

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.

THE total amount subscribed for the proposed bishopric of Liverpool, England is £88,617. There were 230 subscribers.

THE consecration of Rev. Dr. J. N. Galleher to the Bishopric of Louisiana, takes place to-day in Trinity Church, New Orleans, of which parish he was formerly Rector.

VERY sad accounts of the condition of the populations come from the Northern Provinces of the former Kingdom of Naples. Fever has become epidemic over large districts; in a population of 61,617 the sick amount to 32,587; the deaths from the middle of July to the middle of December were 3,423.

SIR Walter Scott was once crossing a stream in a skiff. The man pulled with one oar only; "That oar's faith," said he. Then with the other oar only; "That's works," said he. Then with both oars at once; "Now, we move," said Scott. "Yes sir, faith and works, both, sir," said the theologian at the oarlocks.

It may not be generally known that there are surpliced choirs in some Dissenting Places of Worship in England. Such is the case, however, if we have been rightly informed, in Mr. Newman Hall's chapel in the Westminster Road, and in the chapel of Lady Huntingdon's College, Cheshunt. There are surpliced choirs, also, in the Dissenting chapels in Bradford, Yorkshire.

THE Princess Louise arrived in Halifax from England on Monday last by the S. S. *Sarmatian*. The people of Canada should feel by this gracious act of Her Royal Highness, in braving the perils of a mid-winter voyage in order to be in Ottawa during the meeting of Parliament, that she is deeply interested in the welfare of this country, and anxious to advance the happiness and prosperity of its people.

THE New Year's number of the Church *Missionary Intelligencer* states that, eliminating legacies and benefactions, the income of the Church Missionary Society rose from an average of £117,000 a year for the five years ending March, 1870, to 134,600 for the five years ending March, 1879, showing thus an increase of £17,600 in nine years, or nearly £2,000 a year. On the 31st of March last, however, there was an adverse balance for two years of £24,757. Some £14,000 has been received for a deficiency fund.

RECENTLY a meeting in aid of the Society for the Propagation of the Gospel was held at Sion College, Mr. Richard Foster in the chair. The Bishop of Rangoon gave an interesting account of his work in Burmah, and urged young men to seek the mission field. Canon Farrar spoke strongly of our countrymen sending out alcohol to the heathen and killing them body and soul. Mr. Henry Wright stated that the sensuality and intemperance of the Europeans are amongst the great hindrances to Mission work, especially in India.

THE *Church Electic* gives the following remarks to those who pretend they can't afford to take a Church newspaper: "It is one great drawback to the Church in this country, the way in which it treats its own Church literature. Every other department of life makes great use of the press. But in the Church we see whole congregations in which hardly a religious paper is taken. One test of being a Methodist is a subscription to some *Advocate*, and many a poor man we know, takes a monthly magazine along with his *Advocate*. It is the secret of their strong and enthusiastic denominational feeling. But it would seem our people are as much opposed to Church newspapers as to Church schools and colleges, for fear our children may become too earnest Churchmen. Is all this in any degree the fault of the clergy?"—*The Kalenjar*.

DURING the past year the Gospel was preached in a thousand towns and cities in China where it had not been previously heard.

In the Cathedral, Dallas, Texas, Mr. Herman B. Dean, for several years a Congregationalist Minister was ordained Deacon by Bishop Garrett. At the same time two gentlemen were confirmed, one of whom was a Romanist.

"How much truth does it take to make a minister?" asked Bishop Randall. "And how much to unmake him? Who is competent to go through a city, and say, according to this rule, who is a Minister of Christ, and who is not? Now, there must be some mode of determining. The Succession was the mode which prevailed every where for 1500 years."

We extract the following recipe for a sermon from the *Christian Union*, a New York paper: what a very simple process the writing a sermon becomes! 1. Write down the text on a scrap of paper, and look at it. 2. Inquire what does the text teach? Get a clear view of the point in hand. 3. Put down thoughts as they come, without regard to order. Get as much material as possible. 4. Then reduce to order. 5. Throw out extraneous ideas."

THE London postmen have a hard time. There are not only large numbers of streets known by the same name, but there are sometimes many houses in the same street bearing the same number. For example, there are in Oxford street eight houses numbered 314, as many numbered 315, three numbered 343, and two numbered 356; while 140 houses have only 55 different numbers among them. No wonder that the Post-Master-General has appealed to the parish of Marylebone to have something done about it.

THE question has been raised by *The Jewish World*, of London, whether the Afghans are not of Jewish origin. That paper asserts that the prevailing type of the Afghan physiognomy is strongly Jewish—more so than any other living race; while in their religious customs considerable analogy can be traced between them and orthodox Jews. In the case of certain branches of the Afghan people this is particularly striking—so much so that one writer went so far as to conclude that he had found in them the descendants of the lost tribes of Israel. All the native Afghan histories contain detailed accounts of the early history of the Jews, from Abraham down to the captivity; and although the bulk of the population was converted to Islam years and years ago, it is stated in a local history that it was not until the middle of the tenth century that Judaism was entirely given up and Islamism had become the prevailing religion.

