

# The Church Guardian.

"Grieve 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.

Vol. 3.—No. 17.

THURSDAY, AUGUST 4, 1881.

One Dollar a Year.

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THE British Consul at Bagdad announces the extinction of the Plague.

DR. LAWS, of Livingstonia, has discovered two coal seams on Lake Nyassa.

GRISCOM, the imitator of Dr. Tanner, has completed his long fast of forty-five days.

THE number of vacant Roman Catholic Parishes in France is over 2,000 and is increasing.

THE village of Loesnitz, close to Dresden, has been visited by a waterspout which devastated the district.

THE total amount of the Peter's Pence taken to Rome by the Slav pilgrims, including the special offerings made by the Bishops, was 310,000*l*.

A SLIGHT shock of earthquake felt at Naples, according to Professor Palmieri's report, had been indicated by the seismograph on Mount Vesuvius.

A THREE DAYS' SALE, by auction, of the late Lord Beaconsfield's miscellaneous effects, including plate, ornaments, objects of art, manuscript, &c., realized more than £7000.

DR. SCHLIEMANN has been presented with the freedom of the city of Berlin in the banquetting hall of the Rathhaus, in presence of a large concourse of the "cultivated world" of the capital.

THE Revised New Testament has been adopted for all services in the chapel at Andover Theological Seminary, and Presidents Porter and McCosh are using it at Yale and Princeton.

THE National Church rejoices to see that, notwithstanding the hard times in Ireland, the Episcopal Fund for the United Dioceses of Ossory, Ferns and Leighlin has been completed, and an income of £1,500 a year secured to the Bishop.

DR. MUELENBERG died leaving behind but two twenty dollar gold pieces, given him just before his last illness. "I only need," he said, "to leave enough to bury me." And yet he had founded a college, built a church and established a hospital for the poor. He had the true idea of self-sacrifice.

IN Lyons, France, a short time ago, M. Loyson, addressing an audience of 2,500 persons, maintained that the Republic must be sustained by the Christian faith, to be permanent, and that the Revolution came to an end because it was allied with Voltaire in opposition to Christianity.

FUNDS are being raised to place stained glass windows in the Chapter House of Westminster. The total cost will be £6000. The late Dean Stanley had offered to pay the cost of one window. The Chapter House was built in 1250, by Henry III. For 300 years it was used as the House of Commons.

THE experiment of the Passion players in the secular drama, according to the *Allgemeine Zeitung*, is said to have been a decided failure. The first performance of *Philippine Welsch*, at Oberammergau, was almost exclusively attended by visitors from the neighbouring watering-places, but the acting was so inferior that the other performances are not likely to attract strangers.

ONE of the most pronounced Jewish congregations in New York City has decided to hold regular religious services on Sunday. The change has been contemplated for some months, and was vigorously opposed on the ground that services on any day but the Sabbath are opposed to the Jewish ritual. The men of business, however, can not or will not attend services on Saturday, and the change is a necessity rather than a choice.

IN the course of the demolition of some old buildings at 406 and 407, Oxford-street, says the *Times*, the workmen, on reaching the foundations, came upon "a quantity of old armour and weapons—helmets, breastplates, spears, swords, and daggers, some very curious in shape. On opening a stone vault they found also some plate, including church utensils, such as a monstrance and a chalice, the workmanship of which is thought to be of the fourteenth century. On the base of the monstrance are engraven in old English characters the words 'Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine.' The uses of some smaller articles which have been discovered have yet to be ascertained."

THERE still lives in solitary state at Laeken, in Belgium, the hapless lady whose fate is linked with the unfortunate Maximilian, Emperor of Mexico—the Empress Carlotta, who completed her forty-first year on Tuesday, having been born on June 7, 1840. Her marriage which the Archduke Maximilian of Austria was solemnized on June 27, 1857; her husband was elected Emperor of Mexico on June 10, 1863; and his career was ended by his execution by order of President Juarez, on June 19, 1867, nearly fourteen years ago. The Empress Carlotta is the only daughter of the late Leopold I., King of the Belgians, by his marriage with Queen Louise, daughter of Louis Philippe, King of the French, being, therefore, a sister of the present King of the Belgians.—*Belfast News Letter*.

MUCH is being made at the Vatican of a party of Slav pilgrims, some 1,500 in number, who have been received by the Pope with great pomp. Some political importance is assigned to the proceedings. It is said that—"In Vatican circles the gathering of the Slav nationalities into the Catholic fold is desired, and contemplated as a stepping-stone to their political union under the Catholic House of Hapsburg."

THE *Standard* hears from Berlin that in consequence of the Slavonic pilgrimage to Rome and the permission of the Pope to use the ancient Slav idiom in the Liturgy of the Croats and other cognate races, M. Pobedonoszeff, the chief of the Orthodox Church of Russia, has presented a memorial to the Czar:—"In this important document the Pope and Austria are accused of attempting to imperil the great national mission of Russia by appropriating to themselves that ancient ecclesiastical tongue which, as it is the connecting link between all people of orthodox creeds, is likewise the symbol of Russia's religious and political leadership of the Slavonic world. M. Pobedonoszeff attributes to Germany the intention to help the House of Hapsburg to transform itself into a Slavonic dynasty, and to become a rival of the Romanoffs."

