

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 13, 1880.

One Dollar a Year.

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EDITORS.

THE Victoria Cross is to be conferred upon Peter Brown, a trooper in the Cape Mounted Rifles, for assistance rendered to two wounded soldiers in the assault on Meirosi's Mountain.

THE obelisk ordered by her Majesty to be erected at the spot where the Prince Imperial fell has been put in position by Major Stabb, and a small party of Royal Engineers from Maritzburg.

THE Washington *Republican* publishes an account of the discovery by persons digging of a complete human body petrified. The body was that of an Indian: the mass weighs about 2,000lb.

THE confirmations this spring in several of the St. Louis churches have included an unusual proportion of men, and some of them of persons of marked prominence in the community.

In a letter in the *Moscow Gazette* it is said that in the province of Transbaikal Chinese immigrants have invaded every village, and not only undersell the Russians, but beat the Jews out of the market.

THE immense coal fields of the Chinese empire are slowly being developed, the superstitions of this strange people being overcome. In a district near Tehang, on the Upper Yangtsi-Kiang, a coal field extending over seventy-five square miles has been tapped. At Wotze-kow ten beds of coal have been discovered; one of them, lying only a hundred feet below the surface, is being worked, and at least 1,200,000 tons of anthracite have been exposed.

THE Queen has lately forwarded to Canada a couple of valuable gold watches to be presented to the aide-de-camp and groom who were in attendance upon the Princess Louise and the Marquis of Lorne on the occasion of the sleigh accident at Ottawa, and who rendered valuable assistance. The watches in each case bears an inscription, and it is her Majesty's wish that they should be presented by the Princess in person.

In reply to the memorial recently sent from a meeting of parishioners urging him not to accept the resignation of Canon Carter, the Bishop of Oxford says:—"I am truly sorry that your parish should lose the services of a pastor who has so well deserved your affection, but I am unable to see any grounds for refusing to accept his resignation, or for supposing that he would wish me to do so. I am glad that his influence and aid will still be given to the charitable institutions at Clewer, which already owe him so much." The rectory of Clewer is a living in the gift of the Provost and Fellows of Eton College, and it is understood that the presentation will be made to one of the assistant masters.

ONE of the Northampton clergy, the Rev. R. B. Hull, who was announced to attend the annual meeting of the county Band of Hope Union, sent a note explaining his absence:—"I have always desired to co-operate heartily with Nonconformists in every possible way, and have hitherto found no difficulty in doing so. But the case is now entirely altered. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join with them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partaker in the insult they have thereby offered to Almighty God. I write this in no spirit of bitterness, but in all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied, and has identified itself with atheism, and worse than atheism."

TWENTY-SEVEN congratulatory addresses have already been sent to Mr. Gladstone from Bulgaria.

THE cattle disease in Cyprus is now reported as "almost entirely stamped out." The crops are prosperous.

A MODEL fireplace, with fender, fire-irons, &c., complete, has just been presented to the Natal Society's museum entirely made from bullets fired at the British troops by the Zulus at Ulundi, and constructed by a 60th Rifleman who was present at that battle.

SIR Henry Bessemer has been presented with the freedom and livery of the Company of Turners. In the course of the proceedings it was stated that since the introduction of his process the production of cast steel had increased fifteen-fold, and its cost had been reduced from £50 or £60 per ton to £10. Under the old process the same quantity of steel that was manufactured in 1877 would have necessitated the consumption of 3,500,000 tons more coal than had been actually used.

THE Bishop of Sydney's twenty-fifth anniversary of consecration fell on Advent Sunday last. He received a congratulatory address from the clergy and laity of the diocese. The address dwelt on the establishment of the Church Society, the erection of the dioceses of Goulburn, Bathurst, and North Queensland, the introduction of Synodical action, and the completion of the Cathedral; and stated that, in commemoration of the benefits derived from Bishop Barker's Incumbency, it was resolved to form a 'Church Building Loan Fund,' for the diocese. The Bishop was much moved in replying. He remarked "The 48 clergy I found in 1859, in the original diocese of Sydney have now increased to 180 in the four dioceses of Sydney, Goulburn, Bathurst and North Queensland. The 45 are now 320 churches."

HAVE YOU BEEN BAPTIZED?

