

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, OCTOBER 13, 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.

REV. WALTER JORDON, lately a Moravian clergyman, has been recommended by the Standing Committee for ordination to the diaconate. He will, we understand, become assistant at the Church of the Atonement, Philadelphia.

THE Episcopal Churches in and around Philadelphia have within the past conventional year canceled indebtedness to the amount of \$78,536 52, the mortgage of \$30,000 on St. Peter's, Germantown, being removed by a generous layman.

THE temperance question is to be brought prominently forward during the approaching Congress at Newcastle-on-Tyne; several sermons in sympathy with the movement are announced. The Rev. Canon Ellis, the Rev. J. H. Acheson, M. A., the Rev. R. B. Baron, M. A., the Rev. F. Burnside, M. A., the Rev. O. Cookson, M. A., the Rev. Valpy French, D. C. L., the Rev. C. Gray, the Rev. R. A. E. Humphreys, M. A., and the Rev. W. Walters, M. A., having promised their services.

LONDON is a bad city, according to the report of the London City Mission, which is doing all it can to make it better. At the annual meeting of the society the following information was given:—"A portion of the population of London is as irreligious as any of the tribes to be found in the remotest and most uncivilized quarters of the globe. Indeed there are traits of propriety and virtue in all social and domestic life amongst the uncivilized people which our home population might do well to imitate. It appears from some of the police reports that in London alone there are no less than 30,000 regular thieves, 150,000 habitual gin drinkers, and 150,000 persons living in systematic debauchery and vice. Out of four and a half millions of people in London not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 regular communicants."

REPLYING to a correspondent who was contending that "there is nothing in the New Testament to lead one to suppose that what our Lord thrice called 'the fruit of the vine' was a mixture of wine and water," the *Record* says, Dean Stanley, in his latest work, "Christian Institutions," alludes thus to the subject:—"The wine in the original institution was (as we know from the Paschal Supper) arranged in two, three, or sometimes four cups, or rather bowls. In this bowl was the wine of Palestine mixed with water. The water is not expressly mentioned either in the account of the original institution or in the earliest accounts of the primitive Communion; but it was beyond question there, in accordance with the universal practice of the ancient world. To drink wine without water was like drinking pure brandy now. The name for a drinking goblet was *krater*, which means a 'mixing' vessel. To this day, wine in modern Greece is called *krasi*, 'the mixed.'" On a historical point of this nature Dean Stanley's opinion is of undoubted weight, adds the editor of the *Record*.

AN important advance has lately been made in connection with the works of improvement at St. Michael's Church, Hughenden, in memory of the late Earl of Beaconsfield, two new bells having been added to the ring, making the number to eight. The completion of the ring of bells formed part of the original intention of the promoters of the memorial; but when contributions were invited towards the whole undertaking, Mr. Robert Warner, of the firm of John Warner and Sons, offered to carry out this portion of the design at his own cost. The offer was thankfully accepted. The bells have arrived, and are now being placed in position in the belfry. The two bells are treble and second, weighing together about 12 cwt. Each has the inscription, in raised letters, 'Cast by John Warner and Sons, London, 1881. In memory of Earl Beaconsfield. Presented by Robert Warner, Esq., Bell-founder to Her Majesty Queen Victoria.' Each also bears a quatrain of poetry. On one are the lines,—

'Year by year the steeple music
O'er the tended graves shall pour;
There the dust of saints is garnered
Till the Master comes once more.'

On the other,—

'Christian men shall hear at distance,
In their toil or in their rest;
Joying that in one communion,
Of one Church, they, too, are blest.'

Two of the former existing six bells are very ancient, dating, as is supposed, from the reign of Edward III., two more were cast in 1663, while the remaining couple bear the date 1875, the year of the restoration of the church.

THE late John Magee, Jr., of Watkins, N. Y., left fifty thousand dollars for the building of five Protestant Episcopal Churches.

THE erection of a memorial window in Dunferline Abbey to the late Dean Stanley has been mooted in Scotland, and the proposal has received the support of Principal Tulloch.

THE Bishop of Tasmania, on returning from a trip to England, puts forth a statement, from which it appears that in his diocese there are fifty-three regular incumbencies, all filled, and with no stipend under £250 a year. For this purpose the Diocesan Synod receives and administers the yearly revenue, which is derived from three sources—the interest on a capitalised sum handed over some years ago by Government in commutation of the former 'State aid,' the contributions of the parishioners of each cure, and from the efforts of the Diocesan Church Society. Over and above the settled cures, large communities of people are taking up tracts which a few years ago were wild and untrodden bush; rich mineral deposits, chiefly gold and tin, being especially attractive. The Bishop seeks help from England for these new-comers, observing that the S. P. G. grant to his diocese is now withdrawn. He is also anxious to see the Cathedral at Hobart completed. Of this the nave and transepts are finished, from Mr. Bodley's designs, at the cost of £12,000, most of that sum having been raised in the colony. The Cathedral, which will hold 1,400 people, is also a parish church for 7,000 souls. To complete the choir and chancel-aisles £6,000 will be required. Christ's College, with an endowment of £1,000 a year and numerous exhibitions, has been revived at Hobart. The Cathedral parishioners have just finished schools for 500 children, at the cost of £3,000. The sum of £1,000 has also been raised for a mission chapel, in the poorest part of the Cathedral parish. Within the last two or three years the Synod has purchased property at Hobart for the Bishop's residence.

