

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 17, 1880.

One Dollar a Year

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EDITORS.

On the arrival of the British army in Cabul city one of the first discoveries was that of Sir Louis Cavagnari's chimpug dog. It has now arrived in England.

FATHER HORNER, the originator and head of the Roman Catholic Mission to Zanzibar, Bogamoyo, and Ngouvan, has died at Cannes, after a long and painful illness contracted in Africa.

THE Liberal students at St. Andrew's University will nominate Mr. E. A. Freeman, the historian, for the rectorship at present held by Lord Selborne. The election takes place in November.

MISS Catherine L. Wolfe, a wealthy and benevolent Church woman of New York, has erected a new home for Newsboys at the corner of East Broadway and Gouverneur street. It is five stories high, 105 feet long by 50 wide, and cost \$50,000.

M. HYACINTHE LAYSON (Pere Hyacinthe) is to visit London next month in order to deliver a course of four addresses. The subject he has chosen is "Positive Christianity." It is announced that the Archbishop of Canterbury will preside at the first of these addresses.

A MILLION copies of the Book of Common Prayer are printed every year for use in England and in the Colonies. It has been translated into more than sixty different languages, and printed for the use of those who cannot read our vernacular.

AMONG the statistics of work accomplished by foreign missions during the past century are these: converts from heathenism, 1,500,000; languages into which the Bible has been translated, 226; copies of the Bible circulated, 148,000,000; barbarous languages endowed with a grammar and literature, 70.

THE Rev. Dr. Hugh Miller Thompson, Rector of Trinity Church, New Orleans, has been engaged in a controversy, through the newspapers, with a Unitarian clergyman of that city. He says: "I know from the best evidence that the cultured Unitarianism of New England is largely drifting into the Episcopal Church."

"N" STANDS for the Latin word *Nomen*, name, and "M," which is an abbreviation of "NN," for *Nomina*, names. In the Marriage Service the letters are reversed, "M" coming first and "N" second; but there they have an entirely different meaning, "M" standing for *Marius* the Bridegroom, and "N" for *Nupta*, the Bride.

THE extent of the manufacture in the United States of "Oleomargarine," or suet-butter, has been shown by a suit now pending in Chicago concerning royalties due under a patent in the process of its manufacture. Though "Oleomargarine" is never quoted in the market and is not kept by dealers as such, it had a sale in the United States last year amounting to 98,000,000 lb.

PROFESSOR John Stuart Blackie thinks the style of worship adopted recently in the Established High Church of Scotland, if generally followed, would prevent lapses from Presbyterianism. The chanting of the prose psalms he says, "the partial use of the English hymns with the accompanying English melodies, and an anthem to wind up—these, along with the gothic style of the architecture and the windows pictured with sacred legends, are the only devices used to give a graceful Episcopal air to the service of the High Church." If such a reasonable order of worship were adopted in all our Presbyterian churches, there would no longer be the slightest excuse for any Presbyterian deserting the church of his fathers merely to gratify his aesthetic sensibilities.

MEETINGS have been held in England under the sanction of the Archbishop of Canterbury and other dignitaries, to promote a movement for the organization of Armenian Christians in Turkey, in connection with the Church of England.

WITHOUT any display Mr. Henry Winkley of Philadelphia has sent a second check of \$25,000 to Andover Theological Seminary and another of the same amount to Yale Theological Seminary. Such unostentatious liberality shows that there are those who mind the Saviour's rule for giving.

ON Thursday, May 20, His Royal Highness the Prince of Wales, Supreme Grand Master of English Masons, laid the Corner Stone of the new Truro Cathedral in the presence of a vast concourse of people. Besides the Bishop and clergy of Cornwall, there were present the Bishop of Exeter and over 300 clergy from other parts of the Kingdom. The building (of which the choir division is now to be built) will cost, when completed, probably well on to a million of dollars. This will be the first Cathedral built in England since the Reformation, and in connection with the ceremony of laying the corner stone, much enthusiasm has been awakened. The portion of the building, now being built, will cost \$175,000.

THE arrangements for holding the Church Congress, under the presidency of the Bishop of Peterborough, at Leicester, from September 28th to October 1st, are being rapidly proceeded with. A contract has been entered into for the erection, near the railway station, of a large hall, specially constructed for the purposes of the Congress. Among those who have already consented to take part in the proceedings are the Archbishop of York; the Bishops of Bedford, Carlisle, Durham, Lichfield, Liverpool, Manchester, Nottingham, and Winchester; the Bishop of the Valley of Mexico, Bishop Ryan, Earl Nelson, Lord Brabazon, Lord John Manners, M. P., Sir T. Fowell Buxton, Bart., Sir E. H. Currie, Mr. Beresford, Hope, M. P., Mr. A. Pell, M. P.; the Deans of Lichfield, Llandaff, Manchester, Peterborough, and York; Archdeacons Fearon, Hessey, Palmer, Reichel, Thicknesse, and Watkins; the Rev. Professor Westcott; the Warden of Keble College; the Rev. Canons Barry, Carter, Farrar, King, Money, and Tristram.

