

# 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 18, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

ORDAINED by the Bishop of New York, Mr. Appleton, formerly a Baptist.

ANOTHER North-east Arctic Expedition is projected by Professor Nordenskiöld.

CONFIRMED by the Bishop of Niagara, Mr. Robert Keith, late a Congregational Minister.

REV. H. M. COLLISON, late Pastor of the "R. E. Church" was recently inducted in the charge of a Presbyterian congregation in Chicago.

It is reported that the Duke of Edinburgh has purchased for £80,000, Norris Castle, a mansion whose grounds join those of Osborne.

THE British Museum has had been autotyped the original deed in its possession whereby Shakespeare mortgaged his house in Blackfriars.

THREE Catholic curas of France have abandoned the Roman Catholic faith and become Protestants. The movement toward Protestantism is growing rapidly.

THE Members of the General Assembly of the Presbyterian Church in the United States, show a steady decrease in the number of accessions during the past three years.

Rev. R. Downing, Methodist Minister, was confirmed by the Bishop of Missouri at Clarksville recently. He has become a candidate for Holy Orders.

ORDAINED to the Diaconate by the Bishop of Springfield at New York, Joseph C. Acomb, student at the General Theological Seminary, late a Methodist Minister.

THE secretary of the Naval Church Society writes from Portsea that, in response to the offers of a prize for the best essay on "The Promotion of Religion in Men-of-War," fourteen essays have been received, and are now under consideration.

ANOTHER "Reformed Episcopal" minister, has retired from the ranks. Rev. H. H. Washburne, minister of the "Cummins Memorial Church" Baltimore, has retired from the Ministry, and entered secular pursuits in New York city.

No less than eighteen small planets have been discovered this year. The one that was discovered on the 12th inst. by Professor Peters, of Hamilton College, Clinton, New York, is the fortieth that he has found out, and brings the whole list of planets up to 209.

THE Bishop of Carlisle recently consecrated the four churches at Barrow which a year ago were dedicated to the four Evangelists. Those churches, with their parsonages, were built at a cost of about £24,000, of which the Duke of Devonshire subscribed £6,000.

An arrangement just concluded between England and France provides that any distressed mariner of either country landing in a colony of the other country shall be supplied with board, lodging, clothing, and travelling expenses, until he finds fresh employment or is able to leave.

A WONDERFUL ORGAN is to be put in the Stewart Memorial Cathedral, Garden City, Long Island. Bishop Littlejohn may well be proud of this noble Building. The new organ will be among the largest and most remarkable in the world. The main instrument will be in the chancel. Part of it will be in the lower part of the west end of the building, another part, called the "echo organ" over the ceiling, and the fourth part underneath the chancel. The chimes can be played by the organist. The different parts of the instrument will be united by electricity and controlled by hydraulic power.

By carefully comparing assertions which have been made with the partial contradictions called forth by them, we may ascertain approximately the attitude lately taken by the British Government towards the Porte. The demand has not been made that Englishmen should be exclusively employed in all branches of the administration, but it has been required that English functionaries should be admitted into the Army and Gendarmerie, and the Departments of Justice and Finance.

A MEETING was recently held in the Bishop's palace Gloucester, when Miss Patteson, sister of the late Bishop of Melanesia, gave an address to a large number of friends, invited by the Bishop and Mrs. Ellicott, on behalf of the ladies' association of the Society for the Propagation of the Gospel for improving the condition of poor women in heathen countries. Fourteen years ago the annual income of this branch of the Society's work was \$500, now it is \$25,000.

In the thick fog of the 22nd ult., when it was as dark as midnight in London, the electric light was turned on in the reading-room at the British Museum, and the readers had not to suspend their labors, as was the case in the November fogs of old. Since the latter part of October the electric light has been continuously used in the national reading-room of an evening until seven o'clock, and an average of more than two hundred students and literary men have been nightly able to proceed with their researches to that hour, instead of leaving off, as formerly, when the shades of evening fell. It is reported that one of the staff—Mr. Nichols—has worked closely for two hours for a fortnight by the light, with a view to try the effect on the sight, and finds that there is not only inconvenience, but that the optic nerve is strengthened, and that glasses are quite unnecessary as a protection.

DIPHTHERIA, which has for several years made great ravages in Russia, has now, says the "Nevoje Vremya," attained such proportions in some regions that the per-centage of mortality far exceeds that of births. In the small district of Mirgorod, for instance, where the epidemic has been raging since 1875, 414 persons succumbed to it in 1876, 1877 no fewer than 1,308. In Odessa, again, since the month of May, diphtheria has snatched away 76 per cent. of the children, while in Stavropol, in the course of four months, half the infant population of the town fell victims to the deadly disease. The "Nevoje Vremya" adds a long list of places where diphtheria is raging in the same frightful degree, and even worse. The mortality is so enormous that the Government has appointed a special commission under M. Karel, Physician in Ordinary to the Emperor, to inquire into the epidemic.

