

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, JULY 1, 1880.

One Dollar a Year.

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EDITORS.

The death is announced of Dr. Aub, rabbi at Berlin, one of the most learned Talmudists of the day.

A PHILADELPHIA preacher announced, "Let us continue our worship by listening to a piece of sheet music performed by the operatic quartette, who have been secured regardless of expense."

FOUR colored clergymen of the Church are laboring in different parts of the Diocese of Tennessee, one of whom has made known the fact that Mr. Anderson Taylor, himself a colored man, had paid \$11,000 in one gift toward building a Church.

AT Athens, as in other parts of the continent of Europe, the Lord's day has been too much disregarded. It is pleasant to note that here, as elsewhere, there is an improvement in this respect. Lately 130 Athenian shopkeepers publicly announced their intention hereafter to close their establishments on Sunday.

E. P. WILLIAMS, a young colored man, is the census enumerator of the ninth ward of Bucyrus, Ohio. Several years ago Williams was run over by a train of cars and lost both arms, which were taken off near the shoulder. In the absence of hands to write with he has learned to write by holding a pen or pencil between his teeth, and is able in this way to produce a legible style of penmanship. He writes very rapidly, and in his work as enumerator takes an average of two hundred names a day.

A NUMBER of gold and silver coins, together with silver plate, have been found by some workmen in an old chimney shaft in Leicester-square. The plate, which was perfectly black, turned out to be of rare workmanship. Altogether there were twenty-two pieces, consisting of candelabra, centrepieces, vases, cruets, &c., and the weight is 293 ounces. The coins belong to several reigns, from Charles II.'s down, and are in a high state of preservation. The Treasury officials have taken possession of the articles.

THE crudities and absurdities of some prayers have been subjects of comment and ridicule again and again, and probably will be to the end of time. And yet they continue. A good brother recently prayed in public, "O Lord, if Thou rememberest what we told Thee last week, and another, by way of introducing himself and apologizing for troubling the Lord in his great extremity, prayed, "O Lord, I haven't asked anything of Thee for fifteen years, and if you'll hear me this time, I won't trouble you again for fifteen more."

THE speech of the Primate of Ireland at the opening of the General Synod of the Episcopal Church of Ireland referred to disestablishment. "It is now more than 10 years," he said, "since the decree went forth that severed the link which for seven centuries had united the Church of Ireland and the Crown of England. It devolved upon us, the members of the Church, to meet this calamity in a spirit that would show to the world that, though cast down, we were not destroyed. The task before us was one of great delicacy as well as of great difficulty. It affected the whole fabric of an ecclesiastical polity, and there were dangers to be encountered on every side. Our efforts were crowned with a measure of success that our opponents did not expect and our friends scarcely ventured to hope. May we now look back upon the past with complacency, and to the future with confidence that whatever is still wanting will in time be supplied, and that the zeal, energy and faithfulness of our clergy and people will be more and more apparent."

The number of churches and chapels in and around Cincinnati, Ohio, has doubled within the five years of Bishop Jagger's episcopate; while the clergy list of the whole diocese has increased by 30 per cent.

DURING the debate in the U. S. Senate on the sundry civil bill Mr. Morgan, of Alabama, stated that the cotton crop in the South this year would amount to 5,000,000 bales, valued at \$300,000,000, which is much the largest crop ever raised.

In removing the pews from old St. Ann's church, Brooklyn, the workmen found about \$20 in silver and copper. Among the coins was an English shilling of 1755 that had gone through a crevice in the floor, and also a gold dollar which had been worn as a chain.

FOURTEEN years ago, when Bishop Clarkson of the American Church went to Nobara and parts adjacent, they were four churches, seven clergy, and fewer than two hundred communicants in that extensive field. Now there are within the same limits fifty-two churches, fifty-four clergymen, and 2,500 communicants.

The consecration of Canon Ryle as Bishop of Liverpool took place on the 11th. In addition to the amount raised for the endowment of the new see, the Churchmen of Liverpool have bought a house at a cost of 26,500 for the Bishop's residence. A meeting has been held in London to raise a fund to furnish the house and pay for the fees and costs of the consecration of Canon Ryle. For this "Ryle Testament" a sum of 24000 or 25000 is necessary, and accounts have been opened for this purpose at Messrs. Ramson & Co., Pall mall, and Messrs. Barclay & Co., Lombard-street.

In the parish church of Cwmanman, South Wales, on the 19th ult., upwards of 200 persons, of ages varying from thirteen to eighty-six, were confirmed by the Bishop of St. David's, they having succeeded during the last year from the Welsh Congregational connection and joined the Church of their forefathers, together with their minister and one of their principal deacons. A suitable church is shortly to be erected from the plans of Mr. E. H. Lingen Barker, for these people at Brynamman, which is the most thickly populated district in the parish of Cwmanman, and the Incorporated Church Building Society have started the subscription list with a grant of 2120.

