

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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One Dollar a Year.

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EDITORS.

At the particular request of the Prince of Wales, Mr. Gladstone read the lessons in Church during his recent visit to Sandringham.

VERY rich gold and silver mines have been discovered in Stockton's Pass, on the eastern side of the Graham Mountains, in Arizona.

PIGEONS are largely employed in carrying messages from the new gold-fields in New Zealand to the large towns; and "pigeongrams" are regularly published in the newspapers.

AN Irish correspondent of the *New York Churchman* says "It has been arranged that the Church of Ireland should give the Episcopate to the Rev. Juan B. Cabrera, who has recently been elected as the first Bishop of Madrid."

Is it not strange that the Roman Catholic people of Ireland, who show such bitter hostility to Protestants at home, when they emigrate prefer the countries in which Protestants are dominant, and Protestant ideas prevail in civil affairs?—*Episcopal Register*.

A JESUIT priest, named Gilliett, has been arrested in Guatemala and shot by order of the President of that Republic. By the laws of Guatemala, Jesuits found within the territory are liable to execution. Father Gilliett had returned on account of his health and not in his capacity of priest.

At the late celebration in honor of Wickliff's translation of the Bible, it was noticed that the Rev. Dr. Hitchcock, who read a paper before the Pan-Presbyterian Council on the need of a liturgy, used a written prayer, "which he afterwards placed in his hat," says *The Independent*, "just as an Episcopal clergyman might have put his Prayer Book in his pocket."

PERE HYACINTHE LOYSON will not be deterred from prosecuting his work in Paris by the refusal to lease him the Chapel in the Rue Rochechouart, and his failure to get the Assumption Church. He has taken the school-room in the Rue d'Arms for three years. It has hitherto been devoted to meetings of the Radicals; but next month it will become the Gallican Church.

In a field near Volin, in Bohemia, a silver cup has been found which is of quaint pattern and curious workmanship. It is undoubtedly a communion cup, and very ancient. Antiquarians who have examined it are satisfied that it is not less than four hundred years old. It was probably in use at the time when John Huss and his followers insisted upon the propriety of giving to the people the wine as well as the bread in the sacrament.

BISHOP CALDWELL, of Tinnevely, has the past year had the satisfaction of consecrating a Church, on which he has laboured for thirty-three years with his own hands. A pointed Church, with nave 85 feet long, has been built of hewn stone by village masons, who had no experience of any architecture but that of their own rough hewn houses. Every bit of wood-work, of window moulding, all the carvings, even the very doors, were modelled by the Bishop himself in blue clay, and in full size, and then copied by the laborers. Three thousand persons crowded into the Church at the consecration, yet the services were orderly and reverent, and of 618 communicants only very few were English. It was a day worthy to be cherished in the year which saw the centenary of the introduction of Christianity into Tinnevely. This was commemorated on Jan. 20, 1880, when the Bishop of Madras, his two Suffragans, and ninety native clergymen joined in a solemn Eucharist at Palamcottah.—*Extract from the Church Quarterly Review*.

The Dominion Government have established a regularly organized corps of guides, to conduct parties of emigrants to desirable locations in the North-West.

In the course of dredging operations in the bed of the Limmat, at Zurich, some very interesting objects have been brought to light, among others ancient coins (including fifty gold pieces of Brabant), swords, and the skeleton of a stag of a species now extinct in Switzerland. The piers of a Roman bridge which once spanned the river have also been laid bare. All the finds are being placed in the Zurich Historical Museum.

A NEW railroad, skirting the shore of Lake Erie, is spoken of, and preliminary surveys have been made. It will run between the Lake and the Canada Southern Railway, and traverse a beautiful old settled country, opened out about sixty years ago by Colonel Talbot, who made a colonization road running the whole length of the Western Peninsula, from Fort Erie to Amherstburg, following the coast line of the Lake, and still called Talbot Street.

THE Vicar of Great Yarmouth, England, in his New Year's Pastoral, speaking of the work and results of the year 1880, says:—"Once more—let us record and remember it with humility and gratitude—there have been over One Thousand Baptisms [1,083]. The number at the Great Communion was reckoned at 1,102, and the amount collected at the Offertory has reached £1,127. The aggregate number of communicants at the Parish Church was 2557 for 1880. There is an increase in every instance."