ACCOUNTS of the landslip at Vitznan, under the Rigi, say that at first no danger was apprehended; it was only when the stream of slime, earth, stones, and water, creeping slowly downward, reached the bridge on the road from Vitznan to Gersau that an alarm was given. Then the tocsin was rung, help sent for to Lucerne, and means taken to keep the danger at bay. The Gersau bridge was destroyed to facilitate the passage of the river of mud. Trees were cut down, abatis made, and temporary parapets raised to confine the slimy stream within its banks and protect the village from the impending deluge. Other parties cut channels to permit the outflow of the liquid matters into the lake, and wrought hard to clear the bed of the Dossenback of the stones with which it is encumbered. It is hoped that these measures, which are being directed by Herr von Salis, chief engineer of the Confederation, will be effectual.

## Foreign Missions.

### MADAGASCAR.

#### No. II.

THE first Church Missions in Madagascar were planted among the Betsimisarakas, at Tamatave, the largest seaport in the island. This situation was chosen by Dr. Ryan, Bishop of Mauritius, in 1862, principally in consequence of an understanding between himself and the Missionaries of the London Missionary Society, that the latter should occupy the capital, where they had already done such good and faithful work, while the Church should commence her labours among the inferior slave-tribes on the coast. This arrangement was much to be regretted, as it gave rise to many difficulties when, after some years, the missionaries of the Church saw an opening offered to them at the capital, and sought to take advantage of it, and also when the question of the appointment of a Bishop was brought forward. Connected with the difficulties there were misunderstandings; what one side deemed a permanent arrangement, the other looked upon as temporary. It was not thought possible that what Bishop Ryan considered advisable at the time of his visit would be perpetually binding on his successor, still less on the Church Missions, which it was hoped would keep pace in their developments with the advancing civilization of the island. Difficulties of the same kind occurred also between the London Missionary Society and the Lutheran missions. Ever since the early dawn of missionary work, when St. Paul and St. Barnabas separated after a "sharp contention," many burning questions have unfortunately produced discord between Christians in their work for their Master. So it has been and so it will be until life shall no longer "like a dome of many colored glass stain the white radiance of Eternity."

After alluding to these difficulties which we would fain have passed over in silence, we will turn our attention to the work of the Church, first at Tamatave and then at the capital. The missionaries on the coast suffered severely from fever. It proved fatal to several, but others were found ready to fill their vacant places. The Betsimisarakas, though less intelligent than the Ilovas at the capital, are an outspoken race, tractable and teachable. Some of the most faithful Christians in Madagascar are to be found amongst them. The Rev. Messrs. Hey and Holding were the first S. P. G. missionaries to Tamatave, 1864. In three years they were joined by Rev. Alfred (now Archdeacon) Chiswell, who is still at his post. As time ran on, a neat wooden church was erected, a printing press was set up, schools were established. Out-stations were formed, and in spite of all discouragements and difficulties, at the end of 1870 this mission had ten stations with five churches. It numbered 600 baptized members, and as many catechumens. Archdeacon Chiswell thus describes one of the services: "The men, as usual in Madagascar, all sat on one side, the women on the other. They soon learnt to read, and many of them followed the service of the church with closeness and accuracy. Then the singing! Scattered over the congregation were the little hymn-books printed at our own press, and when the hymn was given out, up they would all rise as one man, and pour forth words of praise which seemed to come straight from the heart. Then during the prayers not a whisper, not a sound was heard, not a movement was made as they all knelt, as I think only Malagasy can kneel in earnest reverence and profound devotion until there broke forth a fervid "Ameza."

Since 1870, missionary work on the coast has made steady progress. Last year the Rev. H. W. Little reported the baptism of two chiefs, and this year the opening of a new church at Nasana, and the baptism of 40 converts.

Meantime great changes had taken place at the capital. Queen Ranavolona II. was seated on her cousin's throne. At her coronation all idolatrous ceremonies were omitted. In 1869 she was baptized, and in the same autumn most of the national idols were destroyed. Thousands of Malagasy renounced idol worship, and became nominally Christians, or lived without any religion. The call for laborers was more urgent than ever.