SPRINKLING a huckster after the reopening of Cambridge Church, the Bishop of Truro said:— "If he might be allowed to make a suggestion, he would say that one of the greatest improvements would be the throwing open of the church doors daily. He believed in open churches. He had heard, however, most amusing objections raised to the adoption of this course; such as that boys would make the sacred building a playground, or that things would be put to a wrong use. In those parts of the country where the churches were opened he had never heard of such excesses, and he did not believe Cornwall was the place in which proceedings of that sort would occur. He knew of no better way of cultivating reverence to God than leaving open churches for the use of the inhabitants in private prayer. There were many persons who would be glad to go into the place, and drop upon their knees, and lighten the load of their cares. There were not a few who had no place in which to pray, and would be glad of the church. They had made their church free, and he hoped the churchwardens would see their way clear to carry out his suggestion, as everywhere the opening of churches was beginning to be more and more common."

The Bishop of St. John's Caffraria, Africa, is suffering from blindness brought on by over work.

The execution of the Leibnitz monument at Leipzig has been intrusted to Professor Hanel.

THERE are 100 different sects in New Zealand. What a caricature of christianity. One of them has 7 members, and another 17.

The Council of the Royal Geographical Society have awarded Bishop Crowther a gold watch "in recognition of the services he has rendered to geography."

137 noblemen and gentlemen were lately confirmed at Eton College. Among them were the Duke of Newcastle, Lord Apsley, Lord Fitzgerald, and the Count de Salis.

It has been estimated by a German writer that if the European postal traffic continues to increase at the same rate as during the five years 1873-78, more than 20,000,000 articles will be forwarded every year.

The Rev. R. G. Moore, who had the distinction of holding the poorest living in England, (that of St. James, Shipton), which yielded \$15 a year, has died at the age of eighty-four. He held this living over fifty years.

The Southern Churchman says: "There are several of our exchanges which studiously record every disagreeable item they can find, in regard to the Episcopal Church. Pleasant occurrences are numerous,—accessions, consecrations, evidences of growth and prosperity—but they are unnoticed, while the unpleasant occurrences are paraded. Why is this thus?"

It is the same in Canada.

Foreign Missions.

INDIA.

WOMAN'S WORK.

WE have now related at some length, the work done in two important missions in the North of India, Chota Nagpore and Delhi. There are many other stations of the S. P. G. and C. M. S. of which we shall give a resume at the close of the account of the newly formed diocese of Lahore. At present we turn to the older See of Bombay, but before doing so we copy a recent letter from Calcutta as it gives a hopeful view of the change which is passing over India with the quiet, gradual motion so peculiarly characteristic of the East:

"Returning to India after many years of absence, I can emphatically endorse the remark of Sir Bartle Frere that although the progress of the work seems slow to us, 'the teaching of Christianity in India is effecting changes—moral, social, political—which for extent and rapidity are more extraordinary than anything that has been witnessed in modern Europe.'"

While deeply sympathising with the weary labourer on the scorching plains of Bengal, and recalling personal recollections of those who were the workers thirty, forty, and more years ago, one is deeply impressed with the superior position of their successors of the present day. A convert of respectable standing was then rare; a Brahmin convert a unit; the few of humbler rank were too dependent on their European teachers, both for spiritual instruction and ministry, and for employment by which they could gain support for themselves

and their families. The resources and energies of missionaries were taxed to the utmost, and their deepest feelings often painfully exercised as to how they should act when hopeful inquirers presented themselves, how bear the burden of a congregation who would look to them alone in the alienation from their people which the acceptance of Christianity would inevitably cause.

But now converts of good position are numerous, and Brahmins among them are no longer units. I sit daily beside a gifted lady of that caste preparing herself to become a teacher to her countrywomen—a lady whose dignified bearing, sweet, attractive countenance, and affectionate disposition, win the love of all who see her. Take this in connection with the remark of Henry Martyn, that the conversion of a Hindu Brahmin would be the nearest approach to a miracle of anything he could conceive of, and progress great and sure becomes at once apparent.

Again, I now see pretty, neat churches, with congregations of from 100 to 200 or 300 worshippers, who are ministered to by Native Pastors, and reside in dwellings far superior in comfort and arrangement to those of the heathen around them who are in as good circumstances, many more wealthy than they are. It is true that the cry is still heard from the lips of missionaries, "The harvest truly is great, but the labourers are few," and this cry is still true; but while they utter it they are raising up from among the people themselves, men—yes, and women too—who are better fitted than any foreigners can be for going forth to gather into the fold of Christ "the children of God who are scattered abroad" over this vast land.

