

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, MARCH 25, 1880.

One Dollar a Year.

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EDITORS.

Mr. John Henry Challis, of Sydney, who died recently, has left £100,000 to the Sydney University.

The Central News says that Lord Beaconsfield has offered the appointment of Dean of Salisbury to Canon Ryle and that the rev. gentleman has accepted it.

The New Testament, complete, with maps and illustrations, is now offered by a London publisher for a penny and he says he gets his profit even at that astonishing low price.

The Neapolitan courts have condemned the ex-Khedive to pay the Marchese Ginori 76,000*l.*, balance due for a porcelain table service presented to the Prince of Wales, with 5 per cent. interest and costs.

If any man is excluded from the Church, he excludes himself. There is room for all who love the Master and have their minds made up to serve Him in clean living, with honest hands and humble hearts.

The unbroken succession of the chief officers of the church, commonly called "apostolic succession," is not so much a doctrine as an historical fact, in the same class as the succession of Queen Victoria from William I.

A young couple called lately upon a clergyman at Boston, Massachusetts, and requested him to marry them, which he did. The usual fee is \$5. Upon this occasion the groom pulled out a \$50 bill, and received back \$45 in change. The \$50 bill was a counterfeit, and the supposed bride a young man, accomplice of the swindler.

Sir James Fergusson, of Kilkerran, Ayrshire, has been appointed Governor of Bombay, in the room of Sir Richard Temple. Sir James was Under-Secretary for India in 1866-7, afterwards acted for a short time as Under-Secretary for the Home Department, and served successively as Governor of South Australia and Governor of New Zealand from 1868 to 1874.

The galleries through the mountain under the St. Gothard Pass have met, and the tunnel is expected to be ready for traffic by the end of September. Between sixty and seventy men have been killed during the operations. The architect, M. Favre, died some time back. The passage is bored through nine miles and a quarter of solid rock, from Goschenen, at the mouth of the Reuss, to Airolo, on the Ticino, the first village where Italian is spoken as you come out of Switzerland.

On Thursday last Lord William Brook Phipps, second son of the Marquis of Normanby, Governor of Victoria, died at San Remo, to which, having for some time been in failing health, he had resorted for its mild climate during the winter. He was born in 1847; he married in March, 1875, Constance Emma, youngest daughter of Mr. Alfred Kaysons, of Kingshill, Great Berkhamstead, Hert, and leave two sons and a daughter. He was formerly in the Royal Navy, and was well known in Halifax, N. S.

At St. George's Chapel, Windsor, the Dean and Chapter are erecting a memorial cross upon the ground which covers the catacombs, near the grand approach, opposite the Horseshoe Cloisters. The structure will stand upon three octagonal steps, and will bear the following inscription, sculptured in five-inch capitals, copied from the lettering on the chapel stalls, which is believed to be of the fourteenth century:—"Ad majorem Dei gloriam, ac in piam memoriam justorum prope hanc capellam, in Christo dormientium." Prince Alamayu, of Abyssinia, is one of those who are interred near the spot.

CAN there be any doubt of the value of lectures on Church History? At a recent meeting at Alfreton, in Derbyshire, a Nonconformist minister rose and remarked that the fact of the continuity of the Church was quite new to him, and that he had thought that "Episcopacy did not exist in England until introduced by Henry VIII. and his Parliament."

The York Diocesan Conference seems to have been enlivened by some capital speeches, and the debate on "Science and Religion" was a very valuable one. Speaking of "Supernatural Religion" as "a work of great pretensions," Sir Edmund Beekwith remarked that "the book sold until Bishop Lightfoot put his foot upon it in the *Contemporary Review*, and exposed the true shallowness of the *podlings* learning of the writer, and from that time the book fell dead. "One of the first lessons," remarked the same speaker, which all philosophy has to learn is to say, 'I don't know!'"