BATTLE-FIELD OF ISANDLWANA.—Your readers may be interested in learning that on the 9th of last month—the day on which services of thanksgiving for peace were to be held in Maritzburg—the Bishop, accompanied by Archdeacon Usherwood, the Revs. C. Smith (of Rerke's Drift renowned) and Johnson, was to celebrate the Holy Communion with the Burial Service on the field of Isandlwana. The Bishop took with him an iron cross, which he proposed to erect on a cairn of stones on the spot on which he should celebrate the service, and it is his wish to establish a Mission chapel on the field, in accordance with the consent, and even invitation, of the Zulu chief of the district. May I not express the hope that he may be aided in this noble project by the contributions of those who would wish for a fitting monument to the memory of those relatives or friends who, in the faithful discharge of duty, "counted not their lives dear" unto them on that disastrous field?—*Bryan King in London Guardian*.

COMPREHENSIVE INTEREST IN THE CHURCH'S WORK.

So far are efforts or contributions of any kind in behalf of the general work of the Church from impairing the interest, or diminishing the activity, or lessening the ability of any parish in the support of its local operation, that such a manifestation of an unselfish and Christ-like spirit, such out-reaching charity, such heartiness of desire for the present welfare and final salvation of all men, being the very secret of the Church's distinctive power in the world, is that which must finally determine the moral influence and growth and strength of any particular parish.

Any parish which, under whatever plea, isolates itself from the organizations of which it is a member, and exhibits no practical sympathy with movements or efforts beyond its own narrow limits, is in the last stage of spiritual decline, though it may still exhibit many outward tokens of prosperity; it will surely dwindle and decay, and be rejected at last as a mere "cumber of the ground," unless the principle of a new and nobler vitality shall be infused into it by the Spirit of God.

On the other hand, every token of a consciousness that the work which the Lord has resigned to His Church is *our* work; that we are in some measure and degree responsible for its performance everywhere; that the circumstances of proximity or remoteness determine only the sphere of our personal labors, and that where we cannot go personally our hearts still go, and our prayers, and our offerings according to our ability—every such token is a sign of spiritual vitality and vigor, and a parish whose members exhibit these will go on from strength to strength, however wanting it may be in mere worldly resources.—*Bishop Neely's Convention Address*.

CHRISTIAN FELLOWSHIP.

THE want of Christian courtesy in some of our churches, especially in the city, is astonishing. In some cases even cultivated families may attend for years and not obtain the slightest recognition. Now, there may be excellent preaching, and everything, so far as the worship is concerned, entirely congenial, but what does it signify when you are no better than a Samaritan among the Jews? When a family has attended a church six or eight years and never received so much as a word of welcome, it comes to be a little tedious. Of course, nobody is supposed to go to church from social considerations, and yet the state of the case is conceived to be a little different between a company of Christians and a company of Brahmins. You are preached to from the text, for instance, "Where there is neither Jew nor Greek, bond nor free," and yet you have it demonstrated to you year after year that unless you happen to be one and not the other you are as much an alien from the congregation, whatever you are to the Commonwealth of Israel, as though you had never been naturalized. If you demand too much, as very possibly you do, perhaps such abstention will be good for you; but the case is different if you deserve much and receive nothing. People naturally want to know by certain external signs whether the communion of saints means anything, and whether, if it mean nothing here, it may mean anything hereafter. The worst thing of all is that not a few people become exasperated and soured against the Church because they find in it nothing answering to Christian fellowship, and next to nothing which answers to Christian civility.—*N. Y. Churchman*.

A CANONRY, without cure of souls, has just been granted by the Chapter of Albano to the celebrated composer and musician, Abbé Franz Liszt.

Foreign Missions.

INDIA.

EARLY CHRISTIAN MISSIONS.

After having given our readers a short account of the three false religions which, like a triple fortress, obstruct the progress of Christianity and civilization in India, it would be well before we enter on the wide field of modern Missions to record the earliest efforts made by the Church to carry the Evangel of Salvation to the far East.

We often hear enlightened and earnest men of the present day who would have us withhold support from Foreign Missionary work. They point to fields "white for the harvest" nearer home, and ask us to wait until they are fully provided with labourers before we expend money and men on such distant lands. Without dwelling on other grave objections which might be made to these remarks, we would point out that certainly this mode of action has not the sanction of the Apostolic Church. We are told by the Christians of Malabar, on the South-West coast of India, that early as A. D. 52, St. Thomas, after preaching to the Parthians and Medes, came among them to proclaim the Gospel. Only fifteen years had passed since his Blessed Master had ascended into Heaven. In the Apostle's own country there was much Church work to be done. Jerusalem was a large, thriving city, the heart of a populous district. Christians were few in comparison to those around, who were either blinded with Jewish error or infected with scepticism. There were converts to be made, there were recent proselytes to be instructed and edified. And yet, directed doubtless by the one All-Guiding Spirit, we hear of St. Paul coming over to preach in Europe, while about the same time St. Thomas is engaged in like blessed work among the Malabars of India. Many believed and were baptized. The Apostle laboured among them for 30 years; then he went on to a place named Mylapore, where he was murdered by a heathen priest.

