

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. 3.—No. 13.

THURSDAY, JULY 21, 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.

Since the meeting at Lincoln of the *Anglo-Continental Society*, reported in last week's *Guardian*, the Bishop of Lincoln has received a letter from the Patriarch of Jerusalem, expressive of cordial good will to the "Anglican Catholic Church."

At a recent confirmation at Birmingham, the Bishop of Worcester confirmed Mr. William C. Thomas, who has been for five years an Independent minister. Mr. Thomas was ordained by the Bishop of Durham on Trinity Sunday.

The growth of the American Church is indicated by the fact that the number of Bishops is twice as great now as it was in 1864. This increase is greater than it has been in any previous period. It is comparatively greater than the remarkable increase in the population of the country; and the number of the clergy and of communicants in the Churches, is not less.

A CORRESPONDENT of *The Christian Union* asks the editor for the names of the best books to help in family worship. In the course of the answer it is said: "For use in prayer we know nothing so good as the Episcopal Book of Common Prayer, that portion designed for family devotions, which we should vary by the omission of some portions and an addition, from time to time, of the collects of the day, taken from other portions of the Prayer Book."

The Berlin Corporation have adopted a proposal to confer upon Dr. Schliemann the freedom of the city. In supporting the motion, Professor Virchow drew attention to the magnanimity displayed by the distinguished archaeologist in presenting his valuable collections to the capital of his native country, whose philologists and professors had done their utmost to ridicule and discredit him, rather than to England, where he had been treated as the most famous of discoverers.

SINCE St. Ann's Church, Brooklyn, became a Free Church it has more than doubled its ordinary Sunday congregation, and has moreover enjoyed a larger income than it did as a pewed church. Its charities and offerings to missions have also increased. The Church of the Holy Trinity, Middletown, has had a similar experience, its income being larger than ever before since its adoption of the system of voluntary pledges. All the Episcopal Churches in Hartford have abandoned the old method of renting pews at a fixed valuation, and rely on voluntary pledges and the offertory.

BP. FRAZER ON THE CONSEQUENCES OF DISESTABLISHMENT.—Preaching on Sunday evening, June 12, at St. Mary's Church, Beswick, the Bishop of Manchester said some people looked more calmly than he could do on the question of the possible disestablishment and disendowment of the Church of England. Those old endowments were not gifts of the State to the Church in any sense, but were the gifts of pious people in the olden times, some providing more and some less, so that we found some parishes much more richly endowed than others. The land out of which the cathedral and parochial revenues of Manchester came was not bought by the parishioners and was not paid for by them, but was given by Thomas De la Warr and others like him some 400 years ago—those endowments, which maintained on modest incomes the clergy of the Church of England, the State had no right to seize. He seemed to see that, if those endowments were taken away, in many parishes in towns and in almost all parishes in the country the Church and its ministrations would disappear; for men could not live on nothing. He could assure them that even at the present time, owing to agricultural distress, there was an infinite number of clergy in the country who could not get their tithes or their rents from glebe lands, and who were at the present moment, in rural parishes in Nottinghamshire, Lincolnshire, Warwickshire, and elsewhere, suffering great distress. He pictured to himself if that became chronic, in all our rural parishes; and, perhaps, in many town parishes, the whole apparatus of the Church would probably be swept away, and the ministers of God would be found scarce enough; and that was a possibility which he could not contemplate with anything like equanimity. He hoped that Churchmen and even non-Churchmen who still appreciated the value of an Established Church would pause before they entertained the plausible theory of disestablishment and disendowment, and would not listen too readily and too credulously to those who went about persuading them that there was a glorious millennium of religious equality and spiritual development at hand.

ISERABLE, a village in the Valais, with about 300 houses, has been set on fire by lightning, and utterly destroyed.

THE project to connect by a canal the North Sea with the Baltic is at length about to be carried into execution by an English firm. The canal will be made between Gluckstadt and Kiel.

THE New York papers state that two claimants to the Tichborne estates have recently appeared, one at Winnipeg (Manitoba) and the other at San Francisco, both pretending to be Sir Roger Tichborne.

A HEADLESS statue, believed to represent Hygieia, the daughter of Æsculapius, has been discovered close to the proscenium in the theatre at Epidaurus. It is declared to be the work of Polyclitus, the architect of the theatre.

ON Trinity Sunday, the Bishop of the Diocese administered the sacred rite of Confirmation to 167 persons in the Episcopal Church, Forfar, N. B. The candidates—76 male and 91 female—were almost all of the working class, a large proportion being adults. Among them there were no less than 20 married couples, previously Presbyterians.