THE falling off in the proper observance of Sunday and the consequent wide-spread doubt as to the truth of Christianity are beginning to engage the attention of all earnest men. Bishop Littlejohn gives us some very timely words. He says, "Some neglect their duty in respect to Church attendance because something is always wrong. In their opinion, certain things are not as they should be; the music does not suit them. Is the choir a quartette—congregational singing should be substituted. Is there a chorus?—a quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented; the preaching is too warm or too cold; the sermons too long or too short. And these are objections with which neither conscience nor religious principle has anything to do; yet they influence great numbers, even persons who profess and call themselves Christians and ought to know better than to accord to them any weight. Legitimate attractions are admissible, yet if Church attendance is a bounden duty, it is based on the positive commandment of God, it must be considered independently of such minor questions. The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ; for surely those who are not for Him are against Him."

A LECTURER on development descanted some time on the origin of man after the Huxley-Darwin style, as built up from some tiny cell, then passing gradually on through various stages of development, until at last man appeared, and pictured a pool being set into a ferment of life by the sun until these primal cells were generated. At this point a Yorkshire laborer arose and begged leave to ask a question, which was this, "How long be I to stand a-waiting by that pool afore a man comes out of the dirt?" This rather took the wind out of the "development theory" lecturer who, amid a perfect hurricane of laughter, subsided.

PRIMITIVE CHURCH METHODISTS IN IRELAND.

The following appeared in *Church Bells*—

Sir,—In reply to the inquiry of one of your readers, 'Mr. J. Trevarthen,' I beg to inform him, through the medium of your valuable paper, that the 'Primitive Church Methodist Society' is the exact type of Methodism as it existed during the life of the Rev. J. Wesley, its founder, especially as it was presented to the world for the first twenty years of his Methodist career.

We are simply a 'religious society,' not a Church, not a sect. Our agents must be members and communicants of our old Episcopal Irish Church. This rule applies to paid and unpaid office-bearers. We were forced to form—rather reorganize—the Society, because that a packed majority of the Primitive Wesleyan Methodist Conference of 1872 passed a resolution giving authority to the preachers to baptize and administer the Lord's Supper. This was totally at variance with the wishes of thousands of Methodists in Ireland, and those who set a price upon honour and honesty were forced to leave the Conference for ever! We who left were Irish Churchmen, and the Venerable Archdeacon Darley, now Bishop of Kilmorc, Elphin, and Ardagh, placed himself at our head; and we now have, thank God! what is indeed a new thing on the earth, a Bishop of the old Irish Church, who fills the see where the illustrious Bishop Bedell lived and died, as President of our Conference.

At our last Conference, held in Dublin, July, 1879, we had the Right Honourable Lord Plunket, Bishop of Meath, present with us; and the Venerable Archdeacon Reichel, Professor of Ecclesiastical History in Trinity College, assisted us by his counsel, and gave us two very studious and valuable addresses. We have not relinquished any of our Methodist usages; nor were we ever asked to do so by either bishop or presbyter. We are Churchmen; but admit to our class-meetings and love-feasts any godly man or woman belonging to the Orthodox Churches of the country. We are preserving the great Wesley's old lines; and our missionaries are the guests of the clergy. They are aided by the incumbents at their cottage services, and we are all united to maintain and preserve true godliness and Scriptural holiness in this land. Every lay-preacher, when completing his five years' probation, must subscribe to the Thirty-nine Articles in the Book of Common Prayer.

THOMAS HAYES, Secretary.

Foreign Missions.

INDIA.

THE DELHI MISSION.—II.

The first period of the Delhi Mission closed in 1857 in darkness and blood, and it must have been with sad hearts that two young Englishmen, the Rev. Mr. Skelton, from Cambridge, and the Rev. R. R. Winter, from Oxford, entered Delhi in 1859, to begin again the work of faith and labour of love.

They were welcomed warmly by the

few survivors of the scattered and murdered flock, among them Ram Chander and Sara, the widow of Dr. Chinnam Lall.

"Arrived at Delhi," wrote Mr. Skelton. "I was visited by Ram Chander, who gave me the gratifying intelligence that one of his and Mr. Jackson's former pupils, Chandu Lall, desired baptism at my hands. When I saw the young man I was much struck with his stalwart frame and fair complexion, and, on gaining his further acquaintance, I was still more struck with his mental acquirements and with his humble, affectionate disposition. The Sunday on which he was baptized will always be to me a memorable day. . . . Chandu Lall had his cross to bear at home. The whole quarter of the city was astir with indignation and alarm. The high-caste families saw the danger to which all their educated sons were exposed of conversion to Christianity. His own family refused to let him see his wife and this separation of husband and wife continued for three months. Chandu Lall was for several years head master of the large Mission School at Delhi. Afterwards he was appointed Treasurer in the Commissioners Office in the same city, a post which he could not have obtained had he not been deemed worthy of the highest confidence and esteem."

