

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. 50.

MONTREAL, WEDNESDAY, DECEMBER 21, 1870.

\$2 per an.—Single copies, 5c.

Poetry.

ADVENT HYMN.

Christ is coming! let creation
Bid her groans and travail cease:
Let the glorious proclamation
Hope restore, and faith increase:—
Maranatha!
Come Thou blessed Prince of Peace!

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory,
When Thou comest back to reign:—
Maranatha!
Let each heart repeat the strain!

Though once cradled in a manger,
Oft no pillow but the sod,
Here an alien and a stranger,
Mocked of men, disowned of God,—
All creation
Yet shall own Thy kingly rod.

Long Thy exiles have been pining,
Far from rest, and home, and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see:—
Maranatha!

Haste the joyous jubilee!
With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent-chorus
Onward roll from tongue to tongue.—
Maranatha!

Come, Lord Jesus, quickly come!
—J. R. Macduff.

Family Circle.

"NEARER MY GOD TO THEE."

This is one of the most beautiful hymns in our language. It is founded on the celebrated dream of Jacob (Gen. xxviii. 12-22), and most sweetly and touchingly expresses the aspiration of a bruised and chastened spirit for the consolations of a brighter and a better world. In imagery, in diction, in sentiment, the hymn is exquisite. Every word is fitly chosen, fitly introduced, as an apple of gold in a picture of silver. The rhyme and rhythm are perfect; the melody, clearness, precision, and compactness of the language are inimitable. It is the hallowed outpouring of a soul in its most profound devotion after God. In the earnest simplicity of this lyric, art is not for an instant thought of, yet it is constructed on its highest principles.

It first appeared in a collection of "Hymns and Anthems," published by Mr. Charles Fox, in England, in 1841, and was contributed to that work by Mrs. Sarah F. (Flower) Adams, the accomplished wife of Mr. William Bridges Adams, a distinguished civil engineer, born in London, 1797, who has made improvements in railroad mechanism, and written several works upon subjects connected with his profession. The maiden name of Mrs. Adams was Sarah Fuller Flower, and she was the younger of the two daughters of Mr. Benjamin Flower, editor of the *Cambridge Intelligencer*, and a noted politician of the liberal school of his day. He married a lady of superior culture, whose name was Gould, and had first Eliza, who wrote the work which Dr. Belcher ascribes to her sister, and then Sarah Fuller, who was born on the 22nd day of February, 1805. The two sisters were endowed with fine poetic sensibility, and early evinced a taste for literary pursuits, in which they had the counsel and encouragement of intelligent and loving parents. On becoming orphans, they went to reside at Upper Clapton, where they devoted themselves entirely to intellectual culture and to composition.

In 1834, Miss Sarah Fuller Flower was married, and found in her distinguished husband a person of congenial tastes and sympathies. Her sister Eliza died in 1847, and Mrs. Adams, who was naturally of a delicate constitution, followed her to

the grave on the 29th of August, 1849, at the age of 44 years. She was buried in the Foster Street cemetery, near Harlow, Essex, and there, as to the grave of her who wrote:—

"I love to steal awhile away
From every cumbering care,"

will pilgrims come from many ways to wreath the votive chaplet, and to shed the tributary tear.

Mrs. Adams was a successful contributor to the periodical press, and wrote also the "Flock at the Fountain," for children, which contains several of her beautiful hymns. Her drama in five acts, founded on the martyrdom of Vivia Perpetua, was published in 1841, and is very touchingly dedicated to her sister Eliza. It is a work of merit; exhibiting, as it does, the liveliest sympathy between the author and the lofty spirit of her subject, together with an elegance of language which is truly charming.—*Rev. E. Mason.*

THE LEONINE CITY.