Soon after these important events, Archdeacon Chiswell visited the capital. We give the account of the beginning of Church missions at Antananarivo in his own interesting words: "I did not go to found a mission. I had been suffering from fever, and needed a change, and as I was re-translating the Prayer Book, it was necessary that that work should be carried on at the seat of the pure Nova language,—the capital. I took with me seven of our schoolboys from Tamatave, to continue their instruction. A few members of our coast congregation, whom business called to the capital, soon found me out. They formed themselves into a deputation, and stated to me their desire that I should give them an opportunity of worshipping God, 'according to that in which they had been instructed.' I told them that as I must necessarily have service for my boys, I should expect them to come. The first Sunday they came alone. Then more came in, increasing Sunday after Sunday, till literally there was neither sitting room nor standing room for more. After several Sundays, I was asked to remain and continue work among them, and put up a permanent church. I addressed a letter to the Prime Minister on the subject; the answer was favourable. When this was sent to England, I received instructions from London to remain and carry on work at the capital." A church was built seating 700. It was opened in 1872. We quote the Archdeacon again: "Hundreds assembled in the early morning, beautifully dressed in white, in their native lambas. The church speedily filled. As 6 o'clock came there came with it the sound of music floating over the hill, the thump of the big drum, then crowds of people rushing down—the sign that royal messengers were at hand. There was a halt at the gate, when the Malagasy National Anthem was played. The Chief Secretary of State entered, followed by four other high officers. I received them in my robes, presented the Hasina, (token of the Queen's sovereignty), and conducted the Secretary to his seat. By this time the church was crowded. The service proceeded. It was hearty, and many seemed impressed."

In 1874, the Church Missionaries in Madagascar were much encouraged by the arrival of Dr. Kestell Cornish, as their missionary bishop. He was consecrated at Edinburgh, and landed at Tamatave in October. After a few days spent at the coast stations, where confirmations were held for the first time in the island, he proceeded to Antananarivo. Here a native was ordained deacon for a native ministry, Arch. Chiswell writes, is more desirable in Madagascar than in any other country. The tale of Mission work on the coast has been one of sorrow, sickness, suffering and death, so far as European Missionaries are concerned. Hence, natives accustomed to the climate must be employed. They can go where an European could not well go; and their knowledge of their own tongue idioms, proverbs, modes of thought, rendering them far more suited as missionaries to their own people than foreign agents. For these reasons, an important step was taken in 1878 by opening a college at Ambato, to educate a native clergy. It is a short distance from the capital, under the Rev. F. Gregory. Of 15 candidates who presented themselves for examination, seven were admitted, who, after three years' training, will probably be sufficiently educated to lead their countrymen.

In addition to St. Paul's College, there is a boy's school, a girl's boarding school, a hospital, and a printing office. They

have issued 500 Prayer Books, which were sent to the coast. They hope soon to have 15,000. They secured a grant of 1000 Psalters, the bishop writes, from the local branch of the Bible Society, so that they hope soon to have the Prayer Book in its integrity. The Bishop adds—"From the coast, I hear that the sale of rum has been entirely suppressed by the native authorities, acting in concert with Mr. Little. This has produced a most beneficial effect, and acts favourably upon the school and congregation."

## "OUR FATHER WHICH ART IN HEAVEN."

BY MISS ADRIAN.

Through-out the Bible, when speaking to His people, God calls Himself by many different names, expressing wisdom, righteousness, holiness, or omnipotence; but the name most dear to His children is the one given by our Saviour, when He taught His disciples how to pray, and one which teaches us that this grand, beautiful prayer is to be used in the spirit of a little child addressing its loving father. When the burden of sin or sorrow seems heaviest, and heavier still seem the cares of the dim to-morrow, and weary and faint we come to God for "daily bread," and for "His will," the first words of our prayer, "Our Father," seem to take away half of our burden. We feel that we are speaking to One who is infinitely more to us than our Judge and Master. "Like as a father He pitieth His children," and we know that though we have sinned against Him all our lives, and our hearts have been cold and insensible to His love, still He pities and loves us, and will accept our penitence, nay, even give us penitence and accept us for His dear Son's sake.

These first words are the keynote of the whole prayer. If we feel them rightly, it is easy to say, "Thy will be done," cheerfully and with loving trust in a Father's will. The petition for daily bread will be asked in faith, and the cry full of deep repentance and shame for our sin.

How beautiful it is too, to feel, that He is not alone Thy Father, or My Father, but Father of all His Church. How many dear ones—some perhaps, whom we never expect to meet on earth again,—seem so much nearer to us when we remember that God is our Father and their Father, and that He cares for us and them together. Let us ask "our Father which art in Heaven" for a fuller knowledge of Himself, a deeper love and a more child-like confidence in Him, and a heart intent on pleasing Him, for we have His promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give good things to them that ask Him."

## ULTRAMONTANE.

A COUNTRY exchange, in reply to an enquirer who asks the meaning of the term *Ultramontane*, explains it as referring to those tones least favorable to the supremacy of the Pope. In so doing, the modern meaning of the word has been altogether misrepresented. The term does not now refer to those north of the Alps, as France, etc., but to those on the south side of the mountains, (i. e., Rome), who are favorable to the extreme doctrines of the Papacy, to distinguish them from Gallicans, or the more liberal portion of that branch of the Church; and so is applied to Roman Catholics everywhere who accept the full teaching of the Romish Church.