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## Current Events.

### ECCLESIASTICAL.

**PROF. EWALD.**—One of our greatest Hebrew scholars has lately passed away. Professor Heinrich Ewald, of Göttingen. Born in 1808, his literary career, like that of Gosenius, was precocious. The great philologist of Halle published the first volume of his Hebrew Lexicon at the age of Twenty-four; and the celebrated critical Grammar of Ewald was published at the same age. It is an epoch-marking work, which can never be entirely superseded. Ewald has shown that the Hebrew admits of philosophical investigation, and that its peculiarities may be reduced to principles founded in the nature of the human mind, or in the genius of the language to which it gives birth. His creative genius, immense learning, and indomitable industry have produced abundant fruit. His character was marked by excessive individuality, by uprightness, fearless courage, and honesty. In 1869, he was elected M. P. for Hanover; and in German politics, he was known as the most irreconcilable of irreconcilables. He will be known to the future as the author of "History of Israel," "History of Christ," "History of the Apostolic Age," and by his Grammars and books on Hebrew, Arabic, Aethiopic, and Sanskrit literature.

**ARCHDEACON LEE'S PROPOSAL.**—The disintegrating processes of the Irish Synod having caused so much dismay in the minds of Archdeacon Lee and others, and his proposal to build a Church, in which the unutilized services may be retained, having received the sanction of some eminent names as well as promises of pecuniary aid, the subject has caused immense excitement both in England and Ireland. It is represented that the step contemplated is premature, and that if the error be not promptly corrected, the machinery may be as disastrous to the best interests of the Church as the alteration made in the Prayer Book by the Irish Synod are unwarrantable. It is considered also to be a very illiberal mode of remaining in communion with the Church of England by abandoning the Church of Ireland, the only ecclesiastical organization which the English Church could recognize on that side of the Irish Sea. It is also suggested that it is inconsistent to keep up intercommunion with the American Church, which discards the Athanasian Creed, and to break off communion with a Church which has only mangled it; that it is hasty to assume that the mischief now done will be but the forerunner of much worse evils, because after all, and taking every thing into consideration, it is really wonderful that so much essential truth has been preserved. The reaction too, has evidently set in, and is worth waiting for with patience. It is also said to be impossible for any one to see how the abettors of Archdeacon Lee's plan, can ever afterwards censure the schismatical English Churches in Scotland, which had at any rate, a political necessity to justify their establishment, though now they merely represent religious separation. It is considered to be a much better line of action for the Archdeacon to seek the reform of the Irish Church, and to teach to her future clergy, from his University Chair, the falsehood of the Ultra-Puritanism she has allied herself with, than to abandon the field in so questionable a fashion, with the probability of creating a new sect, which the authorities of the Church of England must necessarily regard with something more than coldness. Further than this, it may be added that none of the proposed changes have as yet taken place; it will probably be two or three years before they will ever be legalized in the Irish Church; they can only be received as a whole, and the prelates must come before the Synod at least once or twice more. The reaction may be far more salutary and extensive than many suppose; while it is all but certain that the unutilized Prayer Book can, even after the final settlement, be used by those who wish to do so. It is most desirable, even for the cause the Archdeacon has most at heart, that he should reconsider his projected plans.

**BURIAL SERVICES.**—Bishop Mitelson of Barbadoes, has lately delivered a Charge, in which he dilates upon the revival of Church Discipline in the West Indies. Alluding to the case of Clergyman omitting the whole or a part of the Burial Service for those who have departed this life notoriously impenitent, he said, "I know not whether there is any power here which can coerce me into proceeding against a Clergyman thus acting, but if so, I should, in open court,

while pronouncing sentence for his violation of the Law, thank him for having vindicated at his personal loss, the higher law of conscience."