Why should this corner of Rome which lies between the Tiber, the city wall, and the Barberini Villa, have been designated the Leonine city? The answer is to be found in Gibbon's "Decline and Fall of the Roman Empire." Leo III, the hundredth Pope, and the same who, on Christmas Day, A. D., 800, had crowned Charlemagne as Emperor of the West in St. Peter's church (not the present structure), conceived the idea of enclosing Rome with the fortified walls, but unable to carry out that project from want of means. Thirty-six years after the death of this Pope, one of his successors, the fourth who assumed the name of Leo, was a Roman by birth and feeling, resolved to do what the other had desired. Gibbon says: "The courage of the first ages of the republic glowed in his breast; and amidst the ruins of his country he stood erect, like one of the firm and lofty columns that rear their heads above the fragments of the Roman forum." Anxious to secure Rome against invasion, by his command the ancient walls were repaired; fifteen towers in the most accessible stations were built or renewed and creating a new Rome beyond the Tiber, including the Vatican, St. Angelo, and St. Peter's, he surrounded it with strong walls, to this hour remaining, and completed and consecrated this new town, with religious ceremonies, on the 27th of June 852. Gibbon says: "The love of fame, a generous but worldly passion, may be detected in the name of the Leonine City, which he bestowed on the Vatican; yet the pride of the dedication was tempered with Christian penance and humility. The boundary was trod by the bishop and his clergy, barefoot, in sackcloth and ashes; the songs of triumph were modulated to psalms anditanies; the walls besprinkled with holy water; and the ceremony was concluded with prayer that, under the guardian care of the Apostles and the angelic host, both the old and the new Rome be ever preserved pure, prosperous and impregnable."

In fact, therefore, the Leonine city is over a thousand years old; is the particular place in which, preferentially to the palace of the Quirinal, the Popes have resided since the year 1377; contains the greatest and grandest cathedral in the world and is fortified by the Castle of Angelo.—*Philadelphia Press.*

—On every occasion of uneasiness, we should retire to prayer, that we may give place to the grace and light of God, and then form our resolutions, without being in any pain about the success they may have.

—How quick is the succession of human events! The cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to most of our troubles, 'Ye have done your worst, and we shall meet no more.'—*Cooper.*

Ecclesiastical News.

CANADIAN.

DIocese of Montreal.

—We learn from the *Church Herald* that on the 11th inst., the Ven. Archdeacon Bond preached an elegant sermon on the Final Judgment, in St. Stephen's Church. Dr. Bond will probably feel flattered.

DEANERY OF ST. ANDREWS.—A Deputation consisting of the Rev. Canon Lonsdell, Rural Dean, and the Ven. Archdeacon Bond, have been appointed to visit the undermentioned missions on behalf of the Mission Board of the Synod of the Diocese of Montreal:—St. Andrews, Jan. 10th, 6 p.m.; Lakefield, 11th, 6 p.m.; Mille Isles, 12th, 6 p.m.; Morin, 13th, at noon; Westgore, 14th, at noon; Grenville 16th, 6 p.m.; Buckingham, 17th, 6 p.m.; Hull, 18th, 7 p.m.; Aylmer, 19th, 7 p.m.; Eardley, 20th, 7 p.m.; Onslow, 20th, 2 p.m.; Clarendon Centre, 21st, 6 p.m.; North Bristol, 22nd, 6 p.m.; Starke's, School House, 23rd, 2 p.m.; Portage du Fort, 23rd, 6.30 p.m.; Hencelock, 24th, 3 p.m.; Litchfield, 25th, 2 p.m.; Thorne, 26th, 4 p.m.; Leslie, 27th, 2 p.m.; Allyn, Danford Lake, 28th, 6 p.m.; Aylwin, 29th 6 p.m.; Victoria, 30th, 6 p.m.; Masham, 31st, 6 p.m.; The Peche, Feb. 1st, 6 p.m.

DIocese of Ontario.

The Bishop of Ontario acknowledges, with thanks, the receipt of \$20.90, from the Rev. Charles L. Ingles, being the amount of an offertory collection made in the Parish of Stamford, for the Missions on the Ottawa, which have suffered from the late fire.

ROMAN CATHOLIC TEACHERS IN PROTESTANT SCHOOLS.—We take the following from the *Intelligencer's* report of a recent meeting of the Board of School Trustees at Belleville:—

Mr. Falkiner moved that Miss Scarlett be re-appointed as teacher.

Mr. Shepard said that as there were Separate Schools, no Roman Catholic teacher should be allowed to teach and exert her influence with Protestant children. He took strong grounds against her re-appointment, as it was well-known that Roman Catholics were bound to propagate their principles at every opportunity. What aggravated the present case was that Miss Scarlett entered upon her duties as a Protestant, and had since been perverted to the Romish belief, thus being no longer in conformity with her certificate as a Protestant. It was a well-known fact that the Romish hierarchy employed female influence wherever it could be obtained to propagate its faith, and it was the most powerful and insidious influence they could use. In England, Roman Catholics as teachers and governesses were continually sowing the seeds of Romanism, and Romish bishops and priests boasted of their conquests through this agency. There were some features in this case which made the appointment of Miss Scarlett still more objectionable. It had been said by Mr. Glass when discussing the question in Committee the other evening that Miss Scarlett not only read the Scriptures to the children, but expounded them, and when asked what she expounded said it was only one of the parables.