THE annual report of the English Church Union, just issued, states that there are now 19,410 members, a net gain in the year of 1,684. During 1880 six new district unions have been formed—one in Kent, one in Worcester, one in Durham, one in Northumberland, and two in Cornwall. The total number is now 45; and of local branches 264 fresh ones have been formed during the year.

AN accident on the Morelos Railroad, Mexico, near Melpais, has occurred to a troop train. The protracted storms weakened the supports of a temporary bridge over a deep chasm. The bridge gave way, precipitating the entire train into the abyss. A consignment of alcohol aboard caught fire, causing an explosion, adding to the horrors of the accident. Thirteen officers and 195 soldiers were either killed by the fall or were burnt to death. Fifty were wounded. The train was entirely consumed.

A GENTLEMAN, though not a professing Christian, yet intelligently convinced of the reality and importance of religion, said:—"I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days a week. But the first day of the week is the Lord's day, and what pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

SAYS a Baptist exchange:—"How shall we keep our children true to our faith as Baptists, and form in them those convictions which shall prevent them from wandering into other denominations when they pass out from their homes? We can do so only by faithful instruction. Every parent and every Sunday School teacher owes it to God to make those committed to his care intelligent concerning denominational doctrines and practices."

These words need to be seriously pondered by many Church people. They show the earnestness of the Baptists in inculcating their principles. To make intelligent Church people, we must have faithful instruction, and, among other things, our children must be taught the reasons for our belief.

REVERENCE IN CHURCH.—The *Congregationalist* says this:—"At the recent New York Methodist Conference Bishop Bowman reprimanded the flippant manner so often seen in churches in the closing exercises. Coats, hats and canes are arranged while the doxology is being sung, as though the people were preparing for a rush, like some ill-bred persons at the close of a concert. When the minister thinks that his people are bowing and kneeling in their pews they are often, simply, fumbling for dropped gloves or eye-glasses. The Bishop related an instance, of a minister himself putting on his overcoat while he sang the doxology. The House of God seems to have little more of sacredness to some people than an ordinary concert-hall or store. We wish the custom were general in this country which prevails in England, of pausing a few seconds after the benediction is pronounced before beginning to pass out."

MEMORIAL TABLETS have been placed on the London residences of Sir Isaac Newton, Sir Robert Walpole, and Hogarth, the Painter. The house in which Peter the Great lived, while in the British Metropolis, has been similarly marked.

THE American naval steamer *Triton* has been detailed to bring Lafayette's descendants from France to the United States as national guests to attend the centenary of the close of the revolutionary war at Yorktown, Virginia.

HERR ANTON LEOPOLD BECKER, an ex-Roman Catholic Priest, and recently Foreign Language Master at Blandell's School, Tiverton, having obtained the Bishop's permission, and the Archbishop of Canterbury's statutory license, made before the Bishop of Exeter a formal recantation of the errors of the Roman Catholic Church, preparatory to his recognition as a clergyman of the Church of England.

A MONTENEGRIN, named Djurashkovich, presented himself at the Winter Palace, St. Petersburg, last Thursday morning, and demanded an audience of Princess Milena of Montenegro. Being refused, he rushed upon M. Plomenatz, the officer on duty at the entrance to the Palace, and stabbed him in the neck and cheek. The officer thereupon drew his revolver and shot the Montenegrin dead. Before coming to Russia this man was implicated in a conspiracy against the Prince of Montenegro, but received a pardon. His brother was hanged for attempting the Prince's life.

ROMISH INTOLERANCE.—The Roman Catholic Bishop of St. Louis, United States, has recently published the following statement of the character of the Romish Church:—"We grant," says the Bishop, "that the Catholic Church is intolerant—that is to say, that she does all in her power to extirpate error and sin—but this intolerance is the direct consequence of her infallibility. The Catholic Church alone has the right to be intolerant, for she is the truth. Heresy is in her eyes a grave sin which merits death. The Church permits heretics where the force of circumstances constrains her, but she hates them mortally, and employs all her forces for their annihilation. When one day Catholics shall have the majority—a state that will certainly arrive some day or other—then religious liberty will come to an end. Our enemies know what the Catholic Church has done in opposition to heretics, and that which she would still do to-day everywhere that she had power in her hands to do it. We are far from denying these historical facts, or from blaming the saints and princes of the Church for doing that which they have done. Heresy is a mortal sin which kills the soul, and casts both soul and body into the fire of hell. Besides, heresy is a contagious evil which endangers the well-being of countless generations, present and future. Here is the reason that truly Christian sovereigns will utterly destroy heresy in their lands, as far as it shall be possible for them to do so. If actually we do not now pursue heretics, it only happens because we are still too weak to do so, and consider that by doing so we may do more harm than good to the Church."—*Le Signal*, March 5th, 1881.

FOREIGN MISSIONS.

BORNEO.

