

The Church Guardian.

Am Godfrey

"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. 1.—No. 32.

THURSDAY, NOVEMBER 20, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

WE cannot do wrong to another without doing a greater wrong to ourselves. The evil door always suffers a deeper and more lasting injury than the persons against whom the evil is done.

MR. GLADSTONE will reach the age of seventy on December 29, and it has been unanimously resolved by the executive of the Liverpool Liberal Association to invite him to a banquet in Liverpool on that occasion.

THERE is, or was till quite lately, an Armenian Church at Cabul, with a small congregation, several of whom have been baptized by English clergymen. They had no priest of their own so far back as the expedition to Cabul in 1842; and a relative of the present writer baptized some children in the church for the little congregation of Armenians on that occasion.

A SINGULAR fact is noted in connection with the sarcophagus of Ashmenezar, King of Sidon, now deposited at the Louvre, the inscription of which has just been deciphered. It is in effect like that of Shakespeare's tomb, uttering a curse upon whomsoever should remove the monarch's bones. It further declares that such robbers leave no descendants, but shall be driven from their country. The Duke de Luynes bought the sarcophagus; he and his only son were killed in the Papal war of 1859. Again, Napoleon III. brought it to Paris and deposited it in the Louvre; he died, was buried in a foreign land, and his only son died at the hands of savages in a strange country. There is not a descendant left of Napoleon III. or of the duke de Luynes.

THE Bishop of Gibraltar, who is visiting the English congregations under his charge in Eastern Europe, has received a very friendly welcome from the Metropolitan of Roumania and from Bishop Melchised, a Roman. The Bishop of Gibraltar, on arriving at Bucharest, called upon the Metropolitan, and presented to him a copy in Latin and Greek of the Lambeth letter of last year. The visit was returned on the following day by the Metropolitan, who invited the Bishop to assist at a religious service. At Odessa the Bishop has been most cordially received by the Russian Archbishop and his clergy, who invited him to witness the consecration of a church and an ordination, which was to be holden on the 12th. After the service the Archbishop entertained him at luncheon. In proposing the Bishop's health, the Archbishop expressed the hope that the English might soon have a church at Odessa, and promised to give all the help in his power to further this object. He was very anxious that his own Church and the Church of England should become better acquainted with one another. The Governor of Odessa and the Minister of Police, who were invited to meet the Bishop, spoke to the same effect. In the afternoon the Bishop held a service at the English Sailors' Home, which was attended by a hundred persons. No less than 14,000 English sailors visited Odessa last year. This year 428 English vessels have already entered the port. There are every day on an average 100 English sailors in harbor. On his way to Bucharest the Bishop stopped at Munich to see Professor Von Dollinger. The Governor of Odessa, General Heintz, has also entertained the Bishop.

THE Senate of Roumania has voted political rights *en bloc* to 888 Jews who had served in the Roumanian army during the war of independence.

THE Rev. R. P. Bent sends the following interesting account of the "great Communion" at Yarmouth on Sunday, in which, as an old curate, he took part—a service he believes to be without a parallel in any other parish in England. "The Bishop of Norwich held his annual confirmation on Thursday, 23rd October, and on the following day there were one thousand and seventy-two communicants at the morning service in that church. The vicar (Rev. G. Venables) was the celebrant, assisted by twelve other priests and one deacon. On the last similar occasion (a year ago) the number of communicants was one thousand and sixteen, which shows an increase of fifty-six this year."

DISTRIBUTING the prizes at Keighley School of Science and Art in Wednesday, the Bishop of Manchester remarked that parents should not send their children out into the world too soon. His father, who had a very active mind, invested his means in the iron-stone mines in the Forest of Dean. That investment turned out unfortunate, and his father died, he feared, a broken-hearted man. They were a family of seven, and he (the Bishop) was then fourteen years of age. His mother was not clever, but she would have done anything she could for her children. She said—"I cannot give these lads large fortunes; but by denying myself and living quietly I can give them a good education." Three of his brothers went out to India—one fell in the Mutiny, and another was now at the head of a department of public works in India, where he had a good situation, and was doing a good work. By God's providence he had his mother still spared to him. She was now paralyzed, speechless, and helpless; but every day when he went into her bedroom and looked on her sweet face he thought gratefully of all he owed her, of what he was, and what he had been enabled to do.

As one of the signs of the times, it may be noticed that among the English Methodists, John Wesley's abridged liturgy is being replaced here and there, by the Prayer Book. The Conference has taken up the subject, and has directed the preparation of a short book of Services, which shall contain the Psalms, the Apostles' Creed, the Te Deum, the Ten Commandments, and portions of Scripture. They already have a litany. Thus they are narrowing the line that separates them from the Church—they are bridging the gulf, and it is to be hoped that some day they will return to the mother, whose house they never should have left. In this country, doubtless, the separation will be longer. It was here that the schism was precipitated, and that the Methodists, under Coke and Asbury, first claimed to be a Church. The liberty which would have satisfied the English Methodists, in this county became license; and Wesley himself was powerless to stay the ambitious men, who were as regardless of him and his wishes, as they were of the Church. He died in her communion, bemoaning this schism of which he was the unwilling father; and he was buried as a priest of the Church which he had never ceased to love.—*Ex.*

WE commend the following from the Wesleyan, (Georgia), to some of our brethren: "When a Christian man reaches the point that it is not necessary to his happiness that all others should agree in opinion with him, he is growing in grace; when he reaches the point that opinions antagonizing his own do not raise his polemical bristles, he has grown a great deal; when he reaches the point that he is not tempted to brand a friend as 'unsound' when he differs from him, he is nearly grown."