**CHURCH REFORMS.**—There have been four great movements within the Church of England since the settlement of 1661. First there was the Broad Church triumph, beginning with the Revolution of 1688, and lasting till the middle of George the 3rd's reign; which resulted in almost completely stamping out Christianity from the Church of England, leaving it to take refuge in Dissent, and in creating and stereotyping an infamy of abuses and scandals. Next came the movement of Wesley and Whitfield, a reaction from Broad Church ungodliness, which soon passed outside the Church, and therefore did not bring about internal changes; thirdly, came the Evangelical or Calvinistic Revival, which labored for subjective and individual ends, never rising for a moment to the thought of corporate action and improvement; and lastly, came the movement of 1338, since which time, and as some say, through the agency of its sympathizers, the most remarkable, decided, and valuable reforms have been carried out. The London Record however claims that these are the result of the previous Evangelical movements. Whatever may have been the immediate agencies which have brought them about, and every day's experience and observation indicate them, one thing is certain that it has only been since the inauguration of the last movement that any decided progress has been made in the abolition of pluralities, the enforcement of residence, the war against the pew-system, the revival of Church Building, the awakening of Convocation, the establishment of Theological Colleges, the organization of women's work, the multiplication of Church services, the people heartily joining in common Prayer, observing the Church's rules, carrying out the Principles of the English Reformation, the utilization of deserted Catholics, the establishment of Church Congresses, Institutions to interest the Laity in Church work, the Creation of Home Missions, the expansion of the Colonial Church, and many other developments of a similar character. Excesses equally belong to every movement carried on with zeal; they vary in character with the nature of the movement, and they exist in proportion to the amount of zeal displayed.

**RELIGION OF CHINA.**—One of the most learned Sinologists living is Rev. Joseph Edkins, a graduate of the London University, for many years a missionary in the "land of Sinim," China, and upon whom the Edinburgh University has lately conferred its D.D. Dr. Edkins is best known among scholars by his work on "China's place in Philology." In the "Religious condition of the Chinese," Dr. Edkins says of the three religions of the Chinese, that the Confucian religion is predominantly moral, the Buddhist metaphysical, and the Taoist of a grosser and more materialistic type. By the ancient tradition of God and his worship by sacrifices, the Chinese are prepared for the Christian doctrine of God. By the Buddhist doctrine of hell and paradise, with the transmigration of souls, the Chinese are prepared for the Christian view of immortality. By the utter failure of the Buddhist teaching on redemption, the way is open for the introduction of the Christian doctrine.

**BISHOP ALEXANDER ON REVIVALISM.**—The Bishop of Derry has deemed it necessary to correct a misstatement respecting his views on Revivalism as follows: "I hear with considerable surprise that it is said that the Bishop of Derry has distinguished himself by a very warm eulogium on the Evangelical labours of Messrs. Moody and Sankey. Of these two Revivalists I have always spoken with high respect as I have heard much of their earnestness and sincerity. If any one thinks it worth while to say that I have passed a 'glowing eulogium' on the men, I do not care to contradict the statement. But if it is intended to imply that I am an advocate of Revivalism, or of the theory upon which it is grounded, I must lift up my voice and protest with energy against such misrepresentation. I have not contended for an unutilized prayer book through four weary years for the purpose of throwing it into the fire which is blazing and roaring just now in the chimney."

**BISHOP CLAUGHTON ON THE PUBLIC WORSHIP ACT.**—Sitting at St. Stephen's Church as Archdeacon of London, Bishop Claughton recently received presentations against the Rev. T. P. Dale, Vicar of St. Vedast, for alleged Ritualistic practices, and the Rev. J. L. Ross, Vicar of St. Dunstan in the East, for inaudible

performance of Divine service. The Archdeacon addressed a few words to the churchwardens, alluding to the importance of the Public Worship Act being rightly used. He warned the churchwardens against any alteration or demolition of any part of the fabric of a church without a faculty, as those so doing might be compelled to restore it at their own cost. He trusted that the new Act would cause no trouble, but promote greater unity of action between clergy and laity. They must act with their clergy as friendly advisers, and not as hostile critics, remembering that while they were the people's representatives, nothing could be done without the concurrence of the bishop. He for his part should obey the law, and he believed that a majority of the clergy desired to do the same, and that the numbers were very few whose zeal outran their discretion. It was their duty to guard them from mistaken zeal; and so far from it being true that the laity have no power in the Church of England, the reverse was the case. He was much pleased with the recent action of Convocation, declaring the important principle that no change should be made in the services without the concurrence of the bishop; and he wished them distinctly to understand that it was not their duty to act as spies, or to allow three parishioners or the Church Association to take action against their clergyman, but by friendly co-operation to prevent suits arising. In fact, they should not have to remove difficulties but to see that none arose.

**THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—The Archbishop of Canterbury in his speech on this Institution, says:—"That the object of having a Church of England Society is not to be exclusive or to claim that temperance is a virtue confined to the Established Church, but in order that they may fully utilize the great machinery lying ready at their hands. He feared that one great impediment in the cause of temperance was the nonsense spoken from time to time by abstainers in reference to those who did not abstain. He remembered that at Rugby many years ago, a friend brought him a budget of teetotalers' songs and hymns, and he must say that a greater quantity of rubbish was never presented to him. Beyond that, the gentleman who gave them to him believed in his heart and soul that a man who did not get drunk was the perfection of human nature, and that the surest way of salvation was to join that particular branch of the Temperance Society to which he himself belonged. The Church of England in this matter had shown a good deal of discretion in not giving way to such rubbish, but in waiting till that absurd efforescence had disappeared. There was at one time a sort of connection between infidelity and teetotalism, as illustrated by their publications, which was calculated to bring discredit on the cause; but that had now passed away, and they could heartily and sincerely endeavor to spread the movement throughout the length and breadth of the land without its being supposed that temperance was the only Christian virtue. The Church of England as a body had both zeal and discretion, and its zeal, tempered by its discretion, had, he was thankful to say, resulted in the production of that great and important movement which had brought this Society together."

**SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—From Bishop Stevens' recent Pastoral we extract the following remarks: "The work of this Society is necessarily slow and difficult, by reason of a two-fold prejudice, the prejudice of the Israelite against all effort to turn him from Judaism to Christianity, and the prejudice of the Christian against converted Jews. The former prejudice—that of the Israelite—is one in which he has been nursed and educated from infancy, and forms a part of his national and religious antipathies. Hence, such prejudices are entitled to respect, and should be dealt with wisely and tenderly. The other prejudice—that of the Christian against the Jew—arises mostly from ignorance of the character, position and influence of God's ancient people in the economy of the Gospel, and of the world's redemption. It has been well said, that 'there is wide distinction between the subject of missions to the heathen and that of a mission to the Jews, that while the promises connected with the former are general, those which are connected with the latter are special. We nowhere read in sacred terms the promised conversion of Kafres, or Hindoos, or New Zealanders, or Chinese. The Jews are the sole historical personages connected with the

preaching and final triumph of the Gospel. Their past history is that of the one true church of the living God; their present history is that of standing witness to the truth of Old Testament prophecies, and of the rejection and crucifixion of Christ; their future history is 'the hope of all the ends of the world.' This position St. Paul plainly shows, in the eleventh chapter of Romans, where, having stated that 'through their fall salvation is come to the Gentiles,' he asks, 'if the casting away of them be reconciling of the world, what shall the receiving of them be but life from the dead?'

**THE OLD CATHOLICS.**—There has been a great accession to the ranks of Old Catholicism in the Grand Duchy of Baden, a country which has always been on the liberal side in all the political and religious struggles of the present century, and which has distinguished itself for an intelligent and reliable public opinion. No less than seventeen parishes in this Catholic land have declared for the Reform in terms so energetic that the Churches have been handed over to the opponents of Papal Infallibility, with a godly portion of the livings belonging to them. This liberal sentiment among the Old Catholics of Baden was handed down to them by one of their former Bishops—Henry of Wessenburg, who at the Congress of Vienna made every effort against the return of the Jesuits after the restoration of the Bourbons throughout Europe. He was unfortunately not successful, but his teachings and his example lived after him in the hearts of his people, who are now among the first of the exclusively Catholic states of Germany to desire a change in religious matters, with a view to introduce a National German Catholic Church, with no allegiance to Rome, and the privilege to use its own language in the Bible, the hymns and the prayers of the Church, instead of the antiquated, and to the masses unintelligible, Latin. In gratitude to the memory of Wessenburg, the Bishops are about to celebrate the centennial anniversary of his death, the more deeply to impress his memory on their hearts.

**CHINA.—CHINESE SERMONS.**—NORTH DAKOTA.—The Rev. Henry Wright, Hon. Secretary of the Church Missionary Society, has applied to the Society for promoting Christian knowledge to print a volume of twelve sermons by Bishop Russell of North China, in this dialect. A copy of these sermons, an addition of which had already been produced in China in the Roman character, had been brought to England by the Rev. James Bates, a Church Missionary Society Missionary from China. The Tract Committee had been quite willing to entertain the request, and in order that they might judge of the sermons before making the Society in any way responsible for them, had asked whether Mr. Bates could supply a version of them in English. This Mr. Bates was unable to do. Under these circumstances, the Standing Committee recommended a grant of the estimated cost of producing 500 copies of these sermons, viz. from 70s. to 80s., with a view to enable Mr. Bates to get the work done for Bishop Russell without rendering the Society responsible for it. It was agreed, upon the recommendation of the Standing Committee, to place at their disposal a sum of not more than 80s. for the production of this work for Bishop Russell.

## Miscellaneous.

**GENYSON'S DRAMA** has been sent to the press. It is entitled, "Queen Mary: a Drama," and embraces the life of Mary Tudor from her accession to her death, together with the chief scenes in her reign.