Encourage your Pastor! Don't hesitate to let him know that you appreciate him and his work. He will do it better in knowing that you recognize and value it. Your praise is better than pew-rent; your love, than lucre. There is no end to what he will cheerfully do and suffer if he knows that he has the love of his people. He is wearing out, not with work, for work is his calling; but with neglect. He thinks you do not care for it all, that you are insensible to all the influences that he toils and prays for; his heart is withering for want of sympathy. The *little people* are sold for want of responsive love. Light it up again, O brother, beloved in the Lord! and help him to go on his way making melody in his heart. This you can do, by expression of personal regard and interest, such as you yourself crave in the work that you are trying to do. In this it is better to give than to receive. Encourage your Pastor, and it shall return four fold into your own bosom.—Selected

UNLESS the soul is converted it cannot enter the kingdom of heaven. King Charles the Stout sent a messenger to Notke, a pious abbot, to inquire how he should save his soul. The messenger found the abbot working in his little garden. "Tell his majesty," said the abbot, "to do just what I am doing. Tell him that he must pull up his vices, and begin to grow such graces as God requires." The foremost duty of every one of us is to save our souls. To gain the whole world would be a wretched equivalent for the loss of a good conscience, the favour of God and everlasting life. The soul must be first. If you were a passenger on a steamship, and should invite the captain to come down into the cabin and play chess with you while a gale was raging, he would say to you: "The lives of all on board are at stake. While my ship is in danger I can't stop to play games." So, my friend, when the salvation of your soul is secured, you may think and talk about business, or investments, or social entertainments, or other things not vital. Until then, your real business must be to flee from a just wrath to come, and lay hold on Jesus Christ. Why stop to furnish a home when you have not thought of your soul's eternal dwelling place? Why insure your property before you have insured your soul? Why so anxious about "good society" for a few years, and yet not an hour's serious thought about where or with whom you spend eternity? The most vital thing for ourselves is to secure the salvation of our own souls, by accepting and following Christ. The most glorious service we can render to others is to direct and help their souls to Jesus. They that turn many to righteousness shall shine in God's firmament. Such men as Paul and Peter may be planets; but if you bring the soul of a pauper child into heaven, you may shine as a star forever and ever.—Selected.

It has been wittily said that while we believe in an apostolical succession by the "laying on of hands," the baptists hold to a 'Baptismal succession by the submersion of heads.'

"Bishop Doane thinks that a great majority of modern congregations are in utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven. The Bishop is right."

At the annual meeting of the Ladies Aid Society of the Church of the Atonement, Riverside, Cincinnati, O., held recently, the report showed that since its organization, ten years ago, the association has brought into the treasury of the church \$4,000 as the result of its industry. Meetings are held weekly, and many garments are made for the needy in the parish and vicinity, and many are sent to distant parts of the country. The society is in a flourishing condition.

SOME time ago there was talk of selling the collection of diamonds forming part of the French Crown jewels. The collection is valued at 40,000,000*l.*, and among other treasures contains the celebrated Regent, alone worth 8,000,000*l.* Loh to disperse a collection of such artistic value, yet anxious to conciliate those Republicans who wish the crown to be sold because they don't want any one to wear it, the Government have decided upon the following course:—The Crown diamonds will be divided into three classes:—1. The heralidic ones, having some artistic or historical interest. These will be deposited in the Apollo Gallery of the Louvre, and among them the famous Regent. 2. The diamonds having a special mineralogical value will be sent to the Museum of Natural History. 3. These which may be considered mere jewellery, and of which the value is estimated at 3,000,000*l.*, will be sold for the benefit of the museum funds.

THE BISHOP OF MANCHESTER PREACHING AT AHERTON.

Among other things which struck him was the description of America as a country free from the benumbing influences of an Established Church. Perhaps in the last century the Established Church was as a great icicle hanging round the religious feelings of the spiritual life of the people; but there had been a thaw, and the icicle had melted away; and he did not know that people generally felt that the Church of England had now a benumbing influence upon the spiritual life of the land. Fourteen years ago he was in the United States, and took part in what was almost a great national event—the opening of the first monument erected to the first soldier of the North who fell in the Civil War. He walked in an almost interminable procession in Lowell in company with a well-known Methodist minister familiarly known as Father Taylor. That minister asked him some questions concerning the Church of England, and he said, almost with a tone of sadness, 'We can never have a Church like the Church of England; our Constitution forbids it. The Church of England has not always been wise, has not always been kind; but I should be sorry to see it go down under the adverse influences of this nineteenth century. She is like a good chronometer which a captain and pilot can trust to guide the ship's course through reefs and shoals. We are all dragging on our anchors; we want something to stand by—something that stands by the old mooring-places.' Grasping him (the Bishop) by the hand, the minister said, 'God save and preserve the Church of England! It seemed that good men on the other side the Atlantic did not altogether feel better because they had not got a National Church.'

A WRITER likens a Church mortgage to the old Man of the Sea, which Siusbad the Sailor carried on his shoulders. It is very easy to get, but not so easy to shake off.