ACCORDING to your ability.—"Every man according to his ability," is the Christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do nothing; who have not much leisure, but give no time to the Lord's work; who have a little money, but who put none at all into His treasury. Those who have a little, and give nothing, violate the Christian law just as truly as do those who have much and give little. There are a great many persons young and old, in all our churches, whose means and opportunities are limited, from whom not much ought to be expected; but they are able to do something, and they do nothing.

THE annual meeting of the St. Andrew's Water-side Church Mission was held on Wednesday week, in St. Peter's Schools, Bayswater, preceded by Holy Communion and a sermon by the Rev. Dr. Robinson Thornton. The Bishop of Gibraltar, who presided, warmly advocated the claims of the Mission, and expressed his gratitude for the valuable help he had received in making provision for the spiritual oversight of British seamen in his extensive diocese. The report showed an increase in subscriptions and donations during the past year, the amount received being nearly £3,000, but the committee had been unable to make any new money grants. Large gifts of books had, however, been made to foreign stations, hospitals, and sailors' homes, and there were now between four and five thousand ships' libraries afloat, all of which had been supplied free to ships sailing from the port of London alone. Sir E. A. Inglefield strongly advocated the claims of the Mission which had had his support from its commencement, seventeen years ago, and which a few years since had established a flourishing branch at Halifax, Nova Scotia. Testimony to the value of the work amongst emigrants at Liverpool and Gravesend, together with that in our dock parishes in the port of London, was borne by the clergy who had received grants from the Mission. The incumbents of Victoria Docks, Millwall, and Rotherhithe, advocated the strengthening and extending this portion of the society's operations. The gifts of books received during the year had been well kept up, and an increased grant for the current year had been made by the Society for Promoting Christian Knowledge. The chairman expressed a hope that the claims of so valuable a society would be more widely known.—*Guardian*.

THE Church of Russia claims an apostolic origin. St. Andrew, the first called of the Apostles, is said, on one of his missionary journeys, to have visited what is now known as the Crimea, and having preached the Gospel to the flourishing Greek colony there, mindful that his mission was not to Greeks only, but to Barbarians, to have proceeded northward on his errand of mercy among the wild Scythians, so far as where the city of Kieff now stands. It is by far the largest national Church in the world, having 93 bishops, 34,000 parish priests, and 60,000,000 of the faithful. It is pleasant to see the growing interest in the study of God's Word. Several commentaries of considerable merit have of late appeared, or are now appearing. A revised translation of the Scriptures into the Russian language, under the auspices of the Holy Synod, has recently been printed, after many years of patient toil, and copies of it circulated. Shall we not join in the words by which the Czar greeted the completion of this work?—"I pray God to show the saving power of His Holy Word in making the Russian people go forward in truth and piety."

A CHURCH PAPER, which will keep the parishes informed as to the work going on in all parts of the Diocese, would be, I think, a great blessing. We must naturally become indifferent as to those of whom we know little, and whom we never meet. Our interest, therefore, thrown back upon ourselves, concentrates within ourselves, and thus we become, practically, Congregationalists. We soon become so absorbed in the affairs of our individual parishes, whose necessities are always before us, and present with us, that we lose sight of the great work going on in the large cures, and the great struggles being made in the small fields, and thus the weak are deprived of the inspiring example of the strong, and the sympathies of the strong are untouched by the devotion and self-denial of the weak. I know of no means by which we can be so surely brought near to each other, and speak words of encouragement to each other, and learn lessons of self-sacrifice from the examples of those who are doing bravely the Master's work in the outposts and byways of the Church, as by a Church paper coming to us every week with its columns laden with reports from all parts of the Diocese.—*Bishop Beckwith*.

ON the occasion of the recent presentation of a portrait of the Rev. Dr. Burns, the Presbyterian minister of Glasgow Cathedral, to himself and family, the Doctor, in returning thanks, is reported to have referred to the improvement which had been effected in the services at the Cathedral through the use of the organ. "Thirty years ago," he said, "had it been proposed to erect an organ in the Cathedral, I venture to say Government would have been petitioned to prevent it, and the Presbyterian of Glasgow would most certainly have forbidden its use. But during these thirty years, public opinion in Scotland has changed most wonderfully in reference to what is right and seemly in public worship. The psalm of paraphrase, sung to the leadership of a precentor—sometimes not much of a musician, nor remarkable for the beauty of his voice, and losing half a note at every verse—when the long opening prayer, often of more than half an hour, not chiefly supplicatory, but hortatory, and most of the leading events in human history from the fall to the judgment, to which it might have been supposed reference was unnecessary to the Deity—when the sermon moving in divisions and sub-divisions, now defending the Calvinistic point, then assailing an Arminian outpost, here executing a flank movement to turn a fashionable but false position, there charging home upon the sins of the vulgar, under cover of a terrible artillery fire, incomplete if, in the course of its evolutions, it had not brought upon the field most of the chief doctrines of the Confession of Faith. Then the concluding prayer, almost as long as the opening one; then another psalm; then the benediction. That I can remember as the ordinary Presbyterian Church Service, and I have no hesitation in saying that it led to the withdrawal from the Church of many men of taste and culture, and high religious sentiment, who are much missed now."—*Irish Ecclesiastical Gazette*.