THE really-greatest prizes of English clerical life, from a pecuniary point of view, are the head-mastership of the great public schools. Those of Eton and Harrow are worth from \$25,000 to \$35,000 a year, and those of Westminster, Rugby, Charter House, and Merchant Taylors are worth \$12,000 to \$20,000 a year, including the spacious abodes attached to them. The heads of colleges at Oxford and Cambridge do not, for the most part, receive nearly so much. The master of Trinity College, Cambridge has about \$15,000 a year; and the Dean of Christ Church, who is also Dean of the Cathedral Church, over \$10,000. The next most lucrative position in Oxford is president of Magdalen, which is worth about \$10,000, Magdalen being a very wealthy college. The Provost of Trinity College, Dublin, has a separate estate allotted to him, estimated to be worth some \$20,000 a year.

THE Wesleyans are advancing fast in their ritualism or ordering of services. On Christmas Day, at the Wesleyan Methodist Chapel, Barry-road, Peckham-rye, there was a very elaborate service. All the Psalms were chanted, and there were an anthem and Christmas carols. Again, on New Year's Eve, or, "the Watch Night," as it is called, a printed programme gives the following order of service:—"Hymn No. 42; The Litany; Hymn 984, (the congregation joining only in the refrain); Lesson; Hymn No. 768, (to be sung kneeling); Sermon by Rev. H. P. Hughes, M. A.; the General Confession; the General Thanksgiving; Silent Prayer; Hymn No. 47; Prayer and Benediction."

THE LORD'S DAY.

THE *Episcopal Register* says: The following extract from the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church, addressed to the clergy and laity in the United States, lately issued, may with profit be read by all who love their religion and their country:—"Among the signs of the times fitted to awaken the anxiety of the patriot and the concern of the Christian, is the in-

creasing desecration of the Lord's Day. With the reverent observance of the day, set apart for the worship of Almighty God, is most intimately connected our public welfare, as well as the prosperity of religion. Our blessed Lord has said, 'The Sabbath was made for man.' It is one of the strong bulwarks of National virtue, order and stability, a blessed boon to the toil worn, and the acceptable time for men to learn the will of God and the way of eternal life. We desire to call your attention to our canon, entitled, 'Of the due celebration of Sunday.'

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all Godly and sober conversations." We affectionately urge our people to do all that in them lies to preserve for themselves and their families the blessings of this hallowed day, and to refrain from countenancing by their example any of the ways of its too common profanation."

THE CHURCH PAPER.

"I can't be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much respected minister of a village church. As we cannot send an agent to every town and village in our field, and as this brother's field is particularly small and difficult of access, we must give up all hope of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the religious press is one with the work of the ministry, and that whoever good papers are largely circulated the results are manifestly good. Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons and more inclined to heed gospel exhortations. "The religious paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction and providences. This is all lost in the family that takes no church paper, and the result is too apparent."

The same writer speaks of the value of church papers, especially in families where there are growing children. Without the family paper "they grow up out of the spirit of the Church. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought-throbs along the circulations of their soul life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder, in their declining years, why their children have all left the Church. The writer answers—"They never had a church paper, and knew no more of the Church in which they were born, in its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary two-thirds of it comes from those who read the church papers."

This is, we believe, literally true. The people who are most liberal in proportion to their means, in contributions to mission work and to the pastor's salary, are those who read the weekly religious paper. They are in sympathy with the work of the church; and not only so, they are the efficient workers.—*Herald and Presbyterian*.

THE PRAYER BOOK.

THE Dean of Lichfield has been giving lectures on the Prayer Book, which were listened to by large audiences with much interest, for they presented much valuable information concerning our cherished Liturgy. The second lecture, which was delivered in the Chapter-house of Lichfield Cathedral, closes with the following fervent language:—"Truly it is a noble legacy, this Book of Common Prayer, which we have received from our fathers, so simple, and yet so grand, so firm, and yet so tolerant, so definite, and yet so elastic. It is adapted alike to the highest and the lowest, and is, therefore, fitly called 'the Book of Common Prayer.' How touching is it in its simplicity when it is said in the village Church; how sublime in its dignity when it puts forth its strength in the stately services of the Cathedral! Let us never cease to thank God for our open Bible, and for our primitive Prayer Book, its faithful witness and interpreter."

Foreign Missions.

INDIA.

THE DIOCESE OF TRAVANCORE.—I.

We have lingered long over the interesting Missions on the sandy plains of Eastern India. We will now cross the high range of the Ghats, and descending through the magnificent forests which clothe its western slopes we find ourselves among the hills and picturesque valleys of Travancore.