The infant Church thus planted struggled on. As centuries passed away, many errors crept in, but still it lived, and from time to time tidings of it reached the Churches in Europe. In the 9th century our large-hearted King Alfred sent one of his Bishops to visit the shrine of St. Thomas. Some interesting relics of these early times are still preserved. They are two sets of copper plates or leaves, covered with writing in the native language. The words tell of certain lands or privileges which the Rajah of those days granted to the Christians. A more interesting and ancient relic was found some years ago in a church among the mountains in Travancore. It is a copy of the Old and New Testament beautifully written in the Syrian language. This precious Bible, written by Syrian Christians nearly 1200 years ago, is now in the University Library in Cambridge, England.

In the Middle Ages merchants and monks from Italy give us faint glimpses of the Christians of Malabar down to the 16th century. At that time there were 20,000 Christian families. They could read and write, and had many copies of the Scriptures. They met for worship on Sunday in their churches. They had no images, and did not worship the Blessed Virgin. A heathen's testimony to them at this time is remarkable: "They are frank, sincere, guileless and truthful; they do evil to no one." In treating of the mission work on the Malabar coast, we shall again allude to this deeply interesting subject.

A "VERITABLE JEWEL."

Such is the term applied in the last Report of the Calcutta Church Missionary Association to an old blind man in the Alms-house at Calcutta named John

Mark. In that Alms-house "there lives a little company of Christians who are either blind or maimed or halt, and if you inquire who was the means of bringing these to the foot of the cross, you will be pointed to a venerable blind old man, whose very face is an edifying spectacle, and whose saintly character entitles him to be called a veritable jewel among Native Christians." This little company is visited pastorally by a good Catechist named Bhashanto Coemar Pal, who is himself an interesting man, being a descendant of the first Bengali converts to Christianity. His evangelistic work in Calcutta is not a bad of roses. Last year he was struck down, stunned and bleeding, by a stone thrown by a Mussulman. The following account of John Mark is written by Bhashanto Coemar Pal himself:

"John Mark was born at Lucknow. His heathen name was Dabi Singh. Adverse circumstances led him to seek work in Jamaica. After eight or nine years' residence there, he made the acquaintance of a God-fearing Sahib, and was baptized about one year before he was struck with blindness. Then he was sent to hospital, where he remained for four years. Finding that his sight was irrecoverable, he resolved to return to his native country. It is now about fifteen years since John Mark has been in Calcutta in the Alms-house. His living there has been a great blessing to the native inhabitants of the place. No sooner a Hindu or Mussulman is admitted there than John Mark fastens on him and preaches to him the Gospel. They are riveted by his earnestness; they listen to him with attention; they believe, and before long one or the other is admitted into the Church by baptism. The first person that was converted through his instrumentality was another blind man, named Hari Dayl. One day when Hari Dayl was still a Hindu, John Mark addressed him thus: 'Dear Hari, now attend to me for a moment. You have often heard the Gospel from me, but have not yet believed. Consider that the rejection of this Gospel will one day bring much sorrow upon you.' These words pierced Hari's heart. He could not sleep that night, and when it was morning he told John Mark that he would no longer delay, and that he believed with his whole heart in Christ as his Saviour. Hari's example was infectious, and before the week was over three more came forward and were baptized. Henceforth John Mark's favorite text was, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation.'

"In this way fifty-two persons were instructed by him and admitted to baptism by various Padri Sahibs.

"But this is not all. He is also a true shepherd to those who have been brought into the fold. He teaches them, comforts them, warns them, and when the evening closes in, he gathers them around and sings and prays with them. Nor is this all. When a brother falls ill or into any kind of distress John Mark is the first to help him, by giving him either his food, or his clothes, or something from his poor savings.

"The consequence of all this is that he is loved and respected like a father. Many believe that they cannot preach Christ, because they have no learning or an eloquent tongue, but to be a witness for Christ no worldly wisdom is required, but the teaching of the Spirit of God, as St. Paul saith in 1 Cor. ii. 4. Our brother Mark, though ignorant of other sciences, is deeply instructed in heavenly learning, and that is the reason why he can accomplish such great things. And what does it matter, though worldly people despise him? he is a 'chosen vessel' in the sight of God. I have known him now for about fifteen years, and I gratefully acknowledged that I have learned much from the example of his faith, his love, his zeal, and the unruffled peace of his mind.—*Church Missionary Gleaner Sept. 1879*.