

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, JUNE 10, 1880.

One Dollar a Year.

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EDITORS.

Turkish papers announce that, during an earthquake the village of Heledli, in the neighbourhood of Sinope, has been completely swallowed up by the Sea. Not a trace remains of sixty houses and Mosques. The villagers were all able to save themselves.

The Sheffield papers announce that Mr. Mark Frith has handed over to Canon Blakeney a cheque for \$6,250, of which sum \$2,500, is to be devoted towards the restoration of the parish church, the remainder to be divided between the local charities.

The *Post* states that whilst the present Lord Chamberlain, the Earl of Kenmare (who is a Roman Catholic), remains in office the duty of appointing the Queen's chaplains and of the Lent preachers at her Majesty's Chapel Royal will be transferred to the Lord Steward.

St John the Baptist's day, the 24th of June, has been fixed for the consecration of Canon Ryle as first Bishop of Liverpool. The place where the ceremony will be performed has not yet been decided upon, but it will most probably take place in York Minster.

M. CHEVAYON, the *curé* of Notre Dame des Victoires, has, after much reflection, informed the Duchesse de Mouchy that he declines the rich crown destined for the Empress Eugénie at her coronation, which she offered to be placed on the head of the celebrated Virgin in his church.

The Wardenship of St. Augustine's College, Canterbury, which will be soon vacant by the appointment of Professor Watkins to the arch-deaconry of Northumberland, has been offered to, and accepted by, the Rev. Dr. Maclear, head master of King's College School, and Boyle Lecturer 1878-9.

A MANUSCRIPT of the middle of the eighth century, containing a Basque-Navarrese dictionary, has been discovered, according to the *Rivista Euskara*, by a Jesuit priest at St. James of Compostella. This would be earlier by three centuries than the oldest Basque documents hitherto known.

A TELEGRAM has been received in Dundee, stating that the Dundee sealer Arctic had arrived at St. John's, Newfoundland, from her second trip, with 5500 old seals. The Arctic reports the Aurora with 2000, the Esquimaux with 2800, and the Narwhal with 500 seals. The Arctic, on her first trip, secured 12,000 seals, so that her two cargoes will yield over 400 tons of oil.

By the orders of Captain Easton, an English Consul on the West Coast of Africa, three of her Majesty's ships, under the command of Commodore Richards, have bombarded and destroyed the native town of Batanga. A party of marines landed to burn the town, and lost two of their number by the fire of the natives; the Commodore was wounded. The cause of this was the cruel treatment of an English trader.

The city of Szegedin which was destroyed by the great inundation of last year, on the rebuilding of which hundreds of hands are employed, has received a splendid gift. Dr. Carl Somogyi, Grand-Provost of the Cathedral Chapter of Gran, the Primate's see of Hungary, has presented the city with a library of more than 70,000 volumes, including literary and scientific works in all the European languages. He has further settled an endowment, amounting to 1000 fl. a year (£100), to procure fresh books regularly. The municipality, on its side, is required to provide a suitable building, to maintain a librarian, and to give 1000 fl. annually for the purchase of new books.

A NEW chapel of St. Mark's Church, is to be erected in Salt Lake City, Utah, to cost \$20,000.

GEN. SMOTT, who commanded a Confederate brigade in the army of the South-west, is now rector of the Church of the Advent, Nashville, Tennessee.

The people of the Sandwich Islands contribute annually for Foreign Missions \$24,000. In some places they average more than four dollars each for the same purpose.

A PHILANTHROPIC Greek, named Don-boites, has just given about \$140,000 for the founding at Athens of another important charitable institution—an asylum for the insane, similar to that at Corfu.

In a recent Confirmation service in the Diocese of Missouri, a gentleman aged 83, having just before been baptized, was confirmed, with his grandson. On another occasion a man and his wife were confirmed, the man having already received Lutheran and the woman Swedish confirmation.

An ostrich, long on exhibition at Rome, having been suffocated by thrusting its neck between the bars, there were found in its stomach four large stones, eleven smaller ones, seven nails, a necktie pin, an envelope, thirteen copper coins, fourteen beads, one French franc, two small keys, a piece of a handkerchief, a silver medal of the Pope, and the cross of an Italian order.

MONSIEUR Dumont, Bishop of Tournay, who took a leading part in the opposition to the lay schools, and who a year ago was deprived of the management of his see by the Pope on the ground of mental derangement, has published a letter ridiculing the Pope's pretensions to omnipotence, and denying his right to declare him insane. He winds up by saying, "Happily Leo XIII. is not our Lord Jesus Christ, but only His vicar. And what a vicar! Judas was an Apostle."—*Times*.

RETURN OF THE JEWS TO PALESTINE.

