

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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One Dollar a Year.

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EDITORS.

Advertisers should note that our circulation is now

4,500

Weekly, being larger than that of any other paper, secular or religious, in the Maritime Provinces.

Without meaning to be boastful, and more as a matter of business than of pride, we have to draw our readers' attention to the very large circulation of THE CHURCH GUARDIAN.

We have no less than 4500 bona fide subscribers on our books, representing all classes of our people. We believe we are correct in claiming a circulation nearly double that of any other Church paper in Canada, and very much larger than that of any other religious paper in the Maritime Provinces.

Let some may feel disposed to grow careless in their payments, we are forced to confess that even with this large number of names, at the low price of a dollar a year, we are very little more than able to pay expenses, and consequently, need all subscriptions promptly paid.

Being so widely and largely circulated, we offer peculiar advantages to advertisers; and we would be glad if our readers and well-wishers will make the extent of our circulation known to the business men of their several communities.

As we are striving to educate our people in everything which concerns the interests of the Church, we ask for the continued and increased support of Clergy and Laity.

SINCE 1821 the public and private contributions to the building fund of Cologne Cathedral have amounted to \$45,000,000. Adding the contributions of past centuries, notably the money expended on the colossal foundations, a German paper finds that as it now stands the cathedral represents about \$100,000,000.

If clergymen will read and speak out of their natural register, overtax their powers on one day, of the week and let the voice lie idle on the other days, and moreover will not take common-sense precautions against cold after exerting themselves in a hot atmosphere, they must expect to suffer from "Follicular disease of the Pharynx."

The ceremony of unveiling a bronze-statue in honor of the seventeenth century inventor and precursor of Watt in applying steam as a motive power, Denis Papin, took place in the little town of Blois, France, August 29. Among the prominent speakers was M. De Lesseps, who gave an interesting account of the life and discoveries of Papin. Like so many early inventors, Papin suffered cruel persecution at the hands of the people whose descendants now unite to do him honor.

An interesting trial has taken place on the line between Woolwich and Dartford with a locomotive driven by compressed air, the invention of Colonel Beaumont, of the Royal Engineers. The engine was charged with compressed air at a pressure of 1,000lb. to the inch, and made the run from Plumstead station to Dartford in twenty-eight minutes, arriving there with a remaining pressure of 540lb. The return journey was accomplished in thirty-five minutes. The engine is said to be well adapted for use on tramway lines.

THE circulation of the Turkish Paper *Paik-i-Islam* has been stopped in India.

THE remains of a Roman villa have been discovered at Aix-la-Chapelle. The walls as yet laid bare vary from a foot and a half to nine feet in height.

A PREPARATION manufactured from the eggs of turtles, and known in the West India Islands as 'turtle butter,' is being introduced into the English markets.

DEAN Stanley says that a wider difference upon the subject of the infallibility of the pope exists in the Roman Catholic Church than on any doctrine which is held by Protestants.

THE Mexican House of Representatives have declared General Manuel Gonzalez to be elected President of the Republic. The ceremony of installation is fixed for the 1st of December.

IN New South Wales Sir Henry Parkes, the Premier has prohibited Mr. R. A. Proctor, the well-known writer, from delivering lectures on astronomy in the theatre on Sunday.

ON the festival of St. Simon and St. Jude, the Rev. Enos Nuttall was consecrated at St. Paul's Bishop of Jamaica; the Rev. G. E. Moule, Bishop of Ningpo; and the Rev. C. P. Scott, Bishop of North China.

BATTERIES are to be erected at Barbados, Demerara, and Jamaica, and armaments are being forwarded for their effectual equipment, in accordance with the recommendations of the Select Committee of Enquiry into the defence of the Colonies.

THE French Government has renewed its diplomatic relations with Mexico, and has sent an accredited resident to the court of that country. It will be remembered that ever since the unhappy Maximilian affair, France has been unrepresented there.

THE Duke of Bedford has purchased Norris Castle, Cowes. It is not generally known that the Queen, when Princess Victoria, resided there for some time with her mother, the Duchess of Kent; and that in 1831 she laid the foundation-stone of the district church.

A ship has been chartered at Newcastle on-Tyne to load wheat at Liverpool for Cronstadt, and the *Gulon* states that American vessels are bringing both grain and tallow into Russian ports. Russia, in fact, is just now buying what she formerly exported. A defective harvest, and a serious diminution in the number of cattle, are extending distress far and wide among her population.

THE New York *Herald* says:—"A committee of the Episcopal General Convention is discussing the subject of enlarging the fund for support of disabled ministers, and of widows and orphans of clergymen. It is time something of the sort was done. If the laborer is worthy of his hire it is high time that some arrangement should be made for providing the funds with which to keep Church workers' from starvation and freezing."

THE skepticism of the day is to a large extent the offspring of worldliness and self-indulgence. The honest doubts and intellectual difficulties of a real seeker after truth may be easily distinguished from the vain self-sufficient utterances of the fool who saith in his heart "there is no God." As it is forcibly put by a recent writer in *Scribner*: "The conclusion is entirely legitimate that when a man's infidelity leads to a loosening of the sense of moral obligation and to the bestializing of his character, his doubts come from his dishonest heart, and not from his honest head."—*Ec.*

THREE successive vicars, it is stated, held the living of Wensham, Norfolk, for upwards of 150 years between them. The present vicar succeeded his father, Rev. C. Campbell, in 1878, who succeeded his father in 1822, and he succeeded his father in 1770.

EXTREMES MEET.

