

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, MAY 20, 1880.

One Dollar a Year.

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

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

EDITORS.

THE Bishop of New Westminster has left England for Canada.

THE church of the Holy Trinity, New York, Dr. Tyng, Jr., rector, has 2,300 communicants.

THE Crown Princess of Germany has ascended and descended Mount Vesuvius in the new railway.

It is gratifying to know that Canon Ryle, immediately on his nomination to the new See of Liverpool, withdrew from the Church Association.

CANON BOYLE, who has done good work as a moderate Churchman, first at Handsworth, and then as Vicar of Kidderminster since his predecessor in the latter post was raised to the Bench in 1867 as Bishop of Rochester, is to be the new Dean of Salisbury.

LAST week the remaining carriages and the engine of the train which fell into the Tay with the bridge at Dundee, were raised; and from a careful examination it appears that the brake had not been applied. Two more bodies have been recovered, making in all forty-three.

IN an old drawer at Bowdoin College, Brunswick, Me., have been found 138 rare and choice drawings and sketches by distinguished artists, collected by James Bowdoin in Paris more than seventy years ago. Mr. Bowdoin was a Governor of Massachusetts, and after him the college was named.

THE year 1880 has often been indicated as the proper time to celebrate the five hundredth anniversary of the publication of Wycliffe's translation of the Bible. This year has been chosen, because the New Testament was published in 1380, although the complete Bible did not appear until a little later date. Wycliffe's translation was the first copy of the entire Bible that appeared in the English language.

PROFESSOR PROSDOCIMI, of the Este Museum, who discovered a pre-historic cemetery on the slope of the hills overlooking that town, has unearthed in the same vicinity eighty-two tombs, forty-four of them violated apparently during the Roman period, the rest untouched, with all their pottery and bronzes. The urns are of three periods. The bronze ornaments are also very interesting, and the Professor considers these the finest pre-historic remains in Italy.

THE number of Sunday Schools in the Diocese of Long Island are 84; total membership, 17,478; scholars over fifteen years of age, 3,077; total confirmations during the year, 1,055—of which 683 were from Sunday Schools, being 66 per cent.; volumes in libraries, 30,403—valued at \$13,948; contributions of parishes for support of schools \$9,160.45; contributions of schools for missionary and other purposes, \$19,650.14. The missionary penny, one cent. collected from each class on every Sunday in addition to other contributions, was begun in Epiphany season, 1877, and up to the present time has amounted to \$1,204.18.

At a meeting at Shrewsbury—the Earl of Bradford in the chair—it was stated that 4,000 out of the 6,000 to be subscribed by the archdeaconry to the Southwell Bishopric fund had already been contributed. The Bishop of Lichfield said that the population of this country at the time of the Norman Conquest was under a million, and that there were then eight Bishops. Two hundred years ago the people had increased to six millions, with twenty-seven Bishops; now it was twenty-four millions, and there were only three more Bishops. He pointed out that the increased life and energy in the Church demanded the establishment of more Bishops. Several other gentlemen spoke.

It is announced that the St. Gothard Pass is open for carriages.

THE Colonial Standard intimates that Bishop Tozer is compelled by ill-health to resign the See of Jamaica, to which he was only a few months ago elected.

THE Bishop of Colombo announces, in a letter to the Guardian, that satisfactory terms have been arrived at between himself and the Church Missionary Society.

TELEGRAMS from Stockholm announce that Professor Nordenfjöld has been created a baron, and Captain Palander and Mr. Oscar Dickson have received patents of nobility.

LOUIS Watson, the Indian chief, who is over 100 years old, and who lives at Lake George, has just received a long-expected pension from the British Government for warlike services rendered as chief of the Abenakis in the contest of 1812.

THE Empress Eugenie, before leaving for Zululand, confided to the Duchess of Nemours the costly crown which was to have been placed on her head whenever Napoleon III. fixed the day for the coronation. She makes it a present to the Church of Notre Dame des Victoires.

ONE of the notable literary and religious enterprises of the time, is the translation of the Book of Common Prayer into the Japanese language. This work has been conducted under the supervision of a joint committee of the English and Missionary Societies, and will be completed in a short time.

ON the 29th ult., in New York, five Chinamen declared in the court of Common Pleas their intention to secure the rights and privileges of citizens. They all profess to be Christians, and two of them are members of the Protestant Episcopal Church. They have learned to speak English well, and say that their object is to gain the protection of the laws, more than the desire to vote.

THE St. Petersburg Gazette states that plague has appeared in the Volak district of the Government of Saratoff; also that twenty-seven peasants have died of starvation. A provincial paper called the *Golos of the Don* says that the phantoms of death and hunger are passing from village to village in the district of the Don, where all the granaries are empty, and there is an absolute dearth of money.