DEAR READER, this is a strange question for any one to have to put to another in a Christian land, but unfortunately there are so many, who make light of CHRIST'S Commandments, that it is needful to put it. *Have you been Baptized?* If you have not, what answer have you ready to give to God at the Day of Judgment for neglecting such a means of Grace? CHRIST Himself—your loving SAVIOUR—instituted Baptism? He made it the door of entrance into His Spiritual Kingdom (St. Matthew xxviii. 19). He Himself was baptized to teach us obedience (St. Matthew iii. 13). His Apostles taught the people that Baptism was the way of entrance into His Church (Acts iii. 38); and ever since their time that same Church has believed "in one Baptism for the remission of sins." It is no use quoting particular texts, for the whole Bible is full of this doctrine. An unbaptized person is no Christian, has no part or lot in CHRIST, but is a stranger to His Love—no "child of God," no "member of CHRIST," no "inheritor of the Kingdom of Heaven."

This is no exaggeration, but sad and sober truth. Then again we ask, *Have you been Baptized?* If not, do not delay. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling in the name of the Lord (Acts x. x. ii. 16.) Pray to God to guide you. Go to the nearest Clergyman, and ask him to help you in your preparation, that you may be gathered into the Fold of the Good Shepherd.

"Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of your sins, and ye shall receive the Gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 38, 39.—Selected.

THE Bishop of Sierra Leone has recently concluded an inspection of the various stations at the Rio Pouno. After holding confirmations at the large centres, his Lordship held an Ordination at Farrangia, the most important town on the river on Feb. 22 last, when Mr. David Brown, of Fcurah Bay College and Dublin University, was admitted to the Diaconate. This is the first Ordination held in North-West Africa, the former clergy for the Pongas Mission having been educated at Codrington College, Barbadoes. The candidate having been presented to Bishop Cheetham, in the presence of an overflowing congregation, a sermon was delivered in the Susu tongue by the Rev. P. H. Douglas. The preacher stated that during the past four-and-twenty years not merely had a great portion of the Holy Scriptures been translated into Susu, but 800 persons had been baptized at Falangia, 418 at Demingia, 382 at the Isles de Los, over 60 at Rio Nunez, and, during the last five years, 68 in the itinerations of the Missionaries in the interior of the continent; the West Indian Mission to Western Africa was therefore by no means sickly and ready to die.

SUGGESTIVE TO FAULT FINDERS.

"Now, deacon, I've just got one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! she does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But, if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—Selected.

Foreign Missions.

INDIA.

THE KOLS.

By H. A. FORDE.

(Continued.)

The Missionaries clung to their post, but when the officers of the station, bereft of their men by mutiny, determined on saving their lives by flight, they found they must fly too. They arrived safely at Calcutta, but long ere their journey's close, their houses at their stations were in flames, their church had been plundered, their faithful converts seized or driven into the jungles, and the Sepoys had left the whole country to be ravaged by the treacherable zemindars and the numerous prisoners whom they had liberated from their jails.

When at the earliest possible moment the Missionaries returned to their old settlement, what a scene of wreck and confusion presented itself! Church,

schools and houses, with broken windows and wrenched doors, torn books, the bells stolen, the organ broken, the congregation fled, and only timorously venturing back in miserable, starved groups. Their huts were laid low, their crops spoilt. True, they had escaped with life, but their old, their babes, their sick had many of them perished in the jungle in their disastrous flight.

Some had not been able to escape in time from the Christian settlement, and these had another tale of woe to tell; they had been tortured, and mocked and beaten. Taunting and scoffing, the cruel Zemindars and others had asked them: "Where is your FATHER now? Where is Jesus? Why does He not help you now?" And then while smiting the poor creatures, they would say: "Now sing us something! Sing us one of your sweet hymns, and read us a little out of your books and we shall hear!" Not one of these poor souls denied his Lord, not one endeavoured to escape suffering by renouncing the Christian faith. Even the women and children were tortured. The head man and Church elder of one village having his mother, wife and daughters cruelly bound and beaten, while the savage tormentors put a price on his head, wishing, as they expressed, to have man's skin for a drum, and his young daughters for dancing girls, that they might be made to dance to its beating. Another man was beaten with an iron-bound stick, the Zemindar asking between every blow, "Why have you become a Christian?" Such sad tales were poured into Mr. Batsch's ear as he endeavoured to collect his scattered flock. Yet the main feeling was joy at seeing their old teacher again, and the salutation "Jesus our help and protection" burst still confidently from all lips. Persecution had only endeared the Christian religion to these poor converts. A hundred children were wonderfully restored to the Mission, preserved in the jungle by a Church elder. So by degrees the remnants of the old flock gathered round the beloved pastor and with them new converts day by day, more and more. No new convert, however, was rashly admitted into the fold; a year of trial and waiting was insisted upon before any candidate could be baptized, and in this oversight the Missionaries were greatly assisted by their system of elders and catechists. In any village where a few Christians lived an elder was appointed—a Kol like themselves, but one better instructed, more advanced in Christian life and doctrine. Every Sunday the elder called his small congregation together in a house or a little village Church, as soon as it could be built, for prayer, Bible reading, and learning the catechism. These men acted as fathers to the Christian communities, settling disputes and keeping order in their villages. Every candidate for baptism had to produce a certificate from his elder that his conduct had been sober, upright and pure during the months he had been waiting for admittance to that Sacrament. These elders were not paid, yet the office was sought after and deemed one of great honour.