I.

[The columns devoted to Foreign Missions in the *Church Guardian* will be filled during the next two months by the quarterly papers issued by the Society for the Propagation of the Gospel. These papers are written in an interesting manner, and will give our readers an idea of the great and varied work carried on in all parts of the world by that noble Society to which we Canadians are so much indebted for support in our early years of poverty and struggle, and to which we ought now to feel it our bounden duty to contribute, in order that the Society may be enabled to render to others the aid which it has bestowed, and is, indeed, still bestowing so generously upon us. The first paper is on Borneo, giving us an account of some of the superstitions of the Islanders.]

The history of the late Sir James Brooke, how he became Rajah of the territory of Sarawak in Borneo, is well known. The work of the Missionaries in the Island of Borneo is chiefly amongst the Dyaks. These people are divided into numerous tribes, and are generally called after the river on which they live. These various tribes have great peculiarities of dialect, and the farther they live in the interior the stronger are their superstitions and

beliefs. Let me tell you something about their Dreams, and the attention which Dyaks give to them.

Many years ago there was a noted head-hunter on the Lemanak River called Anggan. He had been repeatedly fined, according to the custom of the country, but as nearly all his fines were paid by subscriptions from his friends, he seemed to care very little for the threats of the Government. At last things became so bad that his arrest was ordered. His own wife, finding there was no chance of peace to the tribe unless he appeared, brought him down to the Rajah. He was put on his trial before a jury of Chiefs, charged with being implicated in the death of eight people at various times. When called upon for his defence, all he could say was, that he had only acted in obedience to the commands of the ancient heroes, who had appeared to him at various times in dreams, and had ordered him to kill those people, and that had he not done so, he himself would have died. The jury gave their verdict—Guilty; the Rajah passed sentence of death upon him, and he was duly executed.

This act of justice on the part of the present Rajah had the best possible effect on those Dyaks who lived near the Missionaries. Hitherto, all the warnings of the Missionaries, that dreams would not be received by God as any excuse for sin, had been treated as idle words, opposed to the ancient customs. Now, however, since the Government had openly declared the same truth, and had punished the transgressor, the people began to believe that the Missionaries were right. A young man, a Christian, named Langka, married the daughter of a chief, and was left a widower. According to the old Dyak law, this man could not marry again until he had been on the war path, or until some one else brought the head of an enemy into the tribe. But Rajah Brooke had forbidden head-hunting, and had put a heavy fine on any one going out head-hunting, though they might return unsuccessful. One night Langka had a dream. The ancient heroes came to him and said, "Langka, we are going on the war path, and you must go with us." He replied, "I cannot go with you; I have not got as many as eight jars to pay the fine with, and, besides, the Rajah has forbidden us to go unless he goes with us." "Well," said the ancient heroes, "all we have to say is, you must go. On such a day of the moon we shall start, and if you do not join us we shall strike you over the heart." Next morning when the young man awoke he related his dream to his family and relations. Some said he was evidently possessed by an evil spirit, and the medicine men ought to be called in to cast it out. There was, as usual, a great deal of talk, but in the end nothing was done. Time went on, and Langka seemed to have forgotten the dream. One evening when he returned from the farm he went down to the river to bathe, and finding a lot of his companions there, they all began to wrestle in the water; after that they tried who could remain longest under water. Having finished bathing, they all went into the house and had their evening meal. Then they gathered together round a small fire of wood and were very merry at various games, every one remarking how well Langka seemed to be. About ten o'clock he hung his mosquito curtains and laid his mat and pillow. His younger brother came to him and said, "I will sleep with you in the curtains to-night, you seem so much better." "No," said Langka, "you must not sleep with me to-night; some other night you may." Langka went into his curtains and lay down, and his younger brother wrapped himself in his blanket and lay down by the side of the curtains. The younger brother could not go to sleep, and about twelve o'clock at night he heard his brother give a piteous moan. He jumped up, got a light, threw back Langka's curtains, and found him dead. A lad was sent off immediately to the Missionary, who lived not quite half-a-mile off, and he went to see what the case was. When he got there he found there was nothing to be done. Langka had evidently died of heart disease; but the people said, "No; the ancient heroes came and struck him over the heart on the day when he ought to have joined them."

These two instances will give some idea of the effect of dreams upon the Dyaks, and will help all reasonable people to comprehend some of the difficulties of Missionaries when they first go amongst such a peculiar race of people. It is only time and education which will wear them from their beliefs. The men required for the work of Missionaries must possess great forbearance, great patience, and implicit faith in the promise of their Master, "Lo, I am with you always, even unto the end of the world." Let it be the prayer of the faithful that God will speedily raise up such men and send them forth to labour amongst the Dyaks of Sarawak.