

# The Church Guardian.

"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.

Vol. 2.—No. 19.

THURSDAY, AUGUST 19, 1880.

One Dollar a Year.

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EDITORS.

The *Manx Sun* says it is in contemplation by certain persons shortly to present as a gift a portion of land in Douglas as a site for a cathedral for the Isle of Man.

The remains of a lacustrine village, rich in flint implements and other relics of the age of stone, have been discovered near Gerlafingen, on the Lake of Neuchâtel.

It may take some decades to accomplish it, but the Mormon problem is in a fair, if slow, way of being solved by the law of population. The Gentile population has been increasing at the rate of 200 per cent., while the Morians show an increase of 65 per cent.

A SLATE tablet, bearing the names of nineteen Princes of Wales, together with the dates of their birth, erected at the cost of Mr. R. Sorton Parry, High Sheriff of Carnarvonshire at the last visit of the Prince and Princess of Wales, has been placed in the old Carnarvon Castle, near the chamber where Edward II. is said to have been born.

Mr. Graham Bell has been recommended by the commission appointed in 1876 to consider the distribution of the £2,000 decreed by the French Government, to the Minister of Instruction as worthy of receiving this prize for the invention of his articulating magneto-electric telephone. M. Gramme is also recommended for a prize of £800 for his magneto-electric machine.

BATUM is said to be greatly changed for the better since its annexation by Russia. Under Turkish rule it consisted of wretched ruins, three or four hovels round the port, a barracks, and fortifications. Now the town is divided into quarters and proprietors have begun the work of building. Here and there fine stone houses may already be seen. The works for the improvement of the port and the draining of the marshes are in progress.

WHEN Colonel Syngé was captured by brigands in Macedonia, a telegram appeared in several English and Continental newspapers announcing the capture of "Colonel Syngé and his wife." The colonel is unmarried. The message as sent was "Colonel Syngé a sa femme enlevé par brigands." "A sa femme," in translation, became "et sa femme," and an English illustrated paper portrayed the colonel and the colonel's wife surrounded by the robber band.

DISTRIBUTING prizes at the Beaumaris Grammar-school, the *Bishop of Manchester* said that thoughtful men were beginning to inquire whether in school teaching quantity or quality was the best—whether it was better to have a large surface slightly scratched or a smaller surface thoroughly cultivated. For his own part, though he thought the old curriculum had been prudently widened, he felt there was danger of its running into extremes and including too many subjects.

A DESPATCH from Manila announces that another earthquake occurred there on Saturday evening, doing much damage. Manila has about 50,000 inhabitants. The total loss of life is put down as 320. Of previous shocks some accounts have arrived. The first occurred on the 13th inst. and was felt in the whole island. In Laguna and Rabacan, in the south, nearly everything was destroyed. On the 20th another violent shock was felt, and completed the work of destruction. Two natives were killed. The population fled to the fields. The troops had to camp out, all the barracks being destroyed. All the volcanoes in the island were in eruption, and in many places the earth opened, throwing up boiling water and sand. The Convent of Guadalupe, which has stood three centuries, is completely destroyed.

Thirteen Jewish proselytes were baptised during the year at the mission chapel in London.

ANOTHER Methodist minister in Nebraska has applied to the Bishop to be received as a Postulant. There are now already in the Diocese two candidates for Orders from the Methodists.

MR. HANCOCK, of Zeegong, Burmah, writes home to *Baptist Missionary Herald* "if he had a tank of pure water in Zeegong, there are numbers now deterred by the absence of such place, who would array themselves on the Lord's side."

At Guendlingon am Kaiserstuhl, Dr. Wagner, the Conservator of Antiquities, has opened a pre-Roman tumulus, 32 metres in diameter and 1.50 metre in height, in which were found the remains of two skeletons and a number of clay vessels, some of which are ornamented, and several articles of bronze.

THE Dusseldorf Exhibition which has proved a great success, on the 9th of May. The exhibition building, covers an area of 32,270 square yards, is about two miles from the centre of Dusseldorf, access thereto being rendered easy by three tramways. There are 2,600 exhibitors, Herr Fried. Krupp, of Essen, being the most prominent.

On Monday evening, 19th July, a crowded meeting of the parishioners and congregation was held at St. Katharine's School-house, at Clewer, in order to present a handsome clock to Canon Carter as a slight testimony of love and esteem and of deep regret at his retirement from the position of rector.

A UNITARIAN FAMILY were spending the week before Easter at an English watering-place, a few years ago. They attended the daily services of the Parish Church through the week; there was no sermon or address, but simply the full services for Morning and Evening Prayer; the result was that they shortly afterward renounced Unitarianism and sought admission into the Church of England. The impression made upon them by the collective and cumulative force of all the various testimonies of prophets, apostles and evangelists, bearing upon His Passion and death, was that Our Lord is Divine, a "very God."

