

# Church Observer

G M Evans

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

ONE FAITH, ONE LORD, ONE BAPTISM.

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## Poetry.

### TRUST.

I know not if or dark or bright  
Shall be my lot;  
If that wherein my hopes delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smile and glee,  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted to the strand  
By breath divine;  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail,  
I have on board;—  
Above the raging of the gale,  
I hear my Lord.

He holds me when the billows smite,  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light—  
He tempers all.

Safe to the land—safe to the land—  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

DEAN OF CANTERBURY.

## Family Circle.

### THE DIVINE GOODNESS.

The Divine goodness, like the light, pours itself forth upon every part of the creation; for look through the whole universe, and you shall find no one part of it but has its peculiar beauty and ornament. . . . The sun, says the Psalmist, comes every day, dressed and adorned like a bridegroom, out of the chambers of the east. He casts abroad a lustre too glorious to be beheld; it is enough that we can see him at second-hand, and by reflection. Nor can the night itself conceal the glories of heaven; but the moon and stars, those deputed lights, then show forth their lesser beauties. Yet even these are so great that when weariness and the lateness of the hour might have invited some eyes to sleep, in the meantime the lights of it have kept others awake to view their exact motion and admirable order: while the laborer lies down to his rest, the astronomer sits up and watches for his pleasure.

There is not the least flower but seems to hold up its head and look pleasantly in the secret sense of the goodness of its Heavenly Maker; which silent adoration, though we cannot hear but only see, yet it is so full and expressive that David thought he neither spoke impropriety or nonsense when he says that even "the valleys break forth into singing." And we advance a little farther, to the sensible part of creation, . . . how has God given every creature a power most particularly to pursue and compass that which makes for the welfare of their being! When he denies strength, He usually gives sagacity and quickness of sense; and withal implants in every one a certain instinct that teaches and prompts it to make use of that faculty in which its chief ability is seated. The ox, a creature of none of the most ready senses, has them yet ready enough to know how to defend himself, and will not encounter his adversaries, as the mastiff does, with his teeth. The little bird that has not the strength to grapple with the hawk or the eagle, but it has agility of body to carry it out of reach, and smallness too, to convey it out of sight; nay, the poor helpless lamb, which has neither strength, nor cunning, nor craft, to secure itself by, but seems wholly offered up by nature as a prey to anything that will prey upon it, yet its great usefulness for the occasions of man's life has entitled it to the care and protection of him whom it serves; so that the goodness of God hath left nothing defenceless, but

has sent everything into the world well accounted and provided according to the exigencies of the necessities that its nature is likely to expose it to.—*Dr. South.*

### WASHING JUDAS' FEET.

"But there is so little satisfaction in doing anything for *Ac*," complained Mrs. Hyrst to her friend, in reference to a certain afflicted yet quarrelsome member of their congregation.

"Why not do it for Christ then?" asked Mrs. Hyrst, the person addressed.

"But I am not sure that *this* is work for Christ," Mrs. Zack, surely, does not seem to be one of his.

"I do not profess to judge in this matter," replied Mrs. Hyrst. "Yet grant for a moment that *she* is not; still we are met by the great precedent: Christ did for one far more unworthy a greater act of condescension than you have ever done for Mrs. Zack."

"I do not perceive just now to what you refer," said Mrs. Hyrst.

"Washing the feet of Judas," replied her friend.

"Ah! that was so. I never thought of it before, and had I been asked, would have replied that Judas was not present at that time."

"The thirteenth chapter of St. John's gospel will convince you of the fact. I often pause in reading it to endeavour to picture that scene, and to draw from it the rich instruction it is calculated to convey. Christ, with all his exquisite susceptibilities, with his intense hatred of evil, especially evil under the guise of goodness, of treachery such as Judas's—what must have been his mental anguish in view of such base ingratitude! With feelings of love which we cannot fathom, he stooped before the ardent Peter, the gentle, affectionate John, and all the faithful ones. But, if we cannot fathom such a love as this, how much less can we comprehend the love which actuated the divine Redeemer, as, in the form of a servant, he bowed before the traitor, and washed his feet, and wiped them with the towel with which he was girded!"

