

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, DECEMBER 11, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
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EDITORS.

On Wednesday, Nov. 5th, in Grace Church, Newton, the bishop of the diocese ordained to the diaconate Frederick Baylies Allen, for several years a Congregationalist minister. Mr. Allen becomes an assistant in Trinity Church, Boston.

SECESSION OF ANOTHER "REFORMED EPISCOPAL" MEMBER.—We add another to our list of secessions from this Body. Rev. Joseph S. Malone, Rector of Emmanuel "Reformed" Church, Kensington, Philadelphia, has seceded, and joined the Presbyterians.

BISHOP HUNTINGDON, of New York, spends his summers at Hadley, Massachusetts, where he owns land that is good for raising tobacco. When asked to raise that crop on his land, he replied: "God made this soil to yield something that will nourish man and beast, and without sitting in judgment on my neighbors, I choose to follow the Maker's plan."

We would give a word of welcome to a weekly paper, recently started at Halifax, THE CHURCH GUARDIAN. Its objects being to promote "a warm and generous sympathy" among the members of the Canadian Church, while regularly supplying "such information as shall make the whole body acquainted with the needs of each Mission," it has our best wishes for its success. One dollar is the subscription for a whole year.—*Mission Field.*

The Russian Minister of Finance expects from indirect taxes a revenue of about \$222,500,000, or \$12,000,000 more than last year. The most important items are the duties on spirits, amounting to nearly 172,500,000—a figure which will give some idea of the enormous quantity of alcohol annually consumed in the empire. The naval estimates are stated at \$22,500,000 of which \$1,025,000 are for supporting maritime establishments at the various ports, and over \$8,000,000 for the construction and equipment of ships.

According to the *Washington Sentinel*, two thirds of the expansion of the white population of the United States during the half century between 1820 and 1870 is to be attributed to immigration. In 1820 the population was only eleven millions and a half, of whom nearly ten millions were whites. In 1870 there were nearly thirty-four millions of whites, whereas the normal rate of increase, which is said to be 1.38 per cent. annually, would without immigration, only have brought the numbers up to sixteen millions.

WHEN we recall the furious attacks that have been made by those without Liturgy against our formalism—an occasion that has been "the proper thing" for years—we are amused at the desperate attempts made of late, by the non-liturgical bodies to get a form of worship. The last *Independent* published a proposed form for Baptism of children and adults, and for reception into the church. The forms are good, that is, in the main, for they are taken from the Prayer Book, but why not do, as so many ministers have done, use our forms without any alterations? The improvements proposed only mar the service.—*Living Church.*

A DAUGHTER of the Hon. Richard H. Dana, jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influence of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament."

And yet in the face of all this, Church people and others will persist in sending their children to Convent schools.

A DESPATCH from Constantinople says the Bishop of Gibraltar returned from Philippopolis, having received a cordial welcome from the Bulgarian clergy.

LORD NAPIER, of Magdala, Governor of Gibraltar, represented her Majesty at the wedding of the King of Spain.

In 1830 there was only one millionaire—John Jacob Astor—in New York. It is estimated that there are now over five hundred of such people in and around that city. Several are worth over one hundred millions each.

Nish is being improved as the new capital of Servia. In its middle, from fortress to palace, has been laid out a wide, well-paved street; the authorities have built a new bridge over the river, and another of iron is projected.

RODOLF FALK, the explorer, was written from San Francisco to German friends to inform them that a monument in Bolivia much more ancient than the times of the Incas has given him a clue to the origin and development of speech and writing.

THERE had been a severe snowstorm in the Canton of Ticino, causing an interruption in the postal, telegraph, and steamboat services, and destroying thousands of vines and trees. In the St. Gothard pass last week the diligence from Fluelen had four horses killed by an avalanche.

THE "Methodist Episcopal" denomination, which owes its origin to the great mistake of Wesley in "ordaining" Dr. Coke, has hitherto defended its ministry as one of two theories:—1. That all Christian ministry is essentially one, though for convenience the powers common to all ministers are committed for exercise to but one; so that presbyters can make a bishop any day. 2. That John Wesley received episcopal consecration from a Greek Bishop, Erasmus, and by virtue hereof consecrated Coke. A third theory has now been broached by Dr. Raymond of the Methodist seminary at Chicago. He concedes that bishops alone ought, as a rule, to make bishops, but that the exigency of the times justified Wesley in his abnormal act. This is nothing less than a virtual surrender of the case, and thoughtful Methodists will so consider it.

UNITY.