THE Rev. Roland Errington, who on the resignation of Canon Carter has been appointed rector of Clewer by the Provost and Fellows of Eton College, was on Wednesday evening July 21st, formally admitted to the living by the Bishop of Oxford at a special service at the parish church. The Bishop, in an address to the congregation, commended the new vicar to their prayers, and said that he succeeded to a heritage of duty which was peculiar in its difficulty and responsibility. He mentioned in illustration the many works of benevolence and charity which had been carried by the late rector during a period of five and twenty years, which were known far and wide, and made the parish famous in the land. To continue these works would involve a peculiar responsibility. Another difficulty, he said, arose from the disagreements which had prevailed in the parish. He counselled mutual forbearance and concession, and he charged the new vicar, as he had done in private conferences he had with him, to be careful of their feelings, and even of their prejudices. He charged his people to be tender of his reputation, and to be anxious to do all they could to help him in the work to which he had set his hand, giving no occasion for disputings, and and then he might, God willing, do good service in the savings of souls in that parish. He besought them to allow all differences to pass away, and to do all they in the short life that was left to them to work together in Christian charity. Canon Carter had taken leave of his congregation on the previous Sunday.

A WONDERFUL confirmation has just been witnessed in Clifden Church, in the County of Galway, Ireland. Two hundred and fifty-five persons received the Laying on of Hands. All were well instructed, serious and earnest. At least four fifths of them were converts from Romanism, the results of the work of Irish missions to Roman Catholics. The congregation of Clifden Church numbers 600, of whom three-fourths are converts.

A LETTER from China gives the gratifying news that Bishop Schereschewsky last May in St. John's College, Shanghai, ordained three native Chinese deacons, and one native deacon, priest. The three deacons are Z. S. Yen, Chun and Yang; the priest Mr. Wu. The ordination of four persons has never before been witnessed in our mission; indeed, it is doubtful whether so many natives have ever before been admitted to orders by a bishop of the Anglican communion in China at the same time. One of the new deacons, Mr. Yang, is from Wuchang, where he has been a catechist for ten years, and has shown himself worthy of his present advancement.

THE new London docks, which, under the name of the Royal Victoria and Albert docks, have just been completed and opened, are designed upon a magnificent scale. They supply accommodations for forty vessels, of 3000 to 4000 tons each. They are the largest works of the kind in the world, and in addition to graving docks, contain dry docks, having a length of 510 feet and 120 feet respectively, and are able to dock the largest iron clad yet constructed on the Thames. A complete railway line has been laid down within the dock inclosure connecting them with the entire railroad system of the kingdom, and goods trains from the manufacturing districts run direct to the export and import sheds.

## RESPONSIVE SERVICE.

It was a grand conception on the part of the English Reformers who composed the Book of Common Prayer to introduce the system of responsive services.

Responsive singing has been in use before that time. It had been previously in practice in the Greek Church, but was first introduced in the Western Church at Milan toward the close of the fourth century by Bishop Ambrose, to whom is attributed the composition of the *Te Deum*, which was then first sung responsively. Responsive services were not practicable in the Roman Church, because the Mass Book was in Latin, and still so remains in use in Church, which is a language then and long since unspoken and unknown by the mass of the people. It was, and still is, a service in an unknown tongue. But when the Bible was translated into English, and the Prayer Book was composed in the language of the people, all who could read or speak their native tongue, could join in the service understandingly, and make the prescribed responses intelligently.

The responsive part of the services is admirably adapted to awaken and retain the attention of the congregations and inspire the spirit of devotion.

When in the morning service the minister reads the Litany and the Ten Commandments, and the whole congregation with one voice joins audibly in making the prescribed responses, how sympathetic, how solemn, how impressive, is the worship.

Such was the scene on the Day of Pentecost when, as related in the fourth chapter of the Acts, at verse the twenty-fourth, the Disciples "lifted up their voice to God with one accord" and said the same words.

This was the beginning and the practical institution of liturgical worship in the Christian Church.—*The Calendar*.