The catechists were Kols taught in the Mission House and then sent out preaching and teaching in the country round. At stated times they came back to Ranchi to receive more instruction from the pastors there, and then refreshed in faith and doctrine, to go out again on their apostolic journeys. Without such assistance the missionaries could have done little. Even when the Kols went to a great distance to seek employment the catechists followed them, anxious to keep the converts faithful to their vows. This German fashion of keeping guard over the flock is surely a good one.

After baptism the converts were brought to dwell on the Holy Communion as the next thing to be desired, and inasmuch as this could at first, for lack of clergy, only be administered at the head station of Ranchi, a building had to

be run up called a Rest House, in which communicants could dwell at the time of the monthly communions. Here mats and firewood were supplied to them, but they must find their own food. Such a place is very necessary when you think how far many of the people had to come, some 60, some 80, some over 100 miles. One family living nearly 80 miles distant never failed to attend the monthly communion, which is always fixed for the Sunday next after the full moon. The Rest House was also needed at Harvest Homes and such like festivals.

So did Pastor Gossner's missionaries take up the unknown work to which the good old man sent them forth. For twenty years the missions to the Kols was conducted in his name, but now that he was dead a new state of things came about, one that he had foreseen, and indeed, desired, the placing of the mission in the hands of the English Church. Mr. Batsch, the last left of the old pastors, with two other German missionaries, and seven thousand converts, elders and catechists, implored the Bishop of Calcutta to receive them into the English Church. After some delay he consented to do so, advising, however, that the successful plan by which the new converts had been watched over so long should be continued. No great change was to perplex these new-made Churchmen; their elders and their catechists were still to train them, and teach them as of old, and their clergy—admitted to the orders of the English Church—were still to stand in their wonted places and lead the prayers and praises of the flock.

It was a great day when Bishop Milman arrived at Ranchi to receive by Confirmation all those new members of our English Church. Men and women, youths and maidens, knelt that day at the altar, following each other in continuous streams to the number of 600, every face wearing a devout, yet joyous expression. These were they who had already been ranked as communicants. The next day, Sunday, came the Ordination Service, followed by the administration of the Holy Sacrament to 650 worshippers. Then, on the Monday, 41 candidates were admitted to baptism—babes in their mother's arms, old men and women hardly able to totter to the font—all ages, whole families!

There was a general feeling of peace and joy among the poor Kols and their German pastors at the conclusion, that they were linked to a protecting Branch of Christ's Church on earth, whose bishops and overseers would be their loving guardians, whose festivals and holy days would spirit them on to a higher Christian life.

In this promising state, we may now leave them. Schools and churches are multiplying in the district. One headman finding the old little chapel of the place too small for the worshippers, with the assistance of his neighbours, has built a neat brick church, and enclosed a piece of land for a burial ground, which they call "The Lord's Garden."

RECENT INTELLIGENCE.

The last Report of the Chota Nagpore Mission says:—"In all parts of our district there has been an increase of the number of the baptized. During the 12 months ending Sept. 30th, 1879 persons had been baptized. Of these, 503 were children of Christian parents, 530 were converts from heathenism with their children. The number of catechists was 930. During the year, 316 persons emigrated to the tea-plantations of Assam and Cachar. It often happens that Christian Kols working on the plantations spread the faith amongst the heathen round them, and hence there is a steady growth in the Christian congregations in these parts. Several men have been sent to work among these emigrants as readers and school teachers, but more are wanted, and a priest among them is urgently needed."—*Mission Life*, July, 1879.