole-hills; the boundless ocean of God's mercies can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the most desperate work of darkness and most horrible sin, far more easily. But this mystery of mercy, and miracle of God's free love, is a jewel only for truly humbled souls. Let no stranger to the life of Godliness meddle with it. Let no swine trample it under his feet. May we so "earnestly repent," and be "heartily sorry" for our misdoings, that God may "forgive us all that is past," through Jesus Christ our Lord.—Robert Bolton.

For the Young.

THE WELSH GIRL AND THE BIBLE.

There was, many years ago, a little Welsh girl who went every Sunday to hear the Rev. Thomas Charles preach in the town of Bala, in Wales. She was very attentive and well-behaved in church, and not like some little girls, who laugh and whisper while the services are going on. Mr. Charles often met her in the street during the week, and was in the habit of asking her to repeat the text from which she had heard him preach the previous Sabbath-day. This she was generally able to do without hesitation. But one day when her pastor met her, and as usual, asked her the text, she was silent. He repeated the question, but still she kept silent, while tears were added. Kindly placing his hand on her head, as she stood before him with down-cast eyes, the good minister said, "What is the matter, my child?" Encouraged by his kindness, the girl replied, "the weather, sir, has been so bad that I could not get to read the Bible." "Could not get to read the Bible! Why, what does that mean?" said Mr. Charles. "Why, sir," answered the child, "we have no Bible in our house; but there is one in a house the other side of the mountain, that I can look at whenever I choose. But the weather has been so bad this week, that I have not been able to get there." The house to which the child referred was seven miles off, and she had been in the habit of walking there every week to read the chapter from which the minister had taken his text the previous Sabbath. When the good pastor found that the little girl was willing to walk fourteen miles for the privilege of reading the Bible, he made her a present of one, which she kept in her own house. Does any one ask why no Bible could be found within seven miles, and why the Bible Society had not distributed Bibles among the people? The answer is simply this:—This circumstance happened in the year 1802, before there was any Bible Society in existence, and as Bibles were neither so plentiful or as cheap then

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

A confirmation was held by the Lord Bishop of Ontario at St. Mary's Church, Newboro, on Monday the 10th instant, at half-past 3 o'clock in the afternoon. The Bishop was assisted by the Rev. Mr. White, incumbent of Smith's Falls, the Rev. Mr. Lowe, incumbent of Leeds and Lansdown, the Rev. Mr. Jones, incumbent of Lyn, and the Rev. Mr. Stephenson, incumbent of Newboro. Prayers were said by the Rev. Mr. Lowe, and the lessons were read by the Rev. Mr. Jones. After the evening service the Bishop desired the candidates for confirmation to stand in order before him, when his Lordship asked the questions and went through the confirmation service in the usual way. The candidates then severally knelt in front of the communion railing; the Bishop placed his hands upon the head of each candidate, and solemnly confirmed seventeen; after which the Bishop delivered an admirable address, which was instructive alike to the confirmed candidates and the older members of the congregation. It is to be hoped the eloquent address of his Lordship will have a lasting and abiding influence, through God's grace, upon the hearts of the newly confirmed candidates, as well as upon the hearts of the large number of church members and others who were present.

The Bishop and clergy partook of the Lord's Supper, and afterwards administered the same to the newly confirmed candidates and members present, between forty and fifty of whom happily participated.

A collection was then taken up towards defraying the expenses recently incurred on the parsonage house. The services concluded, the Bishop dismissed the candidates with his blessing.—Com.

DIOCESE OF TORONTO.

The regular quarterly meetings of the standing committees of Synod were held on Tuesday, 9th August last, in the board room and Synod office.

The first meeting held was that of the Clergy Trust Committee, at 10 a.m.

A communication was received from the Solicitor for the Synod of Ontario declining certain property offered by the Synod of Toronto in part settlement of the matter in dispute between the two Dioceses. The committee to offer other property instead.

A letter was read from the Rev. J. Van Linge, stating that the prospect of his recovery is doubtful and agreeing to accept a retiring allowance of \$300 per annum from the Commutation Fund. The Committee passed a resolution granting Mr. Van Linge the retiring allowance, and placing him on the list of superannuated clergymen.

The endowment of the See, rectory lands, and land and investment committee met at 11 a.m.

It was Resolved,—That all notes belonging to the Episcopal Endowment Fund given by parties residing in and to the east of Whitby be entrusted to the Rev. W. Logan, with the request that he make application to the makers of the notes for payment thereof, or at least for the payment of the interest and renewal of the notes; and that the Secretary be empowered to make a similar arrangement with any clergyman of the Diocese willing to undertake a given portion of country; and that the expenses thus incurred be paid by the Secretary.

Applications received for the purchase of certain portions of the Barrie and Clarke Glebes were laid over till next meeting, further information being required.

Bolton Glebe.—The committee declined to execute a deed tendered by the Toronto, Grey and Bruce Railway Company for conveyance of a small portion of glebe, as the same was not in accordance with the agreement for sale.

Fenelon Falls Endowment.—The Rev.