All cannot become scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

It is said that St. Michael's Church in Bath, England, possesses the oldest Church records in existence. They date as far back as 1319, and are complete as far as the middle of the reign of Queen Elizabeth.

To reign Missions. INDIA. BISHOPRIC OF CALCUTTA.—III.

DR. JAMES, the third Bishop of Calcutta, was a man of broad sympathies and varied culture. He took his degrees in Christchurch College, Oxford, and in the early part of life devoted himself to art. After a lengthened tour in Europe he published several works on the different schools of printing. He was nearly 40 when he first entered the sacred ministry, when his first charge was the vicarage of Flitton, in Bedfordshire. There he wrote "*The Semi-Sleepie, or Common Sense in Religion considered.*"

At Flaber's death he was chosen to fill the vacant see. Embarking at London, he landed at Calcutta in May, 1828, but in August of the same year the deadly climate proved fatal to him. Had he lived there is reason to suppose he would have made an influential and successful Bishop, for he was a man of good working ability, and had laid plans extending over many years. During his short episcopate he consecrated the chapel and cemetery of Bishop's College. It was by his advice that the present dress of the students—a cassock and college cap—was adopted.

Brief as are the accounts of Bishop James, the record of his successor, Bishop Turner, is still more meagre and fragmentary. His episcopate lasted two years, from 1829 to 1831. But in those two short years Bishop Turner left "foot-prints on the sands of time." In the first place he made great efforts for the proper observance of Sunday by Anglo-Indians; and he pleaded strongly with the Government for a fuller recognition of the sanctity of this holy day. He also formed a District Charitable Society in Calcutta. He hoped by means of this Society, to have every case of poor Europeans applying for relief investigated, that all instances of imposture might be detected, and aid afforded in proportion to the need of the applicant. His last efforts were in regard to public instruction. He laid the foundation of the graduated system; he thus hoped by means of the Infant School, the Free School, the High School, and finally in Bishop's College, to provide instruction for all ages, and more thoroughly to educate the rising generation.

When the see of Calcutta became vacant for the third time in five years, there was a sort of panic in England. At first no one could be found willing to take the post and face the danger which it involved. At length Dr. Wilson stepped nobly forward. But as his was a busy episcopate, extending over many years, it will be reserved for the next number of the CHURCH GUARDIAN.

A HINDU ON CHRISTIAN MISSIONARIES. The following extracts are from a lecture recently delivered in Calcutta by Baboo Keshub Chunder Sen, the leader of a caste designating themselves as Brahmaists. The statements of this self-styled reformer have a certain amount of value in argument with those who under-

note the importance of missionary work in India. Testimony, too, is borne of an impartial character, to the devotion and holy lives of Christian missionaries. It would be unfair to count Chunder Sen as an open enemy of Christian Missions, but he cannot be termed in any sense an ally of them. He may more properly be described as a would-be rival. He has sense enough to discover more folly and superstition in Hindu systems than has been attained by some Europeans, perhaps in consequence of his own more intimate familiarity with them, but he has no correct conception of Divine truth. He asks:

Is not a new and aggressive civilization winning its way day after day, and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Has not a Christian Government taken possession of its cities, its provinces, its villages; with its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men and women and children? Yes, the advancing surges of a mighty revolution are encompassing the land, and in the name of Christ, strange innovations and reforms are penetrating the very core of India's heart. Well, may our fatherland sincerely and earnestly ask—Who is this Christ?

He then puts a further question, and finds this a reply:—

"Who rules India? What power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is Lord Lytton in the Cabinet; or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. . . . Armies never conquered the heart of a nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising spiritual and moral influence. And such indeed has been the case in India. You cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty Prophet, to conquer and hold this vast empire. None but Jesus—none but Jesus—none but Jesus ever deserved this bright, this precious diadem. India; and Christ shall have it."

His testimony to the integrity of Christian missionaries and the influence they are exercising is expressed in the following terms:

"India is unconsciously imbibing the spirit of this new civilization, succumbing to its irresistible influence. It is not the British army, I say again, that deserves honour for holding India. If to any army appertains that honour, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found and will continue to find, a deep place in the gratitude of our countrymen. It is needless for me to bestow eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banner in the heart of the nation. God's blessing and India's gratitude will, therefore, ever hang long to men such as these—men of character, of truth—men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth."—C.M.S. Intelligence