THE report of the English Postmaster-General states that eleven hundred millions of letters were sent and delivered in the year; of post-cards, a hundred and twenty-two millions; of newspapers, somewhat more; of book-packets and circulars, two hundred and forty-eight millions. In the Christmas week, "more than eleven and a half millions of letters and packets over and above the ordinary correspondence, and four tons of extra registered letters, representing a total postage of 58,000*l.*, passed through the central office." "At Hull an incident occurred proving the elasticity of the postal organization under heavy pressure. The distribution of nearly 300,000 circulars, weighing 20 tons, issued by a single company, and representing 2,380*l.* worth of postage, was effected without confusion or delay in forty-eight hours. The despatch necessitated the employment of seven extra railway vans, and it is believed that all the documents duly reached their destination." Vast quantities of letters and packets—more than ten millions annually—are taken to the dead letter office. One of the letters which found its way there last year contains a bank-note for 100*l.*, which has not yet been claimed. A letter containing a cheque for 1,000*l.*, which ought to have been posted in Lombard Street on the 18th January, during the snow storm, "was found on the 24th in the Thames, near Deptford, among some snow drift, which had evidently been carted from the city and thrown into the river." Mr. Fawcett remonstrates with those who still persist in "transmitting animal and perishable matter, such as fish, sausages, birds to be stuffed, clotted cream, fruit, yeast, salads, jellies, live kittens, and dead rats." The telegraphic work of the Post office is growing even more rapidly than its postal work, and is at last beginning to be really remunerative. Till now, the interest on the ten millions of capital outlay has never been fully met, and the aggregate deficit on this account has reached the large sum of 1,216,000*l.* This year, however, the receipts for telegrams have amounted to 328,878*l.*, which not only pays the interest and the expenses of the service, but leaves a small balance in hand. The messages sent this year were 12 per cent. in excess of last year's, while the excess in the number of letters posted was only 4 per cent. The telephone is establishing itself, not exactly as a rival, but as a complement to the telegraph. The Post-office has already established systems of inter-communication in about a dozen of the great towns, "and is receiving applications from many quarters." In the Post-office savings-banks there are now more than two millions of depositors; nearly three hundred new Post-office savings-banks have been opened during the year; and the total amount of deposits has reached almost thirty-four millions stg.

Now, O my soul! answer, as in the sight of God, art thou ready? Art thou ready? Think, O my soul! when death comes, thou art ready to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to its Redeemer.

THE *Religious Herald* (Baptist) says:—"To baptize an unconscious infant is to get upon the line along which the Church of Rome developed all her sacraments. If you have a right to do the one, you have a right to bring in all the others." And the *Christian at Work* (Presbyterian) turns the point in this way:—"To hold the doctrine of the Trinity 'is to get upon the line along which the Church of Rome developed all her' theology. 'If you have a right to accept the one, you have a right to bring in all the others.'"

THE British Museum contains a very interesting coin, which came from Gaza, and is probably of the Fourth Century, B.C. On one side is a helmeted Greek face, only partly in profile; on the other the sun-god, in the form of the Greek Zeus, seated in a chariot of fire. Above his head are the old Phœnician letters Y-H-U, i. e., *Yahu*, or Jehovah. It would appear from this that the Philistines of Gaza had adopted the national God of the Jews and identified Him with their own Baal or sun-god. We know from Neh. xiii. 23 that the Jews intermarried with the people of Ashdod. It is clear that in the Fourth Century B.C. a superstitious dislike to pronounce the sacred name had not yet grown up among the Jews.

THE *Church Times* says:—"The appointment of Canon Knox-Little has placed the finishing touch upon the persecution of Mr. Green. Henceforth the case will stand out on the page of wicked persecutions. Mr. Knox-Little is a clergyman in the same city as Mr. Green, and he not only sympathizes with him, but has committed the very same crime—if crime it be. Yet Mr. Knox-Little is rewarded with a stall, and placed in the ranks of the dignified clergy, while Mr. Green is left to pine in a dungeon. We hope that even the Church Association will see the absurd and invidious position in which it has been placed, and lose no time in taking steps to retreat from it. If not, we trust the historian will not have it in his power to say, 'And Mr. Gladstone, willing to show the company a pleasure, left Mr. Green bound.'"

AMONG those who took leave of King Kalakaua on board the "Celtic" was the Right Rev. Dr. Staley, for nearly ten years (1861-70) Bishop of the Sandwich Islands. During that period the present King, then occupying the position of highest chief in the kingdom, was intimately associated with the Bishop in the work of planting a branch of the Church of England in the islands. It may be said he was its most distinguished lay member next after the Kings Kamehameha IV. and V., grudging neither his personal labour nor his means, then comparatively limited, in his devotion to that object. Though from his position now able no longer to take an active part in the affairs of the Church, in which he was confirmed by Bishop Staley and married by him to his amiable Queen Kapiolani, according to its ritual, he has nevertheless just subscribed \$2,000 to the fund for the cathedral. King Kalakaua is well versed in the distinctive principles of the Anglican Church and its history and literature, and he has done more than any one in the islands to explain them through the native press.