ON Monday, 12th inst., a confirmation was held by Bishop Piers Claughton in St. Andrew's Church, Compeigne, France. It was pleasing (says a correspondent) on such an occasion to see an English church in a completely French town filled with an attentive congregation, composed in a great measure of French residents, drawn to it by the desire to witness the simple solemnity of our mode of administering the holy rite. Not often is an Anglican church seen on the Continent so seemingly as the stone building of pure Pointed style, with spire and bell and suitably decorated interior, which here worthily represents our communion.

THE late Bishop Whittingham left a library of from fifteen to eighteen thousand volumes of books, not only choice and useful, but some of them extremely rare and curious, the large portion of which he bequeathed to the Stinecke Episcopal Library. When the late Bishop Selwyn stood in the library of the Bishop of Maryland, in 1871, he was astonished at the size and choice character of the whole collection, and at the extreme rarity of some of its treasures. He assured Bishop Whittingham that only a few private theological libraries in England could compare with it.

At Covent-garden, on the last Friday in April, a single bunch of asparagus, containing about 150 heads, was sold for £3 2s.

THE Pope, it is stated, has all but completed a very laborious, exhaustive, and important work on the relations between Church and state.

JOHN Robinson, one of the survivors of Waterloo, has died at Ipswich, aged ninety-seven. He served with Sir John Moore in the retreat to Corunna; he was in the Walcheren expedition; and he was at Badajoz, Ciudad Rodrigo, Salamanca, and Vittoria.

SEVEN BIBLES OF THE WORLD.

THE seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the T'ri Pitikes of the Buddhists, the five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavosta, and the scriptures of the Christians. The Koran is the most recent of these seven Bibles, and not older than the seventh century of our era. It is a compendium of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure inspirations, but their author lived and died in the sixth century before Christ. The sacred writings of the Chinese are called the five Kings, king meaning web of cloth, or the warp that keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings cannot be traced to a period higher than eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Muller, Wilson, Johnson, and Whitney, that they are not older than eleven centuries B. C. The Zendavosta, of the Persians, is the grandest of all the sacred books, next to our Bible. Zoroaster, whose sayings it contains, was born in Bactria in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clear margin of 300 years older than the most ancient of the other sacred writings.

WESLEY NOT A WESLEYAN.

AN address by Arthur A. Dawson, M. A., Rector of Necton, Norfolk. (Swaffham: Brown & Gardner. Price 1d.)—We can strongly recommend this little pamphlet. Taking occasion from 'some very erroneous statements about Wesley and the Methodists,' which were lately made in an article in the *Daily News*, Mr. Dawson carefully draws attention to the following points, which are very little recognized by many persons:—1. That the great revival of personal religion which took place in the eighteenth century originated not with any of the Dissenting sects, but with two Clergymen of the Established Church:—2. That Wesley was not 'cast out of the Church and forced into Nonconformity,' but that on the contrary, he never left the Church of England; but rather with his dying breath warned all his disciples against so doing; and urged them to continue in the communion of the Church, and never to set themselves up as a separate sect, or pretend to administer the Sacraments, for which they had no authority.—3. That the inscription on the tablet in the City Road Chapel, recording how the 'Founder of the Methodist Societies extended the plan of Itinerant Preaching through Great Britain and Ireland, &c.' was discreditably substituted, after the real Schism took place, for the original inscription, in which John Wesley was described as 'the friend and patron of Lay preachers,'—an inconvenient testimony to his intention and the true position of his followers:—4. That Wesley's act in 'consecrating' Dr. Coke, was wholly

invalid, and, indeed, absurd; and was bitterly regretted and ridiculed by his brother, Charles Wesley. We earnestly wish that those who profess and call themselves Wesleyans would acquaint themselves with the real principles and practice of their so-called 'Founder.' His object, as Mr. Dawson clearly shows, 'was to found a great Religious Society within the Church, the members of which were to regard themselves simply as laymen banded together to promote the conversion of sinners and the building up of saints. If clergymen of the Church of England would co-operate with them, they were to be welcomed; but the Methodist preachers were not to suppose themselves anything more than laymen.' Mr. Dawson does good service in distinctly pointing out Wesley's grave fault of disregarding the discipline of the Church in respect to *where* he exercised his office, a fault which led to serious results: for, although he would not hear of his lay-preachers usurping 'the priest's office,' he was, in some degree, 'a rebel preaching obedience,' and only four years after his death the usurpation he had so persistently deprecated was formally authorized by the Conference. We heartily wish this excellent Address an extensive circulation.—*Church Bells.*

Foreign Missions.

WE regret that our usual contribution for this department has not reached us in time for this issue, we have therefore substituted the following.

SOME OF OUR INDIANS.