## TWO SCHOOLS DESIRABLE.

The mistake of the 16th and 17th centuries was the determination of those in power, on whichever side they might be, that only one school should exist, or at all events should prevail, and that the other must succumb or secede. The true principle of a Church should be that union of order and free thought of which I spoke at first, permitting within all reasonable limits differences of sentiment such as must exist where men truly think at all; not breaking unity of communion because of variety of thought or even of usage, but yet maintaining in all cases fundamental truth, and that outward order without which no human society can prevail and prosper. So permitted, variety rather contributes to strength than engenders weakness; the variety itself stirs up, not to hatred, but to emulation in good works; and the danger of stagnation, imminent where all think exactly alike, is warded off by the watchfulness of one school over the deficiencies or excesses of the other. Unhappily, in such a state of things, stagnation is too often the only home for peace, and whenever zeal revives conflict revives with it. There are, indeed, those who say that the English Church holds within its bosom two different religions, two different faiths. Surely this is untrue. If we look back on our past history, and at the tenets and practices of both schools, there may have been, perhaps, in each of them some things to deplore, *erat quod tollere vellet*, but in both of them there has been much to esteem; and though there may be at times points of important difference, surely they cannot be compared with the many points of agreement, or rather with the great fundamental agreement in the deep verities of the Christian faith. Can men be said to belong to two different religions, when both classes accept the same Scriptures as the authoritative rule of faith; both believe in the same mysterious, infinitely holy, infinitely merciful Triune God, loving Father, redeeming Saviour, sanctifying Spirit; both acknowledge the same corruption of our nature, the same redemption and restoration, through the incarnation and sacrifice of Christ; both join in the same public prayers, partake of the same appointed sacraments; both look for the same judgment, both believe in the same immortality, both expect the same rest in Paradise, both hope for the same home in Heaven? Differences doubtless exist, which zealous and sometimes designing men fan into a flame of discord; but the deep unity in those great points of common faith is infinitely greater than any differences of detail or of ceremonial can be. Is it not then wise and right to endure the diversity in subordinates, in thankfulness for unity in essentials? What can be hoped for from intolerance or extravagance? On each side of us, no doubt, there are two great human systems of doctrine and of discipline, gigantic efforts of human device. The Roman system was a masterpiece in its own way, built up gradually, almost imperceptibly; sometimes with entire honesty of purpose, from the hope of suppressing threatened dangers to the faith; sometimes with a strong desire in the master builders to aggrandize power and authority over the kingdoms and the consciences of men. The system of Calvin was also a masterpiece; a tower of strength built over against the fortress of the Papacy; meant to hold its own against the Papacy, and perhaps to destroy it. It, too, in all that was peculiar to it, was purely human; not gradually worked out in the lapse of ages, but sprung full grown in a single generation, full-armed from a single brain. The natural result to us in the Church of England of pressing our own differences to a crisis, will be to throw religious men on the one side into the arms of one human system, on the other into the arms of the opposite

systems to which we may willingly give all the credit that belongs to them, but which can never have on us the claims of our true mother, the ancient Apostolic Church of England, brought here, perhaps by Apostles in Apostolic times; growing with our national life; the source of our national growth; feeding year by year our national life; the source of our national greatness; the author of our national civilization—not untinged in times past with errors which overspread all Christendom, but waking to a sense of their evil and casting off the errors without losing historic faith or historic life. Let us remember, too, that the Ultramontane Romanism of the present day is very different from the better forms of medieval Christianity, and that we cannot recall the earnest, vigorous, severe spirit of Calvinism in its days of youth. It can be only in the most corrupt development of Romanism, and in a degenerate form of the extreme opposite, that we can find a refuge if we leave or lose the home which we have now. We need not be insensible to the desires for union, on the one hand with Continental Churches, on the other with the Non-conformist bodies at home.

If I may speak of myself—and a Bishop may surely speak heart to heart with either clergy or laity of his diocese—I believe that through life I have labored for no one thing so earnestly as for the union of the Churches of Christ. But of this I am very sure, that it will be a mistake of the most fatal character, if we attempt either corporate union, or even concession tending to union, with the Churches of Roman obedience, whilst we hold down to that obedience by the Vatican decrees, and before they have gone through internal reform and have obtained spiritual freedom, such as we ourselves did at the Reformation, or such as the old Catholics are striving for now. We may hope and pray and labor for peace but it must not be by a sacrifice of purity.

On the other hand, I cannot believe in what is called an Evangelical alliance, much as I can sympathize with the spirit that gave rise to it. The very word "alliance," seems to indicate an acknowledgment that we do not care for "unity." Independent nations, which cannot possibly unite, make treaties of alliance; but the Church should be one in Christ. Let us do all we can to remove defects in our own system, and to exhibit its excellence for satisfying all spiritual wants. Let us act with all brotherly kindness to those who do not see as we see, nor wholly walk with us.

Let us work steadily and honestly in our own fields of labor, opening the bosom of the Church wide to receive all that will take refuge in its fold; but let us not ignore our differences; let us not concede that our own position is an usurped one, that we are not the ancient Church of this land, but merely one of the many sects which sprang up two centuries ago, and so, by throwing down the ancient landmarks, make all hopes of future unity impossible.

And, as regards our action at home, if it be desirable that the great National Church should continue to hold within it two or three great schools of thought—which, when it ceases to hold, it will cease to be the National Church, and become at best but a privileged sect—then surely two things should be borne in mind. First, we must allow each school fair latitude, fair freedom of thought and action; not readily troubled even at times, especially in reactionary or exciting periods, any school should develop extreme partisans or extreme practices. But next, we must try to keep all the schools, especially our own (if we belong to one) reasonably within those limits which are absolutely needful for the preservation of order and unity among members of the same body. Free thought and united action must be constantly kept in view. Only a sect can exist without freedom; and a Church will become a wilderness if it loses order.—*Bishop of Winchester's Pastoral Letter*.