FOREIGN MISSIONS.

SOME FIRST FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—*Rav.* v. 9.

II.—NUNDA SIRDAR, THE "ELIEZER" OF UMRITSUR.

Every one who for years past came to the Mission House at Umritsur knew Nunda Sirdar, the Rev. R. Clark's old and valued servant. His handsome face and noble bearing attracted notice, but still more his kindly, courteous, respectful manner, the ready welcome he ever gave to all who visited us, and, above all, his deep devotion to us personally, and to our children.

He was a native of Jeypore; he did not know his age, but used to say he was born the year of the taking of Bhurtpure; he was of the lower Zemindar caste, a Hindu, the second of three brothers, who still dwell on their own land in the neighbourhood of Jeypore. His elder brother, a very old man, in

early days was a camp follower, and Nunda had with him gone through the first Afghan war. He had witnessed the disasters of the British army, and as servant to Dr. Dempster, had learnt many useful rough-and-ready camp ways, cooking, tent-pitching, &c., and was admirable on a march, and most attentive in sickness or trouble of any kind.

He came to us at Peshawar in 1858, and died in our service in August, 1880. From the first he was a kind of Eliezer, a steward of the household, much trusted and faithful in the least; but the children were his special and favourite charge. He was most careful, not only that they took no harm in body, but that no evil should come nigh them through the conversation of other native servants, and in this was a great help to the overworked and anxious mother, who felt that, though a heathen, "he eschewed lying and no deceit was on his lips."

Nunda could read Hindi and write fairly. He often read aloud his own books to an admiring audience; but, though often spoken to and instructed in Christian truths, no impression seemed to be made on his heart. He argued that his own religion was best for him, that he was better, "cleaner," more faithful than many native Christians; that Jesus Christ was no doubt a good "guru" (teacher), and so was Nanak (the Prophet of the Sikhs), but that Christians and Sikhs alike only did the things that pleased them, and that to change one's religion was unnecessary, and that those who came as inquirers had only interested motives, and took the missionaries in.

He performed his own *pooja* (worship, devotions) strictly, and once, when two of our elder children recovered from smallpox without injury to their sight, he had made and presented to the temple two pair of gold eyes as a thank-offering, according to native custom. He accompanied Mr. Clark to England, and was most helpful and interested in all the sight and wonders of a voyage over the "kala pani" (black water, i. e., the ocean). From that time he so far gave up caste as to eat food with Christians, and relinquished the headship of his own class, who frequently even afterwards called him to preside at "punchayats" (native assemblies), and made him arbitrate in disputes, for by nature he was peaceable, and easy to be entreated.

After the death of his old wife he failed greatly, and had several attacks of the painful malady which ended his days. As head of the household he was always conscientiously present at the Bible instruction given daily after breakfast to the servants and their families, which, though not compulsory, was always well attended, and proved a means of blessing to many. He was most friendly with all the native Christians of the Mission, who had a great respect for him, and spared no trouble in recommending the Dispensary and Medical Mission to the attention of the people in the city, and in distributing the "Sunday alms" after the preaching to the lame, and halt, and blind. Still, while his knowledge and understanding of the Word increased, his heart seemed untouched. When pressed he would say "Shall I be baptized to please the Mem-sahib (lady)? Am I not a Christian in everything now?"

But the day of grace for Nunda Sirdar was nigh at hand. After the departure of the "Chota Sahib" (young master), who left to continue his medical studies in 1878, and whom he sadly said that he should never see again, he read his Bible oftener and went to church every Sunday. One morning, after hearing the exposition of St. Matthew xxi. 28 about the rebellious son, who "afterwards repented and went") he was greatly moved, and said to Mr. Clark, "I am that son. I said I would not be a Christian, but now I repent; I will be baptized." The old man was made willing in the day of God's power, and on Christmas Day, 1878, he was baptized in the Mission Church by Mr. Clark, firmly and gladly answering for himself the questions of the solemn service he had often witnessed before.

And now he grew visibly in the knowledge and love of Christ his Saviour. One great trial was in store for him: his dear Mem-sahib was taken dangerously ill, and carried away from the City Mission House in April, 1879, on her way home. Seated on the doorstep, Nunda broke down utterly, and cried out, "Mem-sahib, my life for yours, if God will spare you." Was the offering of the faithful, loving heart accepted? I did recover, and Nunda was taken, full of years, and at peace with God and man. The immediate cause of his death was a fall he had during my illness in hastening to carry out some needed service. He never quite got over this, but it was a time of quiet ripening for the glory prepared for him. The Christians faithfully ministered to him, and mourned for him as a father in Israel, while to those he so diligently served and so truly loved his memory is blessed.

Mrs. ROBERT CLARK.