About the same time another man of high-caste, Tara Chand, presented himself for baptism. He subsequently studied for the holy ministry, and was ordained by Bishop Cotton, who says of him:—"He unites to general ability and special intellectual powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for orders whom I have examined, whether at home or in India."

The baptism of these two converts was a great encouragement to those who had begun to build up again this important Mission, the gradual progress of which we will now trace as year by year the labourers toiled patiently at their work. Their efforts were turned in four different directions—work among the educated classes—work among the poor—work in the country round Delhi—and work in the Zenanas. This is the name given to the rooms in which Indian women were kept secluded from all, except their nearest relatives. They grew up in ignorance and idleness and exercised, as the more educated Hindus themselves acknowledged, a most injurious influence on their young children. Mrs. Winter, in 1863, made an energetic attempt at Delhi to establish classes for girls, and in 1866 a Ladies' Association, connected with the Society for the Propagation of the Gospel, was formed in London to assist in the education of Indian women. This work has now assumed such large proportions, and is exercising such an important influence upon all classes, that we intend to devote a special paper to this interesting branch of work.

As regards work among the educated Hindus, a large Mission School was gradually gathered, which now numbers 400 or 500 scholars. This school was commenced, so Mr. Skelton tells us, "by a young Mahometan moonshee or Persian scholar, who shortly after the mutiny had been baptized at Meerut. Having a great power of attracting and influencing boys, he began, though employed during the day as a clerk in a Government office, to superintend a small school in his leisure hours. I remember distinctly one of my first visits to this little school of about 30 boys, assembled in a small upper room in a dwelling-house in the Chandni Chok, the famous main street of Delhi. The biggest boys had before them one of the Gospels in Urdu. They sat, after native custom, upon the floor. I knelt so as to be on the same level with them, and with my imperfect knowledge of the language, I began discussing the part they were reading, and was much struck with the warmth and interest with which one youth, a Mahometan, entered into the

discussion. This school increased rapidly, and soon occupied a large building in the main street. The good seed so widely scattered will bear fruit. We have the testimony of Sir Bartle Frere that a change in the feeling of the masses in India towards Christianity is setting in. This is, to a great extent, due to education, and not a little to the education imparted in the Mission Schools.

While these efforts were being made among the children of the middle and upper classes, the Gospel was also preached to the poor, and there was a movement towards Christianity among the Chamars or shoemakers, who are the lowest of the low-caste Sudras. The Chamars are much despised, probably because the material of their work is the hide of a dead animal, a loathsome object to a Hindoo. Many of these despised ones came forward for baptism, and have since continued to live worthy of their Christian profession.

Besides the work in the Zenanas, in the schools for the higher classes, and the visiting among the poor, a system of public preaching was kept up, in which the Missionaries were aided by native catechists. Two bands of men went daily into the suburbs and neighbouring villages, and the apathy and indifference with which they had at first to contend was soon changed into opposition. Mr. Winter says: "Seldom did a preacher take up his stand in a bazaar, but a Mahometan sprang up a few paces from him, and warned the people not to listen to such 'preachers of heresy.' But this is better than indifference." The Mission staff extended their work for 100 miles round Delhi, and only want of funds prevented the establishment of permanent Missions in the surrounding towns.

It was thus that the St. Stephen's Mission, as it was now called, progressed for ten years. In that time also a small Memorial Church had been built and dedicated to St. Stephen. It is strictly a Missionary Church. The services, which are all in Hindustani, are held twice daily, the Christian boys from the Mission School form the choir. The lights at the evening services attract the heathen, who remain quietly in the capacious porch and listen to the service in their own tongue.

"On St. Stephen's Day, 1869," Ram Chander writes: "I invited all the resident Christians to a common breakfast. The roofs of neighbouring houses which overlook our compound were lined with spectators, and, doubtless, they wondered what strange band it could be that thus could lead Brahmans, Shatryas, Bunyas, Mehtars, Chamars and Mleehars to sit down together to a common meal. But most truly did we feel ourselves to be one body, when on Christmas Day our little Church was filled, and the worshippers received together the Holy Communion of our Lord."

After some time Mr. Skelton became a Professor at Bishop's College, Calcutta, and Mr. Winter took full charge of the Mission, where he and Mrs. Winter have continued to work with great zeal and success.

The year 1877 was marked by two important events to the Delhi Mission—one the establishment of the Bishopric of Lahore, in consequence of which Delhi could be often visited by the Bishop of that Diocese; the other was the formation at Cambridge (England) of a Missionary Association, the special object of which was to aid in the higher education of young native Christians, and candidates for the Holy Ministry, and to endeavour to reach the more thoughtful heathen. Accordingly, the Rev. Edward Bickersteth and the Rev. T. D. Murray went from Cambridge to Delhi to head this new Missionary enterprise.

In the next number we shall close our account of the Delhi Mission by some extracts from Mr. Bickersteth's most interesting letters, as they give the latest information of the work carried on in the Mission.