

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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HALIFAX, N. S., WEDNESDAY, JULY 4, 1882.

[One Dollar a Year.]

Our-London Letter.

(From our own Correspondent.)

I find I was astray in my prognostications as to the new see of Newcastle. The Bishop-elect is Canon Ernest Wilberforce. It is expected that he will be consecrated on St. James' Day in York Minster. The *Hampshire Chronicle* speaks of him as being fervent, sound and simple in the pulpit, ready of speech and powerful on the platform, without a dash of intemperance or a tinge of bitterness; and remarks that he leaves the comparative comfort of the stall in Winchester, with all its pleasant surroundings, for a real life mission of higher and harder work among the coal pits, where, perhaps, as little as any where on any part of the earth, the face of a Bishop has been ever seen or his name held in reverence.

The Bishops are on the horns of another dilemma. Several ministers who have been or are serving in the so-called Reformed Church of England wish to return to their allegiance to their mother Church. A gentleman who received deacon's orders from the Bishop of Worcester and priest's from Bishop Gregg, applied for re-admission to the ministry of the Church of England, and the question arises whether he is a deacon or a priest. From a legal point of view, as our Church is situated here, this is an important question.

Great Paul was safely raised into its position in the Dean's tower of St. Paul's last week. On Saturday last after the dedication service it was struck for the first time. The tone, which is rich and pure, is E flat, a semitone lower than Big Ben. This is a great advantage which Great Paul has over the cracked and now despised bell of Westminster, but its position is not nearly so good. It took twelve men to ring it on this occasion, but it will not ordinarily require more than four when everything is in working order.

Your Canadian Deceased Wife's Sister Bill is coming before the Colonial Office for the Royal sanction this week. It is generally understood that Lord Lorne, although he has given it his sanction, is personally opposed to it. I learn that it will without delay receive the sanction of the Queen. Lord Kimberley has openly stated that he will follow in this case other Colonial precedents.

A very wide subject of immense social importance was opened up by Lord Shaftesbury, at the meeting of the Mendicity Society, the other day. After referring to the hundreds and thousands of well educated persons who were living by their wits, the Earl said "many boys and girls who now went to school were raised above their position, and would not take situations that were open to them, but looked higher." In illustration of this he referred to the fact that girls would rather go into factories than enter domestic service. Earl Fortescue pushed the same argument further by asserting that advanced education tended to promote a disinclination for productive industrial labour. How do you find it with you? Board schools have not yet been in existence long enough to prove it; but should such a result appear, the fault will not depend on education so much as on our method of applying it. Too many children regard passing the standards as the sole end of their learning, whereas they should be taught to apply book knowledge to the industrial activities of life.

In my last I spoke of the Salvation Army and the attitude of the Church regarding it. One

Bishop, if only a Suffragan, has espoused its cause. The Stoke Newington division of the Salvationists will attend the Church-of St. Faith, Stoke Newington, on Friday evening next, when the Suffragan Bishop of Bedford—Dr. Walsham How—will preach the sermon to them. The Church is generally regarded as High, not to say Ritualistic, and the Bishop is supposed to be very Anglican. There are hopes, therefore, that even Dr. Jackson, who is about the driest Bishop that London has ever blessed with, will some day become a General in the Order. I should like to see him at an ordinary meeting of the Army; it would do one good to watch him.

Mr. John Bright has made a speech on literature. It is one of the best of his oratorical efforts. But his friends, the composers, or the telegraphists, have made a sad hash of one of his finest passages, Mr. Bright began: "My own impression is that there is no blessing that can be given to an artisan's family more than a love of books." But the last word was rendered in the newspaper, "cooks!" The effect of the perversion of meaning was heightened by the succeeding sentence, which ran: "The home influence of such a possession is one which will guard them from many temptations and from many evils." The mistake reads funny, but it conveys as great a truism as that which the orator intended by the real word.

PRESCRIBED FORMS.

THE Public worship of the Church is in the use of prescribed forms. These naturally enough became the method of the Church from the beginning. The Apostles were familiarized with the use of prescribed forms of Public worship; because it was the universal custom of the Jewish synagogues. Some of the Prayers then read, are still extant.

