

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, JUNE 2, 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.

No less than thirteen living Prelates, headed by the Archbishop of Canterbury, owed their appointments to the late Lord Beaconsfield.

MR. MACKAY, Missionary of the Church Missionary Society at Mteza's kingdom, has completed his translation of St. Matthew's Gospel into the language of Uganda.

A VERY able article appears in the new *Quarterly* on the progress of the Church of England in material wealth from voluntary provision in the last fifty years, with a gradual decrease in pew-rents.

Two thousand and sixty-six of the ministers on the roll of the Methodist Episcopal Church North are not engaged in the ministerial work. The whole amount raised in that church last year for the ministerial support was \$3,273,337, making the average salary of pastors \$519.

THE Rev. Dr. R. J. Nevin, of Rome, has been invited by the Committee on subjects to speak at the Church Congress in Newcastle, Eng., upon the "Relation of the Church of England to the churches in Communion with her in America and the Colonies."

SOME four years ago, the Rev. H. Moran, curate of Middle Clydon, Bucks, joined the Church of Rome. On Easter Monday the vicar received from Mr. Moran the gratifying news that after fair trial and experience of Rome he had returned to the Church of his baptism.

THE Manchester Cathedral was so crowded on Good Friday at the special service (Passion music) that the Churchwardens and sidesmen were unable to make the offertory, the aisles being completely blocked. The vast congregation, however, deposited their offerings at the door as they went out.

IT is very satisfactory to know that the Church of England is now educating 62½ per cent. of the whole of the school-going children, School Boards 21½, British Schools 7½, Roman Catholics 5½, and Wesleyans 3½. It shows that there is still some result achieved by the self-denying efforts of the clergy in the work of national education.—*Church Review*

"I MAKE NOT the least doubt in the world but that the Church of England before the Reformation and the Church of England after the Reformation, are as much the same Church as a garden before it is weeded and after it is weeded is the same garden; or a vine before it is pruned and after it is pruned and freed from the luxuriant branches is one and the same vine.—*Bishop Bramhall*.

A LEADING country paper in Wesleyan Cornwall says that our Wesleyan friends diminish in numbers and finance, and declare that they cannot maintain two married ministers in one circuit. The Rev. J. Harris, the superintendent, finds matters so uncomfortable that he declines any further dealings with them after his first year of office expires. This, of course, shows the result of steady Church work and organization.

PROSELYTISM certainly does not exist at Oxford; nobody pretends that it does. A correspondent of the *Nonconformist*, however, has written some letters in that journal, in which he complains that men who go up to Oxford Dissenters, are very apt to return Churchmen. Against the long list of changes in this direction which he could publish, if it were proper to do so, there is not, the writer says, a single case in which a Churchman at the University has been known to become a Dissenter. If Dissenting undergraduates were persecuted, or even snubbed, they would probably resist; but finding themselves received like other people, they insensibly imbibe the spirit, and conform to the ways, of the place.—*Globe*.

PROGRESS OF THE OLD CATHOLIC CHURCH.—In spite of all the opposition which the Austrian Old Catholics have to endure, the movement, especially in Bohemia, is progressing. The congregation of Warnsdorf numbers, according to the latest counting, 3,230 members, all living within the city limits. The congregation at Vienna have elected the Rev. Miloš Cžech, a clergyman from Bohemia, their curate. He entered upon his duties April 4th. The greatest inducements had been held but to him in order to retain him in the Church of Rome. On the very day when Mr. Cžech declared his accession to the Old Church, he received a decree appointing him secretary to the Prince-Archbishop of Prague, and intimating that he was soon to be made canon!

THE New York East River Bridge is promised to be ready in May, 1882. Its cost will be \$16,700,000, and it has been ten years under construction.

THE latest returns from Scio put the number of persons killed by the earthquakes there as about 10,000. Some ten thousand more were injured. Nevita suffered the most, where 1,200 were killed.

To hear some people talk of Catholics and Catholic when they mean Romanists and Romish, we should imagine that they were yet to learn that there are, and have been for centuries, millions of Catholics in existence that are not Roman Catholics.

BISMARCK always had the highest esteem for Disraeli. Conferring with a diplomat in his private Cabinet, and in speaking of the late Premier, he, pointing to the walls of the apartments, remarked: "There hangs the portrait of my sovereign; there, on the right, that of my wife; and, on the left, that of Lord Beaconsfield."

SOME of the cuneiform inscriptions offered to museums have been proved to be forgeries. Prof. Schroder, of Berlin, has just detected one which might well have passed for genuine. There are, it is said, quite a number of such forgeries in the British Museum. Some years ago a collection of pottery sold to the museum at Berlin for more than \$10,000 as being Moabite pottery, was proved to be a forgery.

DR. EMMONS, a New England Divine met a Pantheistic physician at the house of a sick Parishioner. It was no place for a quarrel, but the abrupt question of the Pantheist was, "Mr. Emmons, how old are you?" "Sixty, sir; how old are you?" "As old as creation," was the triumphant response. "Then you are the same age as Adam and Eve?" "Certainly, I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never knew before that it was you," rejoined the Divine.