Mr. Glass.—She was only explaining a parable to some small children of five years old.

Mr. Shepard.—The fact that she was expounding it at all, showed that she was only acting consistently with her profession as a Roman Catholic, and he considered the influence which she might exert in this respect exceedingly dangerous. She could not be a true Romanist unless she used every means to instil into the minds of the young the peculiar principles and dogmas of that Church. The Separate School system was not the act of Protestants—it

was forced upon the country by Romanists, and if their followers are debarred from occupying positions in the Common Schools, it is the fault of their Church, and not ours. Certainly no Protestant would be allowed to teach in the Separate Schools. He might say that the matter was fully discussed in Committee the other evening, and the Superintendent, Mr. Bell, and Mr. Sawyer, members of the Committee, fully concurred with the sentiments he advanced, while Mr. Glass, the other member, dissented from the report. He believed Miss Scarlett to be a very efficient teacher; but, as a matter of principle, he was opposed to the employment of Romanists as teachers in our Common Schools.

Mr. Falkiner said that when so influential a petition had been presented in favor of Miss Scarlett, it was the electors' business who should teach their children. He did not believe it was fair to bring up religious questions here. Miss Scarlett was a very efficient teacher, and he was opposed to dismissing her on the ground that she was a Roman Catholic.

Mr. Falkiner's amendment was carried.

DIocese of Toronto.

A clergyman in the Diocese of Toronto writes to a contemporary that during his seven years' incumbency of his present parish his stipend has never reached \$400 including the \$200 paid him by the Synod.

The dedication service of the Christ Church Yorkville will be held on the 21st inst. His lordship the Bishop will preach in the morning and the Rev. Mr. Boddy of St. Stephen's Toronto, in the evening. The incumbent of the new Church is the Rev. A. G. L. Trew.

The Lord Bishop of Toronto has addressed the following appeal to the congregations of the diocese:—

To the Lay members of the United Church of England and Ireland, in the Diocese of Toronto:—

My dear Brethren,—Permit me to remind you of what is now an established usage in this diocese,—the appropriation of your offerings on Christmas Day for the benefit of your respective clergymen.

I need not urge upon you what I believe to be the grateful duty of making such an offering, nor dwell upon the appropriateness of the time at which you are requested to make it.

At this season the Christian's heart is always full,—full of thankfulness to God for the great boon of redemption; and glad to testify his thankfulness by acts of love to those who are appointed to proclaim it.

May many a ministering servant of the Lord on Christmas Day be gladdened by the appreciation which, by such an offering, you express for his works of love on your behalf; and may you feel yourselves the comfort and the joy that flows from a consciousness that in thus honoring the ministering servants of the Lord, you honor Him.

RURAL DEANERY OF TORONTO.—St. George's, Etobicoke, Dec. 28th; Christ Church Dec. 29th; Vaughan, Jan. 2nd; Nobleton, Jan. 3rd; Bolton, Jan. 4th; Lloydtown, Jan. 5th; Woodbridge, Jan. 6th; Sydenham, Jan. 7th; Springfield, Jan. 10th; Port Credit, Jan. 11th; Streetsville, Jan. 12th; Brampton, Jan. 13th; Thornhill, Jan. 16th; Richmond, Jan. 17th; Onk Ridges, Jan. 18th; King Station, Jan. 19th; Aurora, Jan. 20th; Grahamville, Jan. 23th; Castlemore, Jan. 24th; Tullamore, Jan. 25th; Holand Landing, Jan. 26th; Sharon, Jan. 27th; Newmarket, Jan. 30th.

RURAL DEANERY OF DURHAM AND VICTORIA.—Missionary Services:—Port Hope, Jan. 8th, Rev. J. Vicars, B. A.; Lindsay, Jan. 15th, Rev. Rural Dean Allen, B. A.; Omemece Jan. 22nd, Rev. C. J. S. Bethune, M. A.; Fenelon Falls, Jan. 22nd, Rev. C. W. Paterson, B. C. L.

Missionary Meetings:—Newcastle, Jan. 9th; Bowmanville, Jan. 10th; Enniskillen, Jan. 11th; Cartwright, Jan. 12th; Manvers (St. Marys), Jan. 13th. Deputation.—Rev. J. Vicars, B. A.;