At a recent dedication of a Methodist house of worship in New Brunswick, we learn that two ministers read a Psalm, verse about, "the latter for the people." Why not have allowed the people, as "a royal priesthood," to take their own part in the Psalms? The worship of Christian bodies about us is offered by the minister alone, the people have nothing to do but sing. They attend as listeners, not worshippers. The Roman authorities have deprived their laity of the cup, and the religious bodies who cling to the novelty of extemporaneous worship have deprived their adherents of their right to take their proper part in public worship. So extremes meet, the Roman priest saying the mass alone, in a "tongue not understood of the people," and the Protestant people worshipping God by praying in the person of their minister.

CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "triumphed over the philosophy of the world, the argument of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil." Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmond Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words; "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understood; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing about it." This was a just reproof and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, Sir," said he. "Hume owned to a clergyman in the Bishopric of Durham, that he had never read the New Testament with attention."—*Ec.*

Foreign Missions.

INDIA.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA.

WE hear occasionally complaints of the slow rate of progress with which Christianity advances in India. It has sometimes been stated in public prints which speak with authority that this progress has been arrested. Now is this really the case? Remember that our missionary work in India began in the year 1813, or sixty-seven years ago. There are in the present year not less than 350,000 Native Christians, besides 150,000 scholars, who, though not all Christians, are receiving Christian instruction—that is, 500,000 people, or half a million, brought under the influence of Christianity. The annual rate of increase in the number of Native Christians has progressed with advancing years. At first it was reckoned by hundreds yearly, then by thousands, and further on by tens of thousands. Com-

pare this with the probable rate of the progress of Christianity at the beginning of the Christian era. If it had been possible to take the statistics of the Christian Churches in Asia Minor, in Greece, and in the countries bordering on the Mediterranean sixty-seven years after the first promulgation of Christianity, would the numbers have been greater than 500,000 I apprehend not. And we must reverently remember that the Gospel was then preached with more than human eloquence, with more than mortal wisdom, by men of whom some drew their inspiration from our Lord Himself, and others from His Apostles, and all of whom were endowed with superhuman advantages compared with which all the advantages of our modern culture, learning, and civilization are utterly insignificant. Therefore, instead of lamenting the apparently slow progress of Christianity in India, you should rather render fervent thanks for the progress you have lived to see.

But, it will be asked, what is the character of these Christian converts in India—what practically is their conduct as Christians? Now, I am not about to claim for them any extreme degree of Christian perfection. I am not prepared to say that all of them, without exception, live up to their profession, or that none prove themselves unworthy of it. But, speaking of them as a class, I venture to affirm that the Christian religion has exercised a dominant influence over their lives, and has made a decided mark on their conduct. They adhere to their faith under social difficulties. Large sacrifices have to be made by them. A sort of ostracism from Native society, and banishment from all they held dear before, have to be encountered by them. Notwithstanding all this, we may say that out of the aggregate of Natives who, during the last three or four generations, have professed Christianity—which aggregate must have counted up to some millions—the number of apostates may also be counted on the fingers. In Southern India, where missionaries have laboured longest, Native Christians of the third or fourth generations are to be found. All of them are standing firm in the faith. Christianity has become hereditary with them in the highest sense. There is no such thing as retrogression towards heathenism. On the contrary, they exhibit a laudable desire for the self-support and self government of their Church on the voluntary principle; a disposition to maintain their clergy; to sustain the organization of their teachers, pastors, and catechists. They would no more think of abjuring their faith than of committing suicide; and, looking to the self-devotion of some Native Christians during the war of the mutinies, I believe that if hereafter, during any revolution, any attempts were to be made by secular violence to drive the Native Christians back from their religion, many of them would attest their faith by martyrdom.

I have so far been speaking on the evidence of others. I will now give you my own testimony. I have governed 105,000,000 of the inhabitants of India, and I have been concerned with 85,000,000 more in my official capacity. I do not say this as something to boast of, but merely state a fact—an accident if you will—for I went where I was ordered, and did what I was told. I have had official connection with 190 millions out of the 200 millions of British India. The odd 10 millions belong to the Province of Oude, with which I have had no official connection. I have thus had acquaintance with, or have been authentically informed regarding nearly all the missionaries of all the societies laboring in India within the last thirty years, from the banks of the Irrawaddy, in Burmah, to Peshawar on the Afghan frontier, and Kurrachee, near the mouth of the Indus, from Cashmere, in the Himalayas, to the southern peninsula near Cape Comorin; and among those missionaries I will mention the names of

W. Smith and Leupolt, in the North-West Provinces; Welland, Weitbrocht, and Stuart, in Bengal; Clark and Pfander in the Punjab, Squires in Bombay, Bishops Sargent and Caldwell in Tinnevely, Bishop Speechly in Travancore, and last, but by no means least, Bishop French of Lahore.

And what is my testimony regarding these men? They are most efficient as pastors of their Native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the Native religious and to the caste system. They often evince appreciative thought in dealing with educated Natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the State in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression—and despite the general excellence of our rule in India, such cases do sometimes arise—they are found to be the friends of the oppressed; whenever Native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of Government. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the Natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the Natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad—when famine has smitten down millions—they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighbourhood wherever they dwell. Their wives, daughters, and sisters are zealous in co-operation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest medium of salary on which an educated man can subsist, without hope of honour or of further reward. They do this from loyalty to the Master whom they serve. They have to bear all and more than all, the ordinary trials incident to foreign service. They do not proceed to England on furlough, unless by sickness, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no man has shown better to the heathen and to their English brethren how a Christian ought to die.

Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The Natives are too apt to think of us as incited by national aggrandisement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries.