

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.

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THURSDAY, OCTOBER 27, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

It is estimated that there are 36,000 stated ministers of all denominations in Great Britain, and an average Sunday attendance upon public worship of 10,000,000 persons.

A window of rich stained glass will be put in St. James' Church, Long Branch, in memory of the late President. It will be opposite the seat occupied by President Garfield the Sunday before he was shot.

It is stated as a fact by the *Boston Globe* that one of the most distinguished young students in the Shiloh Baptist Theological Seminary was expelled for writing an essay on the "Efficacy of Baptism in an Oil-Cloth Suit."

JENNY LIND has just received what is declared to be the highest royal honour ever conferred upon a woman in Sweden. Oscar II. has bestowed upon her the *Litteris et Artibus* medal, set in diamonds, with the privilege of wearing it on all occasions around her neck, fastened to a blue ribbon of the Order of Seraphim.

GENERAL ARTHUR is the seventh Vice-President from the State of New York. His predecessors were Aaron Burr, George Clinton, Daniel D. Tompkins, Martin Van Buren, Millard Fillmore, and William A. Wheeler. He is the fourth Vice-President and the second from that State that has succeeded to the Presidency by the Death of the President.

BISHOP WHIPPLE has in an extreme case deemed it justifiable to allow women to officiate (1 Cor. xiv. 35). The *Living Church* says:—"The few Churchpeople at Glencoe have not the means to support a clergyman. For the present, the Bishop will arrange with the nearest clergyman to hold one Sunday service a month. As no man was found to take the place of lay-reader, the Bishop announced his intention of licensing two ladies, one of them the widow of the first missionary, to read the service and a sermon in connexion with the Sunday School."

CENTRAL PARK, New York, covers 840 acres, of which 143 acres are occupied by reservoirs for water and nine acres by transverse roads for commerce. Five acres have been appropriated to buildings foreign to the purpose of the Park, so that the space for public reception within the limits is 683 acres. There are 55 of smooth meadows, about 400 acres of wooded land, on which are 500,000 trees, shrubs and vines; 43½ acres covered with water, of which the lake occupies one-half; about 10 miles of carriage pass; 6 miles of riding roads and 30 miles of foot walks.

SOMEBODY has collected several very curious facts about the cost of books in early times; and in the light of them, who shall say that books nowadays are not cheap? The King of Northumberland, in A. D. 690, gave for a history of the world 800 acres of land; and a Countess of Anjou, date not stated, once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of *Livy*! In 1720, a Latin Bible was valued at \$105. A labourer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible.

THE late President Garfield spent the last Sunday of his active life, both morning and afternoon, at the services of an Episcopal Church, St. James', Elberon. Near the hotel is the charming Chapel of St. James, which is attached to the Parish Church at Long Branch. The President went there in the morning, and, that being the first service of the season, the Rector, the Rev. E. D. Tompkins, officiated. He was so pleased and edified that he not only expressed his great gratification, but in the afternoon drove up to the Parish Church to again take part in the services there. The next Saturday he was shot.

THE Council and members of the Church Association have forwarded a memorial to Mr. Gladstone, protesting against the appointment of the Rev. W. J. Knox-Little to a canonry in Worcester Cathedral, on the grounds that in a sermon preached in Manchester, in July, 1877, and at the Church Congress held in Swansea, in 1879, Mr. Knox-Little avowed his approval of the principle and his use of practice of sacramental confession, and that in the performance of public worship in the parish of St. Alban, Cheetwood, Manchester, of which Mr. Knox-Little is the Rector, the law of the Church as to ritual and ceremonial is systematically and habitually disregarded.

THE Seventh Church Congress in the United States will meet this year in the city of Providence, under the Presidency of the Bishop of Rhode Island.

RUMOURS are current in Italy that should the agitation in favour of abolition of the guarantees continue, the Pope will seek counsel from the College of Cardinals, and the Roman Catholic prelates in all parts of the world regarding his departure from Rome.

A WRITER in *Nature* states that the small birds that are unable to fly the 350 miles across the Mediterranean sea are carried over on the backs of cranes. When the first cold weather comes the cranes fly low, making a peculiar cry. Little birds of every species fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision many species of small birds would become extinct.

ON Sunday, Sept. 24th, the Bishop of Bedford held a Confirmation at St. Matthew's, St. George's-in-the-East. There were sixty-nine candidates, many of them far advanced in years. All of them appeared deeply in earnest, and much impressed by the solemn service. The church, formerly a chapel belonging to Lady Huntington's Connexion, was quite full. Before the service the Vicar, the Rev. J. M. Fidler, presented the Bishop, who was greatly taken by surprise at the unexpected gift, with a very beautiful pastoral staff, which was carried by an attendant before him. The Bishop remained for the evening service, and again addressed a large congregation.

STATISTICS of Church-worship at New York are given by the *Living Church*, drawn from 63 parish churches and chapels. There are about a dozen additional places of Anglican worship in the city, from which no report is given. Of the churches reporting, the Holy Eucharist is celebrated daily in two, and weekly in seventeen; in two, celebrated three times weekly, and in one twice weekly. Monthly celebrations take place in thirty-three churches; semi-monthly in seven, and once in two months in one. Daily service is said in 15 churches, and in several institutions. About half of the parishes have no week-day service at all. All holy days are observed in thirty-five parishes; in sixteen of these, by celebration of Eucharist. The "Eucharistic vestments" are worn in ten churches, or perhaps more. Surpliced choirs exist in about a third of the parishes. Nearly one-half of the churches and chapels of the city are free. Services, more or less choral, are the rule, at least once a day on Sunday, in a third. The eastward position at Holy Communion, and the surplice in pulpit, are well-nigh universal, as also floral decorations at high festivals, and the weekly offertory.

THE Church correspondent of the *Waterford Mirror* says:—"Passing through Belfast the other day, I was positively startled to notice this title on a large board in front of an ecclesiastical-looking building 'St. Enoch's Presbyterian Church.' Though startled I was in a manner pleased as well, because this showed me that an old prejudice against a custom of our own,—that of distinguishing our churches by saints' names,—is fast dying out. Just contrast the controversies of Reformation times with our own! The Presbyterians then were very bitter against prayer or sermon 'from book.' Well, it has been my own lot to see a Presbyterian divine use a manuscript in the pulpit, and many clergymen of that communion are now in favour of a 'form of prayer' for baptisms, burials, marriages, and such like. Again; the handsome structure of our churches was much condemned long ago by the same people, but here in Belfast St. Enoch's and many other Presbyterian places of worship, are ornamented with very beautiful spires and graceful exterior and interior architecture. In one instance, I believe, a bell is actually used 'to call attention.' A Methodist meeting house, however, is the handsomest building in town. It is known as 'the Carlisle Memorial' (after the man at whose expense it was built), and it is decorated with crosses in all directions. In the music question again, the Presbyterians will soon imitate the custom which they once abhorred; there is an organ now in one of their meeting-houses in Belfast. I say nothing of the growing distaste of the too strong expressions used in the 'Westminster Confession.' All this must be very agreeable to Churchmen, showing the firmness and good sense of the Reformers at a very critical time, and showing that ours is the Faith against which no device of man can prevail."

THE *Living Church* says:—"Those who hold that 'one denomination is as good as another,' have little regard for discipline. It is rumored that the tables may be turned and Methodism be put on trial instead of Dr. Thomas. If he has departed from John Wesley on one side, the whole denomination has gone far away on the other side. If they go to Wesley's works to define the heresy of Thomas, Thomas may prove from the same source that all Methodism is heretical."

HAND and HEART, alluding to the cargo of bones of the brave Russians and Turks that fell at Plevna, being consigned a few days ago to various firms in the West of England for the purpose of artificial manure manufacture, says—"This poor vile body is put at times to some vile uses." Archbishop Whately, when the passage, Philippians iii. 21, was read to him during his last illness, exclaimed to this effect—"Read not 'vile,' but as the words should be read, 'body of our humiliation'—nothing that God made is vile."—Every Greek scholar will be thankful that this passage has been set right in the Revised Version.

THE *Times* has reason to believe that it is the intention of Dean Stanley's successor to take an early opportunity of calling a meeting to consider the best mode of raising within the walls of Westminster Abbey a monument to his lamented predecessor. It is understood that a proposal which has already received influential sanction, as both appropriate in itself, and likely to receive wide and general support, is that of an altar-tomb, with recumbent statue, to be placed in the Chapel of Henry VII., in the immediate vicinity of the grave in which the remains of the late Dean were so recently laid by the side of those of Lady Augusta Stanley.

ON Thursday 23rd ult., the Bishop of Moosonee kindly gave a most interesting address to the students of Battersea Training College, on the subject of his distant diocese and the work which for thirty years he has been so nobly carrying on there. His account of the difficulties he had to encounter in mastering the languages of the natives, and in reducing those languages to writing, was listened to most attentively, as were the very satisfactory and encouraging accounts of the progress of the Church in Moosonee. He has translated, or caused to be translated, considerable portions of the Bible and Prayer-book and various manuals of instruction into the five chief languages spoken in his diocese, and has seen a generation of natives grow up in the knowledge and practice of the Christian religion. The custom of putting to death aged and dependent relatives has been wholly abolished; the annual incursions upon the Esquimaux have been abandoned; the marriage bond is strictly observed; and the natives are living in peace and harmony one with the other. The fact that the Bishop had been in his early days a schoolmaster may have contributed to secure for him the sympathy of his audience, but no one could listen to his simple, unvarnished tale of work done for Christ in circumstances of exceptional difficulty without catching something of his own enthusiasm. The Principal thanked the Bishop very heartily in behalf of the students for his address, and referred to the muster-roll of missionary clergy and teachers whom the College had produced. Battersea men were to be found in all parts of the Mission-field.

FOREIGN MISSIONS.

SOME FIRST-FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

V.—BENJAMIN CAMERON; OR, "THEY SHALL COME FROM THE NORTH."

Various interesting accounts have been recently given us of the "Wild North Land," which forms the North-West Territories of the Dominion of Canada. Not the least striking of these word-paintings is the description of the boat-traffic in the short summer months.

Magnificent as is the river scenery, there must still be "a sameness of splendour" about it, to judge by the following description:—"The lower course of the river presents for the last thirty miles a picture of grand simplicity, and it must be confessed, monotony. Flowing, like all other prairie streams, deep below the surface of the plain, there is nothing to be seen but the dead calm of an unruffled, mirror-like sheet of water, glaring in the sun, and as far as the eye can reach, two walls of dark green foliage, with the deep blue firmament above them. The rivers, however, by no means flow on con-

tinuously in broad and shining tranquillity; widen into lake-like reaches, and narrow into ing cataracts. After rounding "some pine island, or projecting point, a tumbling mass of and spray, studded with rocks and bordered dark-wooded shores," will be found to bar the To shoot these rapids, and still more to them, is a kind of exercise which, it will readily be conceived, requires a practiced hand and eye accomplished with safety.

The *voyageurs* are sometimes of pure blood, but more frequently represent a considerable mixture of races. Benjamin Cameron, the of this brief sketch, was, we believe, of Indian blood. He was engaged in the abolition boat-traffic, and in the course of his various came in contact with a native missionary late Rev. Henry Budd. He acquired from his friend some knowledge of Christian truth, was somewhat dim and confused. Spiritually "saw men as trees walking," but the day's arisen in his heart—he was not long to see the shadows. Another native missionary, Mr. J. Settee, had planted a mission station at Rouge, and having been requested to inter himself in Benjamin Cameron, promptly applied to that task.

Benjamin learned to read the syllabic character and began to read the Scriptures to his friends. Two main ideas impressed themselves on his mind—those of sin and holiness. He the Baptist's message, "Repent ye," to his Indians, and spoke to them often and earnestly of sin and God. He had evidently grasped the many minds) difficult fact that they had committed crimes, but sins—that their against God preceded any offence against fellow-man. When the cry "Repent ye," is heard, the "Kingdom" ever proves to be "at hand." The full light of God's truth and salvation soon dawned on Benjamin's soul, and he became yet more anxious to communicate that light to others. He was converted by Bishop Anderson, and subsequently went to Lake Winnipeg, where he again met his friend Mr. Settee, now in holy orders. The latter was sent to the Swan River district, whither Benjamin accompanied him, and together they visited the Indian camps in that region. Mr. Settee was sent to Fairford, and thither his faithful friend followed him.

Benjamin continued to read the Scriptures to his Indian brethren, and would hold sermons on Sunday for the entire camp. He presently took up his abode at Sandy Bar (a place about fifty miles from the mouth of the Red River), and there Mr. Settee used to visit him. On one of these occasions, in the autumn of the year 1876, Mr. Settee spent a bright and pleasant Sunday with this old and tried friend. He celebrated the Holy Communion, and Benjamin invited many of his countrymen, and also some Icelanders in whom he had interested himself, to hear his friend tell that "old, old story of Jesus and His love," which was ever new to him. An old man and his wife were laid up (it was supposed) by fever, and was visited by Mr. Settee. It presently appeared that they were suffering from a yet more fatal disorder. Small-pox broke out at Sandy Bar, and when Benjamin (who had been staying for a little time near his friends) returned there, he found his own family stricken, and stricken to death.

He had been in some anxiety about the spiritual state of his daughter, but that anxiety was entirely removed before her death. He visited constantly all who were sick, and did his best to heal both body and soul. One woman assured him, "I shall go and tell Jesus that you are trying to bring many of our poor to Him."

But before long Benjamin was himself called into the Master's nearer presence, to hear that Master's "Well done." He was soon stricken with that fatal disease which had carried off so many of his countrymen. He would not, however, cease his labour of love until increasing weakness laid him finally aside. One morning he called Mr. Settee's daughter to his side, and spoke earnestly of the great things God had done for his soul. He knew he was going to die; but death had no sting for this true servant of God, whose heart the Lord had opened that it might receive His gracious Word. "Death has no sting, for the Saviour has died," was the substance of his conversation with the friend who watched his death-bed. The assurance that Jesus was his sun, his life, and his portion forever, was the last word he was heard to utter. His voice fell abruptly, his head turned on the pillow, and the watcher saw that his soul had fled. Doubtless other watchers, carried that soul to Paradise, there to rejoice forever in the unveiled presence of the Saviour he loved so well.

ELIZABETH SUTTON.