And I cannot shut my eyes to another striking mark of progress. Until twenty or thirty years ago the Bengalis were mostly confined to their own province, and were looked down on by people of the upper country as physically weak (which they are), and without independence or originality of character, though possessing great mental power. Such has been the influence of the thoroughly good and Christian education imparted by the European missionary, that now these very Bengalis are found occupying the highest and most influential positions all over North India, even in the Punjab; and I was struck with the reference to one such the other day—a Christian Brahmin in a responsible office, the trusted and effective helper in a missionary settlement—"that he was one of the finest and most useful of men, an ornament and a blessing to their locality."

You will not be surprised when I proceed to trace a good proportion of this progress to the advance that has been made in access to the women of India. We have had but thirty years' trial in this especial branch of missionary work, yet it has told in an astonishing degree and is telling every day.

I have just visited a Brahmin household and seen the dark and deserted rooms in which the female inmates were formerly immured. Happily they are not immured now, though living a frugal life still. The death of the father and family misfortune has made it needful for the widows to let the best part of their house, and they have let it to our lady missionaries for a girls' school, their own daughters being some of the most promising pupils. These widows showed me with much satisfaction the various apartments of their ancestral mansion, giving such explanations as opened the eyes to some of their family customs. One sees at a glance that the pupils in this schools are of superior caste, their complexion being fairer, their features handsomer, and their general bearing more dignified than that of the common people. And who is the teacher? A truly earnest-minded Christian woman—a Eurasian [i.e., of mixed European and Indian descent], born and brought up in India, and prepared

for her work by a suitable training. The love which shines out of her eyes to her little scholars shows the deep interest she feels in them, and her hope and daily prayer is that she may be made the means of leading some of these little ones to rest in the bosom of her own dear Saviour. This is not her only school. She is engaged daily from eleven till five in a circle of such, and she also visits zenanas, and gives instruction to their secluded inmates, several of whom in her and other houses become secret believers in Jesus Christ, though not at liberty to confess Him.

This teacher is one of a large circle of trained Eurasians stationed in different localities, and I have been such interested in going occasionally with them, and in seeing the hopeful prospects opening out on all sides. These Eurasian teachers are supplemented when needful by Native Christian women, who have also been trained and prepared for the office, and are always fairly efficient—in some cases very clever and superior women going to independent work of their own. Many classes of teachers, who may be designated as hands and feet to the one or two European lady missionaries who superintend them, could be multiplied indefinitely if more local means were at our command, and many more are needed. It is a highly valuable should we find native educated widows of rather mature age—who could be placed in a central village, carry on a girls' school, and instruct the women of the locality.

So a village abounding in this populous land, I visited one the other day, which has a missionary centre for its girls' neighbourhood. The presiding genius is a comely native between thirty and forty, a really superior woman, of considerable power of character and of earnest piety. She has seventy girls in daily attendance, whose reading, writing, ciphering, &c., but especially their knowledge of Scripture, showed her to be a teacher of no common order. She was evidently the trusted friend and adviser of the village women, some dozen or more of whom clustered round her—after the girls had retired—and listened to the old, old story from her lips. "What do you do on Sundays?" I enquired. "We read our Bibles, sing our hymns, and talk to those who are sure to pay us visits and then we pray for God's blessing on it all." I was pleased to notice that she opened her school, and closed it too, with prayer.

This is a sample of the sipping and mining which is going on in some Hindu villages, and if by the sympathy and help of our friends at home we can increase this same life among we shall rejoice.

At 10 o'clock the great risk to health and its frequent failure in the zealous, earnest-hearted European lady, and as the eye opens more widely to the vast needs of this land, one longs intensely for the multiplication of both the kind of native agency studied to, and, to prepare first, a separate training-school for superior native women is much needed. I hope that need will be realized by those who can supply it, and that very soon it may be no longer a thing to be desired, but a thing in possession.

European lady missionaries are indispensable, not only as instructors of neighboring native ladies, but as heads and directors of the work, and to give it a position among the natives.

One other point presses, which, though mentioned last, is all important: the need of more earnest, constant and persevering prayer, both among the labourers in India and those who send them forth.

May our missionary committees and our missionary supporters, and may we ourselves be penetrated by the spirit of prayer, and a blessing will fall abundantly on us, and our wilderness will become a fruitful field, the Spirit being poured upon us from on high!

C. WAILBRECHT.

Calcutta, March 1st.