"Ah! this was humiliation," replied her friend. "He would make himself of no reputation; even laying aside his garments, and appearing just like a serving-man of those days, girt with a towel. Do you think that Christ had other reasons for not omitting Judas than the mere setting us an example?"

"I do not pretend to say that. And I love to think of the act as he speaks of it at the time,—'That ye should do as I have done unto you.' There is a deep significance in the fact that our Lord did not wait until Judas had gone out, but would wash *his* feet among the rest. It gives additional force to the words, 'That ye should do as I have done unto you.' But as I am fain to believe, also, that in this act was manifested a love which yearned to reach the heart of Judas; a love which would not leave a single means untried to bring back to repentance the guilty transgressor, if haply his heart might be touched by this marvellous manifestation. He surely had the opportunity to relent."

"Ah, yes!" replied her friend; "and had Judas been passed by, it might have been said, 'Oh, if Christ had only washed *his* feet!' He surely must have relented under the power of *such* an act on the part of his Master, his injured Lord, who, Judas well knew, must have known his guilty purpose; for he had already said, 'One of you shall betray me.'—*Christian Banner.*

### "ONLY ONE SCHOLAR."

What should be done with the one? A Sunday School man not long ago, in travelling, was present as a guest at a school where the teacher, as there was "only one scholar" in his class, turned his back on the one and let him look out for himself, while he read a book for his own edification.

Query, was the teacher glad he had "only one scholar"? Did he relish a quiet hour of reading in time that had the sweetness of "stolen waters" in it, and that gave him a feeling of so much "clear gain"? The situation looked like it.

"Only one scholar!" Very well, teacher, what a golden opportunity. Seize it. You may never have such another with that young immortal heart. How often Jesus had "only one scholar." The woman at the well was alone with Him, and He was weary, but He taught her and saved her. Now you may direct your attention, without distraction, solely to this one waiting spirit. There is no class-mate present to nudge him secretly in the side with his elbow, or step significantly on the toe of his boot if you talk to him individually of his own soul's salvation. He will not be afraid of being laughed at afterwards by some of his companions if he answers you freely to-day. Now, teacher, in a peculiarly solemn sense, now is the accepted time for you with that one scholar. To-day may be God's appointed day of salvation for him. Let not the precious opportunity slip.

"Only one scholar!" What does that mean? It means only one soul sent to you to be rescued by you, under God, from a life of sin and sorrow here, and a life of death hereafter. Only one candidate for a crown and a branch of palm. Only one candidate for a crown that fadeth not away. Only one candidate for a place in the choir that will sing "All hail the power of Jesus' name." Only one chance for you to set a star on your crown of rejoicing. Only one chance for you to add another voice to the chorus with which the Bride says, "Only one! Teacher, be awed! be thankful there is one!"—*The Interior.*

ON CONFIRMATION.—Confirmation is a supplement to one sacrament and a preliminary to the other. It is, in fact, an appendage and a complement to infant baptism. It gives to the Baptismal Service a meaning and interpretation, by supplying what is obviously wanting in it—namely, the personal performance by the baptized of their part of the covenant, by their formally adopting as their own act and deed, what was done for them by their sureties. So that at Confirmation, when "they come of age to take their vows upon themselves," they pass from an initiatory and probationary Church membership into a right to an entire participation of all the privileges and advantages of a complete Church membership. And we may regard the Baptismal Service, the Catechism, and the Confirmation Service, not as three separate services distinct from and independent of each other, but as three parts of one and the same Service, which has its ultimate consummation in the Communion Service. Baptism is the Sacrament by which we are admitted into the Church; the Catechism is the instrument which the Church employs for the instruction of those who have been baptized; and Confirmation is the ordinance by which those who have been baptized and instructed are admitted into full communion, and to a right to participate in the Sacrament of the Lord's Supper. That the Church considers the Baptismal Service to be incomplete without subsequent instruction in the Catechism, and the Baptismal Service and Catechism to be incomplete until followed by Confirmation, is evident from the fact that there is no blessing at the end of either of the two former.—*Dean Bagot.*