The Lord, when present in the Synagogues, joined in the Services there observed. His disciples desired to be instructed how to pray suitably as His followers. He gave them a Form of Prayer both as a model, and for constant use, called "The Lord's Prayer." It is clear that He did not think novelty in Prayer to be desirable; for He selected petitions comprised in the Synagogue Service, and then arranged them in a wonderful order.

The characteristic Service of God's House is Worship; not merely a minister praying for the people, but the people praying with the Minister, as well for him, as for themselves; making it to be a reality in the necessarily limited sense of the words, that they are "priests unto God." This mode makes Prayer to be Common Prayer, just as Praise, in Congregational use of the prescribed words of Psalm or Hymn, becomes Common Praise.

Extemporaneous Prayers are of comparatively recent date. Calvin was emphatically opposed to them as appears in his letter to the Duke of Somerset, written A. D. 1549.

"The origin of Extemporaneous Prayers in England was entirely Popish; devised by Roman emissaries who assumed the garb of Protestants, and pretended to feel the deepest abhorrence of what they stigmatized as the corruptions of Popery, still existing in the English Church. They endeavored to bring the Reformed Religion itself into disrepute; vilified the Liturgy as a new edition of the Mass-book; and insisted that it should be wholly abandoned by such as desired to pray under the immediate influence of the Spirit of God."

The Denominational descendants of those who

were thus easily moved to suspicion, and at last to separation from the Church, are now using more or less of prescribed Forms of Prayer in their Public Worship; or, are considering that the heart itself can be more engaged when joined with the voice in the use of devotions already arranged, than in silently waiting to hear what unexpectedly shall come next, and not always to edifying, in Extemporaneous Prayer.

The Book of Common Prayer is the production of no one Christian period. Its roots strike into the Apostolic age. It expresses the devotional spirit of Christian centuries. Its Evangelical soundness, its comprehensiveness, its simplicity in style, need not be more than mentioned here.

It largely helps in attaining the highest of all spiritual conditions, the "serving God with a quiet mind." The world is for excitement. The Prayer Book aids devotion, as no other method can, by leading on to that restfulness which is necessary for acquiring a deep and refreshing spiritual experience. He Who altogether knows us, and our most urgent need, made the invitation to Himself, to express and to meet the heart's innermost want: "Come unto Me, and I will give you rest."

DURING a recent visit to Jerusalem the Bishop of Gibraltar, accompanied by the Dean of Chester, Canon Gore, and some other friends, lay and clerical, called upon the Greek and the Armenian Patriarchs and the Syrian Bishop:—"It was evident, from the hearty and even affectionate welcome given, that the visits afforded great pleasure. Illuminated manuscripts and other treasures of the Churches were freely displayed. Deep sympathy was expressed in the welfare of the English Church. The Bishop was assured that all allusions to his work which appeared in the public papers were read with eager interest, and he was also reminded that the nation and the Church of England were not forgotten in the intercessions which were offered in the Eastern Liturgies. When the Bishop spoke of the Christian duty of promoting brotherly intercourse among the various branches of the English Church, the answer was striking. Nothing, indeed, but the omnipotence of God could give us back anything approaching to uniformity; but we might have much more unity of spirit if we had love one for another. The greatest hindrance to fellowship was when any Church assumed an aggressive attitude, and made claims excluding other Churches. It was more than hinted that the way in which the Church of England could best help her Eastern sisters was by promoting the education of their people. This was a good work, said one; but it was not good, only disturbing, to seek to turn Christians from the fold of their own Church. The Armenian Patriarch referred with gratitude to the movement for the education of his countrymen, which was begun last summer at a meeting held in the Jerusalem Chamber, and presided over by Dean Stanley. He expressed much sorrow for the Dean's death. That the Bishops really desire the enlightenment of their flocks is shown, as in other ways, so by the effort which they are now making to give a rational symbolical meaning to 'The Greek Fire.' They deplore the superstitious belief in its miraculous character still held by the devout but benighted pilgrims who assemble, from all regions, at Jerusalem in Holy Week. It is estimated that as many as ten thousand persons of all denominations have arrived this year. The Latin Patriarch also expressed a desire to see the Bishop.