We have a nobler, more blessed warfare to wage than settling internal dissensions about the minor, less vital matters in which as Churchmen we may differ, the warfare to which as Christians we were baptized, as good soldiers of the Cross, under the Captain of our Salvation, against His foes and ours. When the Church which we all love better than our Church theories is in danger, from active, proselytizing bodies without; when the truth, which is dearer to us than life, is assailed by open and insidious infidelity, undermining us in our very congregations, stealing its way into our families as well as boldly asserting itself through the press; when the world is a more powerful seducer of our tender flocks than ever, with its multiplied forms of pleasurable temptation; when sin stalks abroad with unblushing front, and challenges the very principle of purity and holiness to God which we are endeavouring to instil, indeed it is no time for us to be wasting our energies in fighting the shadows which we have cast by our own forms. O may the love of the blessed Lord who so loved us, and the love of the immortal souls for whom He died, swallow up all our little jealousies and differences, and unite us in an undivided host in manfully fighting His battle against the giants of sin and unbelief.—*Bishop of Toronto.*

AGGRESSIVE CHURCH WORK.

THE advance of the Church must be by aggressive work, by aggressive preaching. It may be very well first officiating to make clear the Church's witness to the truths held in common by many Christians, but when we come into a community we must tell why we came, we must make good our right as bringing them, as we believe, something better than they have, "showing unto them a more excellent way." True, the service is a great Episcopal Sermon, it opens the "treasure," but if we only preach what the people are accustomed to hear, they may say, "that is the Gospel," or, "that is good Methodist doctrine," but they are not very likely to say, "we must hear thee again of this matter." We must preach to the mind, "May we know what this new doctrine, whereof thou speakest, is?"

We cannot make our foothold as merely giving new voice and place to familiar truths. The strange sects of the day, as the Adventists, create an interest, by hearty advocacy of a dogma, something their miscellaneous crowd never heard of or thought of.

And so, there must be aggressive tract distribution, and aggressive conversation. We must reach the people on all sides as having a reality, if to them a sect in their ignorance, as a new sect, a sect claiming not to be a sect.

Our mission must not be confined to seeking out our own people, nor must we rely only on our own people. We should have confidence enough in ourselves as in our cause to call men to our side. A Congregational student I happened to meet in a little settlement, told me he had "organized a Congregational Church, consisting of two Methodists, two Free Will Baptists, and one of some other body." This may be carrying matters rather far, but the principle of "Jews or Gentiles, bond or free; by one Spirit all baptized into one body, and all made to drink into one Spirit," is the Scripture.

Some things in this paper may sound rather radical, but we cannot stand by and see others filling up the field. We must work according to the opportunity and the necessity. "If by any means I might save some of them," "I am made all things to all men, that I might by all means save some," "Instant in season and out of season;" all these have come down to us as Apostolic rules, and we say we are an Apostolic Church.—*Bishop Gillespie in our Diocese.*

Foreign Missions.

MADAGASCAR.

No. I.

A THOUGHTFUL remark on Church History, by an able writer, is in some measure applicable to the History of Missions in Madagascar. Archbishop Trench says:—"The Kingdom of Heaven which CHRIST founded in the world, is exclusively the Leaven working inwardly in the hearts of men. It is as little exclusively as the Mustard Seed, visibly growing up in the sight of all. It is both of these. . . . Some Church Historians make Church history merely a history of personal piety. As we read, we would fain hear more of the Kingdom as it visibly shapes itself in the world. With other historians, this which I have called the history of the Mustard Seed is all in all. If the others were in fault, these are still more so, not caring to tell us aught of that which is the distinctive mark of the Children of the Kingdom. In taking these two parables, and giving to both of them their full rights, we shall find our best protection against one-sidedness in this direction or on the other."

Following out this idea, we would first relate the planting of Christianity in Madagascar by the London Missionary Society, and the steadfastness of the converts under fierce persecutions; and in

our next number, we will speak of the Church Missions which have been established in the Island for the last fifteen years.

Madagascar, "the Great Britain of Africa," has a population of four and a half millions. The sea-coast is unhealthy, but the capital, Antananariva, is beautifully situated among the mountains in the interior, where the climate is delicious, and where palms and other tropical trees and fruits, and flowers grow in rich luxuriance.

At the beginning of this century, the attention of the "Congregationalists" in England was directed towards Madagascar. Several Missionaries were sent thither by the London Missionary Society (1818), all of whom, except Mr. Jenos, died of malarial fever soon after their arrival. He reached the capital, and began his Missionary work by opening the first school (1820), King Radama having given the fullest permission for English Missionaries to settle in his kingdom. The next year, additional labourers were sent out, education spread with rapidity, and several congregations were gathered for worship and instruction in the city and surrounding country. In 1828, King Radama died, and was succeeded by one of his wives, Queen Ranavalona, a cruel woman, devoted to idol worship. For the first years of her reign, the Missionaries were unmolested. They translated the New Testament, baptised the first converts (1831), and formed a native Church. People of all ranks, from slaves to members of the Royal household were brought under the influence of Christianity.