It is not without significance that the Jews throughout the world are turning their eyes to their own land. From time to time it has been mentioned that the Jews were purchasing land in Palestine, but no notice seems to have been taken that a considerable colony of Jews is already established there. The *Jewish Chronicle* now states that there are 18,000 Jews in Jerusalem alone, and that their brethren in other countries send them annually a contribution of £60,000. Whether this is for their own maintenance or for the purchase of additional property we are not aware. In any case it is evident that many Jews contemplate, in the no distant future, a return to their own land. Indeed, the *Jewish Chronicle* bears the testimony, that already in this direction "the tide is irresistible."

Political events in the East seem likely to favor these unquenchable national aspirations of the Jews. Amidst the numerous complications which beset the Eastern Question, it is far from improbable that the possession of the Holy Land may come up for solution. It is suggestive that a contemporary throws out the hint, that if such a difficulty should arise, it may be as well to give the Jews "possession of Palestine and part of Syria." The day may come, yet be far distant, when such an expectation may be realized, but it must be allowed that, amidst the various contingencies that may arise before the Eastern Question is finally settled, such a result is by no means impossible. It is certain that any movement in this direction will have a deep interest for many who are not included amongst the number of Jewish people.—*National Church*.

The Empress of Russia is dead.

God watches over all this busy world of ours, as shepherds do over their flocks, only in a far deeper sense.

QUEEN VICTORIA, when at Windsor, assembles all the little children one hour each Sunday evening, and gives them religious instructions.

No room is to be made for lazy worshippers at the Cathedral in Garden City. It is, after the fashion in Europe, to be without seats; but is to be furnished with little straw mats, on which the worshippers can kneel.

ADMIRAL Sir W. King Hall, in recently addressing a public meeting at the opening of a drinking fountain, said:—"I am glad to see around me so many working men whilst I state that after over fifty years' service in Her Majesty's Navy and during that time having been in many foreign lands, as in God's sight, I believe the greatness, liberty, and happiness of this country greatly depends on the Sabbath day being hallowed, with our Bible free and open to all. It is a day of rest—and, my friends—working men especially—set your face like a flint against any attempt to derive you of its rest and sacredness. I will tell you a little story which made a lasting impression on me, showing the blessing which we enjoy in that rest, and brought to my notice by a Chinese pilot—a most intellectual man. Twenty-two years ago, I commanded the Calcutta at Hong Kong. Divine service had been performed, and the crew, several hundred, were of course undisturbed on the Sabbath-day. On shore, close to us, were houses being built; sawyers and masons, and others, in quarries, hard at work; when, touching me, he said very seriously, 'Your Joss (God) is better and kinder than our Joss, for He gives you holiday and rest one day in seven, and we've only one day in all the year, on New Year's day.' And this is the case. Just picture working hard from morning till night for 364 days, and only one day of rest! and then prize the Sabbath!"—*Leisure Hour*.

The Bishop of Manchester, at a Sunday-school meeting in Manchester recently, said he did not know much of the teaching in the great Sunday schools in Lancashire. His knowledge of such institutions was formed on a very much narrower basis, those he knew most of being in small rural parishes in Wiltshire and Berkshire. He had inspected schools in those counties, and found that the instruction given, though somewhat elementary, was very thorough and sound, and neither teachers nor scholars were ashamed of teaching and learning the Church Catechism. He thought, in spite of all that had been said to the disparagement of that admirable formula, he would have to wait a long time before he saw a better manual of instruction to be placed before the children for soundness and simplicity of doctrine and instruction in the great principles of Christian faith and duty. They did not expect to turn their scholars out as theologians armed to meet any possible adversary, but they did wish them to understand the Bible, and the Book of Common Prayer, and the great principles of the Christian faith. He was afraid that a great deal of the unhappy and unwholesome controversy that marked the religious mind in the present day, arose from people not understanding that there was such a thing as a law of proportion in the Christian faith, that some doctrines were more important than others, that on some points men might be allowed to differ in opinion, while there were others that must be held to be fundamental and could not be given up as long as Christianity was recognised as a revelation from God at all.

AN ANCIENT INN.

FOLLOWING in the wake of the Tabard, immortalized by Chaucer, the oldest of the taverns for which Southwark was so famous—namely, the Bricklayers' Arms—a part of the freehold held by the Bridgehouse Estates for the Corporation of the City of London—will soon become a thing of the past. In the reign of Edward III. Philip de Comines records that the Burgundian lords who came after the battle of Cressy to issue a general challenge to the English knights in a tournament to be held at Smithfield lodged at his house, which he describes as a "vast hostel on the old road from Kent into Southwarke, about two-thirds of a league from the bridge across the Thames." He adds "the Burgundians were mightily overthrown."

THE BIBLE IN PARLIAMENT.