THE London correspondent of the *Manchester Guardian* says:—"The Ritualists are striving to account for the apparent stoppage of progress in the direction of ultra-ceremonial, as evidenced in the statistics compiled from the new edition of *Mackeson's Guide to the Churches of London*, by suggesting that the clergy who have recently adopted the Eucharistic vestments or other kindred "uses" have omitted to notify the fact owing to their fear of the Church Association. I have, however, good reason to believe that, although this may be a plausible explanation of Mr. Mackeson's figures, which unquestionably show that Ritualism, as distinguished from Anglicanism, is stationary, if not declining, the wish is only the legitimate father of the thought, and that the figures are as accurate on this head as they are admitted to be on others. The Bishop of London, it may be remembered, in his recent speech in Convocation, produced figures to show the decadence of Ritualism in the churches of his own diocese; and the same may be said of Canterbury, Rochester, and St. Albans, at any rate as far as their parishes adjacent to London are concerned. While, however, this is a fact, the Evangelical party have just as little cause for gratulation in looking at the tables, the unmistakable lesson of which is that the High Church party, as distinguished from the Ritualists on the one hand, and the Low Churchmen on the other, is daily gaining ground.

MONEY AND MISSIONS.

THE actual increase of our National wealth last year over the preceding year amounted to \$850,000,000. There are Congregations in New York, representing every Sunday morning, more than one hundred million of dollars. Why, the ladies of America pay more every year for artificial flowers than all the Churches to spread the Gospel! The Theatres of New York alone, take annually over \$7,000,000 from the community, and the drinking houses of this city over \$60,000,000 a year—more than our nine millions of Christians have given in a quarter of a century to send the Gospel abroad.

Foreign Mission work is coming home. The world is brought to our doors, to convert and save. Half a million emigrants will reach our shores this year.

Four thousand landed at Castle Garden on Sunday last. Every day, a new congregation of fourteen hundred new souls enters our gates. There is a mighty work for the Home Missionary, too. Let there be no jealousy or divided interests. The work is all one. The shield has two sides, but both are golden.—*New York Guardian*.

FOREIGN MISSIONS.

BURMAH.

DIocese OF RANGOON.—VII.

TOUNGHOO is a station 300 miles from Rangoon, difficult of access, but very beautiful; the distant hills bound the view, and the constant changes of scenery make the look-out across the river (which lies in the foreground), over well-wooded plains, and the lower ranges, to the higher hills, singularly pleasing. The journey by water ordinarily occupies from twelve to twenty days, but occasionally a steam launch goes up in four days; and Mr. Fairclough and the Archdeacon of Rangoon were fortunate enough to have passage there and back in a launch, on the occasion of their visit. They reached Tounghoon, October 23rd, and remained four days; long enough to see how important the work there is, but not long enough to travel through the hills amongst the outlying village stations. They were "tied to time" by the return of the launch, and also by the falling of the river.

The Mission at Tounghoon is the largest in Burmah, and for success, for encouraging prospects, and for the importance of the openings to the introduction of Christianity there offering themselves, it cannot be too highly regarded. As is the case with those who inhabit the lower hill tracts in India, there seems to be amongst the Karens of the hills a great readiness to receive Christian teaching.

The Mission staff at Tounghoon consists of the Rev. T. W. Windley and six deacons, all native clergy, except the Rev. W. E. Jones, whose assistance is very valuable in training the choir, and playing the harmonium; he possesses also considerable medical knowledge, and is in other ways "giving proof of his ministry." There are also two lay assistants, candidates for the diaconate, and several junior schoolmasters. A short account of the work laid out for the Archdeacon, will give, better than anything else, a glance at the work of this Mission.

On the day of their arrival a meeting was held at the Mission House, at which many points were discussed of interest and consequence, and several resolutions were arrived at which will probably form the starting-point of useful work in the future. One subject discussed was the introduction of a branch of the Church of England Temperance Society.

The following day was Sunday, a pleasant and eventful day, and one which will long be remembered with satisfaction. Mr. Fairclough went to the early Karen celebration, across the river; he found a large congregation, and was greatly struck with the devout bearing of the communicants. The Archdeacon went to the Tamil service at the Mission House Chapel at the same hour. The Rev. J. Krishna, one of the deacons officiated. There was a small but attentive congregation. Mr. Krishna's manner was earnest and dignified. He interpreted the Archdeacon's address very readily; he is master of Tamil, but prefers the Karen language, which, with English, he knows very well. At 11 a. m. the whole Mission staff went across the river to the Karen morning service at St. Paul's Church. This is the "mother church" of the Mission, and is a large and well-arranged building which holds 400 people. It is only partially seated, as, though the men sit on benches, the women prefer sitting on the ground.

