

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, AUGUST 28, 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.

A PRAYER BOOK for seamen has been prepared by the Bishop of Nottingham, and presented to the Convocation of Canterbury for approval.

MR. REGINALD COLLISON, who has been recently admitted a candidate for Holy Orders, in the Diocese of Texas, was for two years a Methodist Licentiate.

THE English Church at Genoa has just been enriched by the addition of a fine organ, which is mainly the gift of the Crown Princess of Germany, Princess Royal of England.

PROFESSOR PROCTOR says that with a good telescope 100,000,000 suns can be seen, and that each is the centre of a universe. How manifold are the works of God, and in wisdom has He made them all.

At Pemerceny, County Sligo, Ireland, in cutting away a bog, a Druidical edifice, sixty-three feet in circumference, was discovered, together with many other interesting relics. It was but six feet from the surface.

The importation of opium into the city of New York, which is a great distributing centre, increased from 52,930 pounds in 1871 to 533,457 pounds in 1880. It is an ominous fact, and may well arouse the attention of philanthropists.

A LONDON house has offered \$10,000 in prizes for the best designs in Christmas and New Year's cards, and for sets of designs. They may represent either the social or religious aspect of the two festivals, and be either pictorial or decorative, or both combined, in water colors or in oil.

On July 16th, the Rev. Jesse Brush was advanced to the Priesthood by the Bishop of the Diocese, in St. Thomas' Church, New Haven, Conn. Just 18 months previously, Mr. Brush, who was formerly a Congregationalist Minister, was confirmed in this Church. Since last Easter, he has been in charge of Grace Church, Saybrook, of which parish he will now become the Rector.

The black gown, which for the most part has dropped out of use in the Church, together with the bands, which in the minds of some of the Fathers were supposed to symbolize the two tables of the Law, are likely to be adopted by some colored Methodist brethren. One of them lately appeared in the pulpit arrayed in the gown, and with very large bands, and created quite a sensation. It was a novelty that disturbed the peace of many, though there were some that thought the new habiliments lent dignity to the preacher.

PROFESSOR PHELPS, of Andover, says: "We are not half awake to the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism tenfold." The recent terrible statistics published by a Mr. Dike have fallen upon New England like a bombshell. The evil is recognized, and the inquiry is made by the thoughtful, What shall we do? A society has been formed, embracing many of the best names in the six States, to advocate and forward a reformation of existing laws as one step toward a reformation of manners.

THE New York Directory for 1881 contains 285,477 names, an increase of 17,761 over last year, and the population is more than a million and a quarter. In 1826, Peter Minuet bought for the Dutch West India Company Manhattan Island, and paid to the Indians \$24 for it. The first warehouse was built at that time of Manhattan stone. Pearl street was then a road by the water side, Front, Water, and South streets being afterwards laid out on made land. Not very long afterwards the government house was built by Peter Stuyvesant, and speculation in city lots began. They were held at \$50, and houses rented for from \$20 to \$100.

At Athens, the Rev. Dr. Hill, a missionary from our Church in the United States, who has reached his 90th year, but has for some time been blind, celebrated the sixtieth anniversary of his marriage in April. Of the schools founded by him, one contains 700 pupils, and is now conducted by Miss Muir. Among her own pupils, Mrs. Hill has granddaughters of those she has trained, and who now occupy prominent stations in the city or elsewhere. The work is telling upon the Greeks of even Smyrna and Asia Minor. Recently, on the fiftieth anniversary of Dr. Hill's labours in Greece, the King performed a graceful act in making a public recognition of the great work accomplished by him.

THE Rev. Frederic Greaves, at one time a very useful Baptist minister, and now in charge of Christ Church, Pompton, N. J., was ordained to our Priesthood the seventh Sunday after Trinity, in Christ Church, Sufferns, N. Y.

TRINITY building, New York, which stands upon the upper end of the block which Trinity Church occupies, is assessed at \$1,700,000, and is the most valuable piece of real estate in New York, and next in value is the Fifth Avenue Hotel. One can, from the value of Trinity building, form some idea of the worth of Trinity Church and the lot on which it stands, but it is a property which yields no income.

An English officer in Palestine believes that he has ascertained the site of the Crucifixion of our Saviour. It is a knoll, north of Jerusalem, near Jeremiah's grotto, which is called "the place of the stoning." He has sent to London drawings of a Jewish tomb, which is of the Herodian period. It is in the same vicinity, and he intimates the probability of its being the "new sepulchre in the garden," in which the body of Christ was laid.

BOARD OF MISSIONS.—The Rev. Dr. Twing, Secretary of the Board of Managers, writes to the *Churchman*: "I take great pleasure in announcing to the Church through your columns that a letter received from Archdeacon Kirkby brings the assurance of his acceptance of the appointment offered him by the Board of Managers at their meeting in June last to return to this country, and, as their representative, advocate the cause of missions in as many parishes as he may be able to reach. He expects to be here and ready to enter upon his work in October next."
[Archdeacon Kirkby belongs to the Diocese of Rupert's Land.]

IN a recent visitation to the Indian Missions of his Diocese by the Bishop of Minnesota, the *New York Churchman* records the following Episcopal acts performed:—"The bishop had now been between two and three weeks in the Indian country, had held service and confirmation in eight Indian Churches served exclusively by Indian clergy, except one of mixed blood, had received as offerings for missions, at White Earth, \$838.20—some of which, however, was given by white visitors; at Church of the Holy Spirit, \$4.37; the Church of the Epiphany, Wild Rice River, \$7.08; St. John's, Red Lake, \$4.35; St. Antipas, \$3; Leech Lake, \$5.76; total, \$862.66, from a very poor people who have very little money, many having given the last quarter and dime they had. He had celebrated the Holy Communion in seven Churches to 250 Indians, and confirmed fifty-six persons. What was especially pleasing throughout this missionary journey was the evident faithfulness and devotion of the Indian clergy.

KING KALAKAUA, the monarch of the Sandwich Islands, is on a visit to the Court of Queen Victoria, and the Lord Mayor of London recently gave a grand banquet to a large and distinguished company, representing or interested in the colonies. The Lord Mayor, in proposing a toast to the health of the Polynesian King, spoke of the beautiful scenery, the fertility of the soil, and the contentment of the people which he had seen in the Sandwich Islands. The King replied expressing his gratification with the reception he had met in England. In the course of his remarks he said there are no Land Leaguers in the Sandwich Islands. "We have our Liberals and our Conservatives, and I am glad to say that I am half-way between the two—a Conservative-Liberal." A number of interesting speeches were made, and much information given with regard to the condition of the colonies. Such an entertainment presents a remarkable contrast to a scene which was exhibited in the Sandwich Islands a little more than a century ago, when the ancestors of King Kalakaua murdered Captain Cook. Civilization has made progress in a hundred years.—*Episcopal Register*.

NEGLECT OF HOLY BAPTISM.

IN the Upper House of the Convocation of Canterbury, which met on July 19th, the above subject, which had been before it four years previously, by a Petition that the Neglect of Holy Baptism might be considered, and the Remedies suggested, came up for discussion.

The Bishop of Gloucester and Bristol reported. He said:—

"So far as he gathered from those figures, he felt himself justified in saying that about 55 per cent. of those that were born in this land are baptized members of the Church of England. For instance,

he found in Portsmouth 45 out of every 100, in Southampton 66, in Winchester 79, in the Isle of Wight 58; so that taking a general average there were 55 out of every 100 born in the land who were baptized members of the Church of England. In regard to one large town he was enabled, through the kindness of Mr. Seymour, to obtain some accurate statistics, and he found that in three years 1877, 1878, and 1879, there were 14,400 births, and 9,400 baptized, and of those 6,200, 7,000 or more were members of the Church of England, 1,100 were baptized by Nonconformists, and 1,264 by Roman Catholics."

The Bishop of Peterborough (Magee) said:—

"Therefore, of the Christian population, of the baptized population, no less than 77 per cent. had been baptized in and were members of the Church of England. When they spoke of the deficiency of Baptisms in connection with the Church of England, it was important to remember these figures. Of the population, then, who by Baptism were admitted to the Church of Christ, 77 per cent. belonged to the Church of England, and that was a most important statistical fact. It was alleged that they of the Church of England were desirous to have a Universal Religious Census, because then they would be credited with a large number of non-religious persons; but would it not be a most important and significant fact to have brought into these figures that the majority of the professedly Religious people were baptized members of the Church of England? It was for that reason that he wished to draw attention to these figures, which constituted a most material and important fact, affording as they did a strong illustration as to the Religious character of those who were members of the Church of England.

These statistics certainly give a gratifying exhibit of the strength and vitality of the Church in the Mother land.

THE REVISED VERSION AND THE LORD'S PRAYER.

The Revised Version of the New Testament alters the petition "Deliver us from evil," into "Deliver us from the Evil One."

There is good reason for saying that this change is a most improper one. The Lord's Prayer which He taught His disciples to use, was not an original composition framed for the occasion. On the contrary, it was only a grouping together of sentences, or parts of sentences, from the Jewish Liturgy, which was familiar to our Saviour and His disciples.

Horne, in his Introduction (Vol. III., page 296), collected together the expressions taken from the Jewish Liturgy, from which the Lord's Prayer was derived. They are as follows:

"Our Father which art in heaven, be gracious unto us, oh Lord, our God, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us now and forever. The holy men of old said, remit and forgive unto all men, whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory, forever, and forever more."

Distinguished Jewish writers tell us the same thing. Thus Mr. A. Neubauer, a competent Jewish scholar, writes to the same effect to *The Academy*, referring to the discussion of the subject in Dr. J. Ch. Taylor's collection of rabbinical ethical sentences, entitled "Sayings of the Jewish Fathers." Mr. Neubauer thinks that the original Aramaic of the Lord's Prayer, as repeated by Christ and found, doubtless, in St. Matthew's Aramaic Gospel, would be translated "from evil" or "from the evil," but not "from the Evil One."