The progress of the "new religion" at length provoked the opposition of the Prime Minister. A formal accusation was made before the Chief Judge concerning Christians, against whom six charges were brought:—

- 1st.—They despise the idols.
- 2nd.—They are always praying.
- 3rd.—They will not swear.
- 4th.—Their women are chaste.
- 5th.—They are of one mind in their religion.
- 6th.—They observe the Sabbath.

When the matter was laid before the Queen, she was affected with grief and rage and vowed that she would put a stop to Christianity "if it cost the life of every Christian in the Island." Christianity appeared to her not merely a sacrilege but a political offence; her people were learning to despise the idols of their fathers, and were also ceasing to pray to her royal ancestors. They might eventually despise her. She called a large assembly of the nation to meet at the capital. Nothing was omitted that could inspire awe. The cannon along the heights of the city thundered out a salute; a body of 15,000 troops was marched to the place of assembly. Then the Queen's proclamation was issued, that idol worship was not to be neglected, that on pain of death, "baptism, societies, observance of the Sabbath, were things not to be done."

The persecution lasted 25 years. During all this time, no one, except at the risk of life, property and liberty, could meet for worship, pray to the true God, or read the Holy Scripture. The Missionaries had to leave; yet in secluded villages, in recesses of the forest, in caves, worship was offered. The young Prince Radama sometimes succeeded in moderating the violence of his mother's persecutions, but again they would burst forth with increased fury. One of the greatest times of trial was the year 1849, a year known as that of the great persecution.

On the 28th of March nineteen Christians were condemned to death. Their martyrdom is thus described: "Fifteen wrapped in mats, and with mats thrust into their mouths to prevent their speaking to each other or to the people, were hung by their hands and feet to poles, and carried to the 'Rock of Hunting,' a cliff 150 feet high. A rope was then tied round the body of each, and one by one

14 of them were lowered a little way over the precipice. While in this position the executioner, holding a knife in his hand, stood waiting for the command of the officer to cut the rope. Then for the last time the question was addressed to them, "Will you cease to pray?" But the only answer returned was an emphatic "No." Upon this the signal was given, the rope was cut, and, in another moment, they mangled bodies lay upon the rocks below.

A more terrible fate awaited the remaining four. They were nobles. It was unlawful to shed their blood. They were condemned to be burned alive. With wonderful composure those four Christians walked to the place of execution. As they went along they sang together a hymn beginning:

"When our hearts are troubled
Then remember us."
When they reached the fatal spot they meekly surrendered themselves to be fastened to the stakes. The pile was kindled and then from amidst the crackling and roaring of the fire was heard the song of praise. Prayer followed praise. "O, LORD," they were heard to cry, "receive our spirits; for Thy love to us has caused this to come to us; and lay not this sin to their charge!" "Thus," wrote a witness of that wonderful and memorable scene, "they prayed as long as they had any life; then they died—but softly, gently."

The events of this day produced a deep impression upon the minds of the people. The cruelty of the queen and her government was beginning to defeat its own purpose. The heathen said that there was power in the religion of Christians. Many felt and said, "This is the finger of God; there must be something in this belief." Numbers inquired into the secret of this wonderful courage, and were led to join the persecuted band. In addition to those who were put to death for their faith, (about 100), a far larger number suffered in other ways; some were flogged, others were sentenced to work in chains for life. Altogether about 3000 suffered because they had either "professed or favoured the religion of Jesus." Notwithstanding all this, the little company of Christians left in 1836 by their English teachers had multiplied twentyfold in 1861. In that year Queen Ranavalona passed away to the tribunal of the King of Kings. Her son Radama II. succeeded. He at once proclaimed equal protection to all the inhabitants of Madagascar, and declared that every man was free to worship God according to the dictates of his conscience. He sent his officers to open the prison doors. He despatched others to call the remnant of the condemned ones from the pestilential districts to which they had been banished. The exiles returned home, men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbors, who had deemed them long since dead. In a month after the death of the queen, divine service was re-established at the capital. In a short time five places of worship were built, which were filled Sunday after Sunday with large congregations, rejoicing with deep emotion that the darkness had passed. The missionaries returned to their work. Christianity had triumphed. The attempt made to crush it out of existence had only strengthened and extended it. The small and feeble band had become a large and influential portion of the community in the capital. It was about this time that the Society for the Propagation of the Gospel in Foreign Parts began to work in Madagascar. We reserve the account of their labours for our next number.

RECENT INTELLIGENCE.

On Trinity Sunday, June 8th, a solemn and imposing service was held in St. Mary's Church, at which the Bishop ordained the first Telugu native, deacon of the Church of England in Mauritius. The new deacon has been an S. P. G. Catechist for the past seven years.—[*Mission Field, Sept., 1879.*]