The service was most stirring and hearty. A native deacon intoned the service; two of the deacons read the lessons; an excellent and well-trained choir of surpliced boys (wearing the surplice over the usual native dress), sang the responses and other parts of the service; Mr. Jones supported his choir very efficiently on the harmonium. It was very touching to hear the service of the Church of England thus effectively, and most devotionally rendered in the Karen tongue, and to hear the part of the congregation well sustained throughout the large congregation. The Karens are born singers; their voices are sweet and mellow, and they take their several parts intelligently and heartily. There must, of course, be plainer services held at the village churches; but Mr. Windley feels that a bright and musical service is very attractive to these people, who have so great a fondness for singing. The effect of Church hymns, and of the songs taught in the schools, is very powerful amongst them; they may be heard in far-off villages, singing together in groups, after the day's work is over, so that the cultivation of their voices, and the teaching of hymns and of songs, is worthy the attention it receives from the Missionaries; the hymn will often penetrate further than the school lesson. There could be no question about the wisdom of a choral

service at the headquarters of this Mission. The Archdeacon's address was interpreted by Mr. Windley. After service a large portion of the congregation waited to greet the "Bishop's Deputy," as they called the Archdeacon in loyal recollection of the Bishop. Many of these were Karen women; some married, with their children in their arms, whose little hands were put into the Archdeacon's, apparently with their good will; others were unmarried. The manner of these women is perfectly independent, but modest and attractive; they seemed to come out of church with the influence of the service upon them. To one long acquainted with the restrictive Indian customs, it is pleasant to see women here taking their equal part in the services of the Church intelligently and devoutly; and to notice their friendly and respectful bearing towards the Missionaries. In their influence for good there is much hope for the success of Missionary effort amongst these tribes; for in their frank and reverential manner towards the Missionaries, as in that also of the men, it is easy to see how much they are attracted towards Christian teaching.

The next day's work included a visit to the grave of the devoted Missionary, Mr. Warren, who died at the station, where the Mission party stood bare-headed at the grave of one who was a pioneer in the work in which they are now successfully engaged.

In the evening there was a short, hearty, and bright service in the Mission House Chapel, which will be long remembered by those who were visitors. In the verandah afterwards several hymns were sung, with "Hosanna," and the "Gloria in Excelsis," by the Mission choir. Their singing was delightful.

And thus ended a most cheering and pleasant four days' visit to this Mission—days of good hard work, as well as of interest and pleasure; for the whole party were engaged without intermission, except for "tiffin," from 7 a. m. to nightfall.—*The Mission Field, April, 1881.*

THE STORY OF THE REV. JOHN KRISTANA, PRINCIPAL OF THE MISSION SCHOOL AT TOUNGHOON, BY THE REV. DR. MARKS.

In 1861, a bright intelligent high-caste Hindu Madras lad, Kristnasawmy, aged about thirteen, was brought to me at our Maulmain S. P. G. School by his father, a Soubadhar or captain in a Madras native regiment. The boy and I soon became great friends, and he spent all his spare time with me. His father being ordered to Madras with the regiment, the lad begged to be allowed to remain in Burmah with me. The parents reluctantly consented, only begging of me not to force their son to be a Christian.

Kristnasawmy went with me to Rangoon in 1864, and was exceedingly useful as a teacher and clerk of our own new school (St. John's College). He did excellent service while I was in England in 1865. On my return in 1866, to my exceeding joy, all his difficulties (and they had been many) with regard to Christianity gave way, and I had the great pleasure of baptising him in the Rangoon Town Church, of which I was then a minister, in the presence of several of the officers of the garrison, who knew and highly respected his father. He took my Christian name at the font. He continued his useful and laborious work at St. John's, refusing several offers of far better paid employment in Government service, until he was sent to be Master of the school at Shendagat. This school he raised to be one of the best of its kind in the province. But when it was determined to commence a Mission at Toungoo, Mr. John Kristna and his wife Ruth—one of the best pupils of St. Mary's School, S. P. G. (I married them on one of my visits from Mandalay), were chosen by Mr. Warren as his fellow-workers, and a better selection could not have been made.

It made me very happy to hear every one speak so highly of him; Mr. Windley told me constantly how he loves and values him, and the Colonel how officers and men like to hear the "Soubadhar," as they call him, ministering to them in the Church. He preaches with fluency and ease in English, Tamil, Telugu, and Burmese, and has some knowledge of Karen. Yet he is as simple and unaffected as when he was a boy. There is not the least bumptiousness or conceit about him.

The brother of the Rev. John Kristana, Mr. Ramasawmy, is Headmaster under him. He has hitherto seemed hardened against Christianity, though of high moral character and reputation. But he was my pupil when a child, and he came to me as of old of his own accord, and opened his grief. We prayed and talked together, and he has asked me to baptize him. His becoming a Christian will, both in his family and in his prospects, be a positive loss; but he is firm and resolved. You may judge how happy and thankful we all feel.