One of the great questions of the day—and deservedly so—is that of *the Bible in the School*. Another question—now largely overlooked—must come to the front some day: *The Bible in Parliament*. By an almost universal consent, the Bible is at present, to a large extent, a political outlaw. Its right to speak with authority on any question of state is practically ignored. Earth's rulers seem to think that they can legislate successfully without its teachings. This is the great blunder of cabinets and statesmen. The state can no more do without the Bible than the Church can. Its counsels are needed by parliaments as well as by ecclesiastical convocations. The Bible embodies the best system of political economy. It contains the great principles of legislation which, if adopted and exemplified, would be sure to purify, elevate and bless the nations. In the exercise of their regal authority, the kings of Israel were to be regulated by the Divine law which they were to keep constantly by them, and, so far as they honored that law in their judicial enactments and in their private deportment, they were strong, prosperous and happy.

It is, therefore, not without much sorrow that we notice the sad parliamentary affront that was offered to the Holy Scriptures at a recent sitting of the Dominion Legislature. Whether the "laughter" that greeted a member when lifting up the Bible to consult its testimony in a particular case was that of the many or the few, the legislative guilt remains the same, inasmuch as there does not appear to have been any protest against the affront, either by the Speaker or any other honorable members. "Tell it not in Gath; publish it not in the streets of Askelon" that, in the highest legislative assembly of the Dominion of Canada, the word of the Living God was lifted up "amid much laughter!" The only authority that was of any real value in the settlement of the question under discussion—marriage with a deceased wife's sister—was received with tokens of marked contempt! The only book that could authoritatively decide the right or the wrong of the proposed legislation on a subject fraught with such momentous consequences to religion and morals throughout all future time, could not be introduced without profane derision! When men in high places thus despise the true light, is it strange that they should wander in ways of political infatuation, and frame "mischief by a law?" Is there not reason to fear the execution of the Divine threatening—"Shall I not visit for these things, saith the Lord."—*Monthly Advocate*.

S. P. G. REPORT.

BRITISH NORTH AMERICA

It has been objected to some former issues of the Society's Annual Report, that the records of the Canadian Church are meagre; that "if it be necessary for the Society to spend more than £15,000 per annum on the Church in British

North America, the record of the expenditure of so large a sum ought at least to have many features of interest for those who provide such ample assistance. It may be that rigid justice would have enforced at an earlier date and with a more firm hand that policy of annual reduction of the grants to Colonial Churches, on which the Society is now insisting, and of which the Bishops and Synods of North America are now acknowledging the justice. But that the work of the clergy in the older dioceses, should now have passed out of the heroic stage, and have become analogous with the work of their brethren in the mother country, ought surely to be a subject of congratulation as showing how the aim of our forefathers in building up the Colonial Churches has so far been accomplished. The heroic stage has existed, but has now become matter of history. The Society can point, not without becoming pride, to the work which was done through the greater part of the 18th century in the face of opposition and silent contempt. It was the means under God of laying the foundation of that Great Church which achieved its Spiritual freedom simultaneously with its political independence—Bishop Suabury's consecration on November 14, 1784, having given to the Society's labours for three-quarters of a century, the natural leader, who had been so long demanded in vain—and now, a century has hardly elapsed and the little seed has grown into a stately tree; not only has the American Church accompanied the first pioneers into the far West, its own natural Mission Field, but China and Japan in the East, the most hostile regions of Western Africa have received from it missions with Bishops at their head, and in India and Mexico the Reforming Congregations, weary of the Ultra-montanism of the Roman system, have obtained from the United States the consecration of Bishops of their choice. Equally are the Churches of British North America the fruits of the Society's labours, and if in the long-ago-founded Churches of Canada there be one thing which especially provokes criticism, it is that they have too long been content to draw on the Society's Treasury. This blot is in a fair way to be removed, if for no other reason, because of the urgency of other claims.

To say nothing of claims of the health of other continents, there are fields on the continent of America, within the limits of the British Dominions, which call, and rightly call for the help of the mother Church. The Society will do wisely, if for some years to come in those fertile regions in Rupertland and Saskatchewan, whither the tide of emigration is setting in daily increasing volume, and on the farther side of the Rocky Mountains, where, in the new Dioceses of Caledonia and New Westminster, the railway is at last commenced which will connect the Atlantic and the Pacific, it spends as lavishly as for years ago it spent its money on the then opening settlements of New South Wales. But this can only be done by throwing on their own resources the older Dioceses, so long assisted and in some instances not meanly endowed, and even encouraging them to extend to their brethren in the West some measure of the sympathy they have themselves been the recipients.

Several changes have befallen the Canadian Church during the past year. On the resignation of the late Bishop of Montreal, who was succeeded in his see by the Very Rev. Dean Bond, the Bishop of Fredericton was elected Metropolitan of Canada. On the decease of Bishop Bethune, the Ven. Archdeacon Sweetman was elected Bishop of Toronto. The Diocese of Columbia has been divided into three, and will shortly form a separate Province. The Synod of Bermuda, having been without Episcopal care for some years, has wisely asked the Bishop of Newfoundland to undertake the charge of the Church in those islands.