A man risks everything by determining on solitude. It influences the temper in one year more than society can in twenty. It creates habits and feelings the most dangerous, particularly to a sensitive character. The melancholy man becomes more so, and the proud man more proud. That which was at first a mill becomes a torrent. The more I observe the more I am convinced that all in life which is singular is dangerous.—*W. S. Landon's Life.*

## Ecclesiastical News.

### CANADIAN.

#### DIOCESE OF MONTREAL.

##### ORDINATION.

The Most Rev. the Metropolitan held an ordination service in the Church of St. James the Apostle, Montreal, on Sunday morning last. A very appropriate sermon was preached by the Rev. Canon Bancroft, D.D., LL.D., from the words, "Take heed unto thyself and to the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee,"—1 Tim. iv. 16. We regret that we cannot publish the sermon in full; the following is a very imperfect abstract:—

There could be no doubt, the preacher said, that the Christian ministry was of divine appointment, and that it should be perpetuated was manifest from the epistle from which the text was taken. The apostles were called by the Saviour, who gave directions as to the appointment of those who should succeed them. There had never been wanting faithful stewards of the mysteries of God. The priest and the levite ministered between God and the people until the time when the veil of the temple was rent in twain, and Jew and Christian were made one by the blood of Christ. Then there came a more exalted dispensation, when ambassadors were sent forth into the world with the commission "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These then ordained, as is stated in Acts vi., presbyters, subsequently called priests, who are described as "overscers" of the Church of God. Thus the Christian ministry was established and perfected, whose duty was to study the Word of God and expound it to their flock. The preacher then proceeded to the exposition of the duties prescribed in the text, which, he said, showed the dignity and responsibility of the office of the Christian ministry. What was aimed at was not the temporal good, but the salvation of the soul of the hearer. It was impossible to compute the value of a soul. The minister was an ambassador from God to man, a watchman to give intimation of dangers threatening, a shepherd to watch over the flock, for the safety of which he was largely responsible. The candidates on that occasion had doubtless prayed for assistance to be faithful, and he would exhort them to continue steadfastly in so doing. Those who had already assumed this overwhelming work needed the prayers of the congregation. The duties which the candidates were about to enter upon would require close inspection of their own inner and outer life, a faithful walk, and strict care that the foundations of Godliness were well laid. How dreadful was it to contemplate a minister preaching a Saviour whom he knows not, a work he has never felt, a peace of which he is ignorant, and preaching from books instead of from the heart. Yet there had been a Judas Iscariot and a Simon Magus. Doubtless the candidates had felt their lost condition and their need of a Saviour, and the love of Christ had constrained them to seek the salvation of their fellow-men. He exhorted them to take heed that no man deceived their youth. The minister of Christ must exemplify daily the Gospel he preaches, must be free from worldliness, must shun the common error of making haste to be rich, and be careful against vain ambitions. But he must not stop here. In our days there are great upheavings in the political and religious world, infidelity is rampant, and he papacy has reached a point in Europe, where its decline may have commenced. But the danger was most imminent on this continent of these things operating injuriously on the pastors and people, making them cold and inconsistent. The remedy was in prayer and reliance on God's strength. The life of the ministers of Christ should be such that all might take knowledge of them that they had been with Jesus. There were some things in which the Christian minister might safely indulge, but it was better for him always to err on the side of abstinence. The minister's house, as an old writer has said, should be a school for piety; a pattern for peace, good order, sobriety and devotion. In reference to their public duties he said that great attention should be paid to the solemn and intelligent reading of the word of God, the critical study of which was an important part of the duty of the Christian minister. The doctrine of the Church must be upheld as settled at the time of the Reformation; in preaching the main idea must be Christ the author and finisher of our faith. The Sacraments must be diligently used, and their benefits appreciated. The minister had to deal with an endless diversity of character,—in some cases comforting, in others warning or exhorting, but in every case the appeal must be to the infallible word of God, which can never be opened without furnishing new supplies of thought and grace. They might feel in the highest degree grateful for belonging to that branch of the Church of