THE PASTOR would be greatly aided in his work if his people would be more ready to confide in him their religious difficulties, and doubts, and troubles. If they would speak more freely of their peculiar trials and perplexities, and would go to him for help and instruction in the many little and great matters that arise as questions in their minds—suggested perhaps by the objection of some critical or skeptical neighbor, or may be in reading the Word of God. Besides being themselves directly benefitted, they would in this way help to give their pastor that insight into the character and thoughts and spiritual needs of his people which is so necessary to the efficacy of both his pastoral and pulpit ministrations.—*Ex.*

THE *Church News* (Baltimore) says: "As the politics of the country have suffered from the influx of uneducated voters, so, as Bishop Doane recently pointed out, the Church is suffering from the rapid influx of uncatechised converts, not sufficiently instructed in the principles of the Church. One obvious remedy in this case is the careful preparatory instruction of every class for confirmation. None should be presented or admitted to that rite who have not received instruction equivalent to what is required of children by the rubric. We suppose it is competent for the Bishop to examine beforehand any class to be presented, and to exercise his own judgment as to their qualifications. If it were understood that all would be liable to such examination it would doubtless have a good effect."

ACCORDING to the inscriptions on the slabs of a palace near Mosul, the king's name was Sennachi-riba, and he was the son and successor of Sargon, king of Assyria. Col. Rawlinson has succeeded in reading the entire history of this king's wars with the Jews, and he finds it to agree in a remarkable manner with the Scriptural record, even to the very items of the fine Hezekiah paid to Sennacherib, viz: "three hundred talents of silver and thirty talents of gold" (2 Kings xviii: 14). The Bible narrative proceeds (v: 16): "At that time did Hezekiah cut off the gold from the doors of the Temple of the Lord, and from pillars which Hezekiah, king of Judah had overlaid, and gave it to the king of Assyria." Instead of this the Assyrian account states that Hezekiah also gave "the ornaments of the temple, slaves, boys and girls, and maid servants for the use of the palace." It is a striking thing to find so close an agreement between records kept in different languages, and by people in bitter hostility to each other. The Assyrian slabs call Hezekiah, Khazakiahhoo; Jerusalem, Urselimama; and Judah, Yeheo dah, words which are much better representations of the original Hebrew than our English rendering of them.—*S.S. Teacher's Weekly.*

Foreign Missions.

WEST AFRICA.

THE DIOCESE OF SIERRA LEONE.

THE Missions which laid the foundations of this Diocese date back to the beginning of the century. It is true the *Society for the Propagation of the Gospel* had sent a missionary to the coast of Guinea as early as 1752. Fifteen years afterwards a native African was ordained and went out to the same mission field. These were, however, but desultory efforts. The first organized work was undertaken by the Church Missionary Society in 1804, soon after its establishment; but it was not until 1852 that a Bishop of Sierra Leone was appointed. By that time, owing to the zealous, self-denying labours of the missionaries, the church numbered 10,000 baptized but not confirmed members. We do not wonder when we read that the first Bishop, Dr. Vidal, sank under his work and died after a fatiguing visitation in little less than three years. A tried and faithful missionary of the C. M. Society, (Dr. Weeks), was next consecrated; he ordained 11 native clergy, but was called from his labours in sixteen months. Nothing daunted Dr. Bowen accepted the sacred office, (1857) in this unhealthy region, which has been fitly termed "the white man's grave." He died in two years, and was succeeded by Bishop Beckles, who resigned his episcopal charge, and Dr. H. Chestham, the present Bishop, was consecrated in 1870.

The Diocese, since the separation of the Niger Mission under Bishop Crowther, consists of Sierra Leone and the large district of Yoruba, separated from each other by Liberia and the barbarous kingdom of Dahomey. In the *CHURCH GUARDIAN*, Sept. 25, we gave an account (from the *C. M. Gleaner*) of the first missions to Yoruba, 30 years ago. Now there are Christian communities scattered throughout the land and several mission stations, the principal ones being Abeokuta, where are 2300 native Christians in a population of 14,000 heathen, and Lagos, (Breadfruit Station), where are 2000 Christians in a population of 11,000.

The Bishop resides at Sierra Leone, and from one of his late charges we learn that there are 46 clergy in the Diocese, (including Yoruba), of whom 10 are Europeans, 4 West Indians, and 32 natives. In Sierra Leone there are 37 lay readers "licensed by the Bishop to minister in the congregation." There are in the whole Diocese 17,829 "ordinary attendants on public worship," of whom 6,740 are communicants. In the last six years the local contributions to Church purposes in Sierra Leone have averaged \$13,000 a year.

For the last two years the Ch. M. Society has been transferring the settled pastoral work in the Colony from the Society to the Native Church, which is self-supporting with the exception of a small yearly grant of \$1200 to aid some of the poorer congregations. Thus the Society's efforts in Sierra Leone are chiefly educational. It has three institutions: THE FOURAH BAY COLLEGE, the GRAMMAR SCHOOL, and the FEMALE INSTITUTION.

THE COLLEGE has lately started on a new course of usefulness. It is no longer merely a Theological school. Sierra Leone is a very different place from what it was 50 years ago. The sons and grand-