Cochin and Travancore are two semi-independent States under British protection. Their present ruler or *Maharajah* is in many ways an enlightened man, and shows a great desire to improve his people. Two peculiarities distinguish this Diocese from other parts of India. One is a marvellous multiplicity of castes, no less than 410 are enumerated. Of these the principal are the *Nairs*, or landed gentry, who never engage in trade, but the most numerous are the *Chogras*, or "toddy-climbers," who gain their livelihood from the cocoa-nut trees which fringe the coast in luxuriance. Lowest in the scale is the out-caste slave population. These three distinct classes each require distinct missionary work. The other distinguishing feature of Travancore is the large number of Christians, amounting to one-fifth of the population. This is owing chiefly to the existence of the ancient Syrian Church of Malabar, or as the members call themselves "The Christians of St. Thomas." We have alluded to this primitive Church in the *Church Guardian* (Feb. 5th, 1880.) Some have supposed that these Christians were Nestorians, but it is more than probable that the Malabar Church was always as it has been for the last 200 years, connected with the Patriarchate of Antioch.

When the Portuguese landed in Malabar, (1498) these simple Christians, ignorant alike of the proud pretensions of the Roman Church and of the errors which disfigure her, received their brethren from the West with open arms. They were soon undeceived, and before long the stern struggle of our own Anglican Church for independence was repeated in this feeble Eastern branch of the Catholic Church. Every effort was made to subjugate them to the haughty Roman Pontiff, and to introduce Roman peculiarities. When *fraud* had exhausted its resources *force* was called to aid. That dark blot upon the Roman Church, the Inquisition, was introduced. Married Priests were deposed, and 100 years after the Primates of England had breathed forth his spirit amid the flames of persecution the Metropolitan of the Malabar Church ascended in a fiery chariot to the Paradise of God.

The hour of deliverance was at hand. The Dutch conquered the sea-coasts, the Roman priests were expelled, the Malabar Church regained its independence, and eleven years after the martyrdom of its late Metropolitan another was welcomed by the Christians of St. Thomas.

In the beginning of this century the attention of English Christians was directed to the Syrian Church, and Lord Wellesley sent Dr. Buchanan to visit it. His speeches on his return awakened a strong desire in Christian England to enter into friendly relations with an ancient church which seemed to offer a promising base for the extension of Christianity in India, and in 1816 the Church Miss. Society established the Travancore Mission. The object was expressly to benefit the Syrian Church, not to interfere with it in any way. It was proposed to undertake the training of youths for the ministry, and to translate the Bible, which the Church possessed only in Syrian, into Malayalam, the spoken language of the country. The missionaries entrusted with this task were Benjamin Bailey, Joseph Fenn and Harry Baker.

At first all went well, the missionaries were cordially received, and during the life-time of two successive Metrans (bishops) the educational and translational work went on prosperously. But after the death of the second Metran, (1830) difficulties arose with his successor, and notwithstanding the friendly efforts of Bishop Wilson to adjust matters, it was deemed advisable to sever the connection between the C. M. S. and the Syrian Church.

From that time the Mission was postponed. The separation, so far from causing ill-feeling, resulted ultimately in more friendly intercourse. Eighteen Syrians have received Anglican orders, and are frequently invited to preach in the Syrian Churches, as are also the English Missionaries. In the C. M. S. College at Cochin, Syrian youths study for the Madras University, and in the Mission Schools large numbers of Syrian children are educated.

Meanwhile an important reforming movement sprang up in the Syrian Church which, though free from the errors of Rome, is overlaid with many of the peculiarities common to Oriental Churches. A revised liturgy, translated into Malayalam, was issued, the Lord's Day is better observed, Sunday Schools and Bible Classes have been introduced, and there is a large and increasing sale of Bibles. The reform party, however, are but a minority, they lost a good friend by the death of the *Metran*, Mar Athanasius (1877). There are now several rival Metrans and discord prevails in the Syrian Church.

There are 20,000 worshippers in the C. M. S. Missions Chapels. Of these fully two-thirds are converts from heathenism. The greater number have been drawn from the *Chogras* and *Ilavys*, but Brahmins and *Nairs* are also found among them. There is an interesting Missionary work going on among the Arrian Hill tribes, of which we shall give some details next week.

Considerable advance has been made in native Church organization, the District and Provincial Councils being in full operation. In 1879 Travancore and Cochin were separated from the Diocese of Madras, and Dr. J. M. Speckly, a C. M. S. Missionary, who had labored there for 20 years, was consecrated the first Bishop. In *Mission Life*, Jan. 1881, we find the following interesting notice of the new Bishop:—

"The Bishop of Travancore and Cochin, in visiting his old station of Kunnankalam in the beginning of September, and a warm welcome from the Syrian Christians. He was escorted through the bazaar by about two thousand people. He met with a similar friendly reception at Wadakan Parar, though most of the Syrians here acknowledged Mar Dionysius, the non-reforming Metran.

(To be Continued.)