The original, short petition, as found in the Lord's Prayer, still exists in the Ritual of the Karaite Jews, in which it stands as follows:

"And bring us not into the hands of temptation, but deliver us from all evil haps."

The word "temptation" in Talmudic literature does not refer to temptation by Satan. Both Syriac translations, with the Coptic, have "from evil" or "from the evil," and the Ethiopic has "from all evil."—*Guardian*.

FOREIGN MISSIONS.

NORFOLK ISLAND, MELANESIA.

WHEN Isaiah sang of the Messiah being praised by "the isles and the inhabitants thereof," he did not look beyond the Archipelago, from one islet of which, there did indeed proceed the final prophecy of the glories of the Church militant and triumphant. Yet there were still innumerable conquests for

the Word of God to make, and the promise extends over the whole circuit of the earth.

Look in the map, at the belt of groups of islands which stretch across the Pacific Ocean, from Asia to America. They seem as hard to count as the stars, and, like them, are named by clusters. There are two chief divisions of them, called Polynesia, or the region of many isles, and Melanesia, or that of black isles. The natives of the first show more Malay blood, the natives of the second more of the negro; but they are much mixed. Melanesia, lying nearest to New Zealand, was found by the great George Augustus Selwyn to be included in his charge, when he was sent out to New Zealand. He began the work and carried it on until he could resign it into the hands of John Coleridge Patteson, who persevered in it till his death at the hands of the natives of Nukapu in the Santa Cruz group.

The present head of the Mission is Bishop John Selwyn, the son of its first founder. In many ways it is a very remarkable one. The great heat of the islands render it impossible for most Englishmen to live there permanently, and, on the other hand, the natives die if carried into so temperate a region as New Zealand. A middle course has therefore been adopted. Norfolk Island lies about half-way between New Zealand and the equator. It is a beautiful and fertile isle, but with no harbor, and a landing place only at times accessible. It was used at first as a place of punishment for such convicts as were found to be utterly unmanageable in Australia; Bishop G. A. Selwyn used to call it the black spot of the Pacific, and say it might yet become a centre of light. And so indeed it has become. On one side of the isle live the descendants of the mutineers of the "Bounty," transplanted from Pitcairn's Island, with their venerable pastor, Mr. Nobbs, who has lately kept his golden wedding-day, surrounded by seventy-two descendants; on the other is St. Barnabas College, the head-quarters of the Melanesian mission. The members say their work is like that of a pair of compasses, for ~~St. Barnabas~~ is the centre, and as the Rev. R. H. Codrington always remains there, he is the fixed leg; the others go far and wide in their vessel, the "Southern Cross," to which has lately been added a much smaller and swifter one. The plan of the work is this. Every winter, (which answers to our summer,) the "Southern Cross" takes the Bishop and some white clergy to the islands. The clergy are dropped at different stations to remain and teach there while the Bishop goes farther, visits all, and breaks new ground. On his return, he brings boys and girls back from the isles to spend the summer at the college, and these he returns the next summer to take their holidays in their isles. Some are, of course, new and have all to learn; others have come again and again, and are baptized, confirmed, and communicants. When old enough to be married, after a joyous wedding in Norfolk Island, the young couple settle down in their own homes, so as to begin a Christian community there. If, however, the young man shows himself likely to be fit for the ministry, the couple remain to receive further training, and after a probation as catechist and schoolmaster in one of the isles, the man is ordained, and set to the work. There are now, one priest and six deacons (at least) of this native ministry. The priest, the Rev. George Sarawia, resides entirely in his native island of Mota, one of the Banks islands, a sugar-loaf surrounded by a coral reef. This place is altogether Christianized, and contains five schools with two native clergy, besides teachers, who carry on a brief regular daily service at their stations. Mota is the language which all the island pupils acquire. The dialects are more numerous than the isles, but are enough like this for it to be understood with little difficulty, and the Scriptures and Prayer-book are translated into it.

The islands of Florida, Ysabel, and many more than there is room to name, are regularly visited and send their scholars. There are forty-eight native schools belonging to the Mission, and at the time of the last report there were 125 male and 34 female scholars at St. Barnabas.

A Church has been built there in memory of Bishop Patteson: the great difficulty of getting skilled labour in Norfolk Island has caused delay, but the Rev. R. H. Codrington held Service within the walls at the end of last year. The stained glass in the chancel windows excited the utmost astonishment and delight.

Those who wish to contribute to this great work of evangelizing the Southern Seas, can do so best by subscribing to the maintenance of a scholar at the college. The boys and girls are both taught to make their own clothes, so that needlework is not required from home, but the support of pupils, either as children or candidates for Holy Orders, is the most useful form of assistance.