(From "Our Work.")
WE have on two or three occasions brought to our readers' notice the missionary labours of the Rev. Archdeacon Kirkby among the Chippewyan Indians, and that interesting tribe the Esquimaux, at York Station, Churchill, and Severn, in the Hudson's Bay territory.
We have lately received an interesting letter from him. It was written for circulation amongst those who have helped and sympathized with his work; and as we presume his former communications have kindled some interest in the mission in the minds of our readers, we make no apology for inserting this letter at length. But before doing so, we will try to give a little account of the Mission Station.
York Factory stands on the banks of the Hayes River, which falls into Port Nelson, on the west shore of Hudson's Bay, and is the principal depot of the Hudson's Bay Company. The winters are severe, the thermometer falling to 41 deg. below zero.
The outstations are Severn, to the S. E.; Churchill, 200 miles to the N. W.; both on the Hudson's Bay Coast; and Trout Lake which lies between Hudson's Bay and Lake Winnipeg.
At these places there were little groups of Indian Christians as far back as 1856, in which year they visited York Fort, and some of the number were baptised. They had been to the Fort before, and had shown an intense desire for instruction.
In 1856 the Rev. W. Mason, the missionary then in charge, gave them Prayer Books, hymn books, and copies of St. John's Gospel. [The syllabic characters are learnt in a few lessons.]
The Severn and Trout Lake Indians were as docile as children. They put themselves on the same footing as the little ones in the York Factory School, reading St. John with the first class, and showing great interest in hearing the Catechism repeated. One of the Severn people told Mr. Mason that his son, Donald Maniejahapowaguh, had got by heart every word of the Prayer Book, and in the dark winter nights, when they had no means of obtaining a light, he performed the services without a Book.
Churchill is important from its connection with the Esquimaux, for whom

as yet nothing permanent has been done on the west side of the bay. It is also important as a rendezvous for the Chippewyan members of the Tinnu family, who extend in an unbroken line from Hudson's Bay to Behring's Straits.

The thirst shown by these poor Indians for the truth has been very touching. As long ago as 1847 they visited Mr. Hunt at Lac la Rouge, imploring for Holy Baptism, and deeply disappointed because their ignorance compelled him to defer it.

In 1852 they repeated their entreaties. In 1854 (the year in which the Mission at York Factory was started by the Rev. W. Mason) Dr. Rae's excellent Esquimaux interpreter, Oolijbuck, was left at Churchill, and some Prayer Books were given to the Indians. Oolijbuck was baptised in 1860, after instruction by Mr. Mason.

The Chippewyans of Churchill had received some teaching from French Roman Catholic priests; but they were eager for an English clergyman, and when Mr. Mason first visited them in 1856 they crowded the Fort all day long.

One said, 'It is very hard for us to be good. While listening to the good words you are now telling us we feel good in our hearts, but when far away in the woods we hear every one say words we do not like; then we soon have bad feelings within us, and become very bad. We wish to do right, but do not know what is right; we are very ignorant; we are dying away, and do not know where we are going.'

Twenty-four baptisms were the fruit of this visit.

In 1860-61 Mr. Mason was in England, carrying his Cree translation of the Bible through the press. The Rev. J. P. Gardiner, who took his place, numbered the baptised in Churchill in 1863 at forty-two Chippewyans and sixteen Esquimaux.

Furs, whale oil, and venison are the chief exports. The place is situated in a small bay, well sheltered by steep rocks on the north and west. The Fort is small, consisting of a narrow dwelling house; one end occupied by the gentleman in charge, the other by the servants.

To the left is the trading-room; opposite, the meat store and ice-house. On one side is the blacksmith's shop, on the other a large Esquimaux store, sawing-shed and cook-house, the whole fenced round by wooden pickets. Outside is the house for blubber, and in front of the gates the broad-aven.

Such is Churchill now! How different from what it was 1782! The bastions and ramparts of the old fort are still standing with granite walls 8 feet thick, having bidden defiance to La Perouse's efforts to destroy them.

When he landed and saw the strength of the place, he said, 'Had a single gun been fired, I should not have attempted to take it.' The building inspired the natives with such wonder that among the Tinnu tribes the English are called *Theotinnu*, stone-people, to this day.

Mr. Kirby visited Churchill in the spring of 1871, being the first missionary who could speak to the Chippewyans in their own language.

Here, for four months, Mr. Kirby taught children and adults from morning to night. He acquired a little of the Esquimaux dialect; but most of his time was given to the Chippewyans, who rejoiced to worship God for the first time in their own language. Mr. Kirby wrote some hymns for the Indians, and before he left he had taught them to sing them readily.

Like Las Casas, he had great faith in singing, as a means of imparting the blessed truths of the gospel. Besides catechising, and composing his manual of hymns and prayers, he was often engaged in doctoring the sick. He baptised eight persons, and wrote mournfully of the heathen who were passing away without so much as knowing of Him who loved them and gave Himself for them.