## FOREIGN MISSIONS.

### ZULULAND.

"O THERE'S Salome! there's Salome!" cried a score of eager voices. Now all this excitement was about the picture of a young black girl which was showing at a missionary meeting, in a place not far from where she lived in this our happy Christian country, and I am going to tell you something about her, home and herself, and how she came to England, living with and the friend of bright, hap-

py, English girls. A good and loving lady determined to leave her home, to go and live in a Mission Station in Zululand, and teach Zulu women and girls. And where's Zululand? Now look at your map of Africa; it is like a shoulder of mutton, and the knuckle end of the point at the South is Cape Town; run your fingers up the coast to the east, and you will find a three-cornered piece of land, the home of the fierce yet noble Zulu. Just twelve years ago missionaries entered upon this country solely against the will of the king, who has always been unwilling that his people should become Christians, for he foolishly fears "they would become servants of a king called Christ" instead of himself. But at last he gave them leave to build a little church, a school, and house to live in at "Kwamagwasa," and here, spite of the fear of death from time to time, those heathen who accepted the message of salvation came to live that they might be near their priest and the services of the church. The Zulu is a very handsome man, and very brave, but he knows not how to love, and no wonder, because he does not know God. Who, the Bible tells us, is Love. Some of them believe in a wicked spirit who is always trying to hurt men, make them sick, kill their cattle, spoil their crops; and their only worship is trying to buy him off from doing them harm; far different from our worship of God, who does more good for us than we can ask or think. So soon as a man is baptized all his friends fall away from him and shun him, and the heathen pretend to believe he is in league with the evil spirit; therefore all harm which happens to them is put down to the Christian "bewitching them," so they often send word to the king and tell him their suspicions, and he sends his witch doctor who goes to the village where the Christian lives and pretends to smell out the house where the witch is to be found. He is told where the Christian's hut is, and goes back to the king and tells him the Christian is the witch; then some morning before the sun is up an impi or band of soldiers come from the king, they burn the hut, the Christian, his wife and children, and take all his cattle which they divide between the witch doctor and the accusing heathen. From the Mission of Kwamagwasa alone twenty-eight Christians were taken away and killed in two years.

Salome's father was one who received Holy Baptism soon after the Mission was opened, and remained faithful in spite of persecution. A year or two after the birth of his little daughter he came to Miss — and said "O Inkosikaa (O my Lady), will you take my little girl and bring her up as an Englishwoman?" She thought over it and at last said she would, but then she recollected if she brought her up among her friends and all the other boys and girls of the Station she would learn many bad habits and much rough behaviour, which might be difficult to cure, so she determined to bring her little pet home to England as soon as she was old enough to travel. It was a great change for little Salome who was just old enough to lisp a few words in Zulu, to leave her warm climate and bright sun, but it must of been a greater change still to live in a nice comfortable English house and sleep in a clean soft bed, for the house Salome's father and mother lived in is a hut built of long thin wands stuck by both ends into the ground in a circle with a little low doorway at the side, and before it is thatched it looks like a wire mouse-trap, only the hole is at the side instead of at the top; but when it is thatched it looks like a bee-hive, and the Zulus stamp the ground inside hard for a floor; instead of a bed—they all sleep on mats, and for a pillow use a log of wood with a bit cut out for the neck to rest in, their heads round the sides, and their feet all towards the middle. Salome's kind protector was not rich, so when she got home with her little charge she thought how she should best carry out her promise; so she set up a good school for English young ladies; she was accomplished herself, and had good masters to help her, and Salome grew up a good, well-behaved young lady, and the only difference you would see in her is that she is a black girl instead of white; she has been confirmed, and her protectress is now thinking, "What shall I do with Salome? And Salome says, I hope to go back to my people, and teach them a great deal of the good I have learned in England; and her friend says, "So you shall; but I will go back with you too, and see you safely settled with the missionaries, and see some of your work before I die."

So Salome will go back to Zululand, and tell her people what good things God has done for her; and we will pray that God will bless her and her work, and make her a prospering instrument in His hand. For who knows what may come of this Christian Zulu girl's teaching? It was a poor little captive Israelite maiden who was the cause of a Great Naaman's cure and conversion under the blessed guidance of God.