**ARCTIC CROSS.**—There are indications which point to a happy Hyperborean region round the Pole, where the conditions of life are far more favorable than in latitudes a little more southerly. The knot, a bird half-way between the swan and the plover, comes to Great Britain in vast flocks in the spring. But it only rests for a fortnight on those shores, and then pursues its northerly flight. Travellers in Iceland and Greenland have noted its appearance in those countries a little later; but it does not tarry there. It disappears into the further north, and then at the end of the summer reappears on its southward flight. Where has it spent the summer? Where has it built its nest and reared its young? In some region, evidently beyond the rigorous zone of Greenland, where, nearer to the Pole, a more genial summer and better breeding grounds are to be found. Such a region would indeed be a discovery to gladden the hearts of our Arctic explorers.

**BURMAH.**—The latest news in the *Rangoon Times* is to the effect that the war panic is on the increase. Many of the merchants are sending their goods back to Rangoon, and all are willing to receive payments at from seven to ten per cent discount. They have got the news at Mandalay that their coming visitor, Sir Douglas Forsyth, is the man who blew the Kukas from their guns, and the Burmese are correspondingly impressed with the terrible nature of the coming man. The Viceroy of India has sent a letter to the King of Burmah, acknowledging the embassy of His Majesty, and stating that he had sent an experienced officer, Lieut. Adamson, to settle the boundary question amicably with the king himself. The letter was delivered by Capt. Stroker, Political Agent at Mandalay. The king having read the letter, turned to the agent and said: "Stroker, I am glad the Viceroy has decided to send Sir Douglas Forsyth here, as it is well that no differences should exist between two such mighty powers as the British and Burmese Governments."

**UNITED STATES EXPOSITION.**—The preliminary work for the Exposition at Philadelphia in 1877 is making rapid progress. Thirty one of the leading nations of the world have accepted the President's invitation to participate. The intention is to open the buildings to the public on May 10th, 1876. The chief building is the permanent Memorial Hall, to be used as an Art Gallery. It is 365 feet by 210 feet, and is constructed of granite. The Industrial building, which is the main Exhibition Hall, is 1830 feet by 464 feet in a series of pavilions. The Machinery Hall is to be 1402 feet by 360 feet, with an annexed 308 feet by 210 feet, and is to cost \$542,300. A Horticultural Hall 386 feet by 103 feet of beautiful design for a permanent structure, and an Agricultural Hall 820 feet by 640 feet. These five principal buildings are contained in an enclosure of 234 acres, in Fairmount Park, to which the railroad lines are to lead.

It is officially announced in Mainz that any woman who has been ordained to preach for any recognized religious denomination, on proof of such fact, and upon recommendation by any one personally known to the Governor, will be appointed to solemnize marriages in any part of the state.

**PRINCE BISMARCK** is said to have replied to Prince Gortchakoff when asked by him whether he really wished the German Government to anticipate a French war of revenge by declaring war itself, that such a course would appear to him as unreasonable, as if he were to fall upon Kullman and despatch him at once to obviate any danger of being assassinated thirteen years hence.

**THE SCIMITAR.**—It is stated in London that the circumstances attending the loss of the Scimitar were such that if the Captain had escaped death, he would have been put on his trial for manslaughter.

**CLOPOTRA'S NEEDLE.**—The British are said to be about to remove the monolith usually known as "Clopotra's Needle," from Egypt to erect it on the Thames embankment. It was presented to the British Nation some years ago, and is a companion to that at Paris.

**HONG KONG.**—The town of Macao, Quanzong, was visited by a terrible hurricane on the 21st inst. The storm was unusually violent, and lasted several hours. A number of lives were lost.

**THE IMPERIALIST COUNCIL.**—The substance of the interview between the two Emperors at Berlin, and between Gortchakoff and Bismarck, was that the agreement made at the meeting of the three Emperors was for peace, and that for this end a common policy must be pursued. If Germany, therefore, chose to pursue an individual policy of her own toward France, she could not count upon the support of the other Powers. Together with this statement the Czar most strongly advised peace under present circumstances, as there was no cause for war. At the same time, and quite unexpectedly to Russia, Lord Oub Russell, under instructions from the English government, sought an interview with Prince Bismarck, and offered to Germany the good services of England to arrange any difficulty existing with France. Bismarck, having been already convinced that war was not to be thought of, thanked the English Cabinet for their kind offer, and said that the relations between France and Germany had at no time been better than at present. Similar independent representations in favour of peace were also made by the Governments of Austria and of Italy.