

# 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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THE honorary rank of General in the German army has been conferred on the Duke of Connaught.

MONCURE D. CONWAY thinks that the representation of the "Agamemnon" of Aeschylus by Oxford students is a more remarkable performance than the Oberammergau miracle play, and he has seen both.

At a special meeting of the Royal Institute of British Architects, the Royal gold medal, the gift of the Queen, awarded last year to the Marquis de Vogue, was presented to Mr. J. L. Pearson, the architect of Truro Cathedral.

THE towers of Cologne Cathedral are now the highest in the world, being 5ft. higher than the tower of St. Nicholas' Church, in Hamburg, which has hitherto been the highest edifice. They will, when finished, be 51ft. 10in. higher.

I HAVE been solemnly and inwardly impressed with the truth that the Bible, as a means of attaining to the knowledge of the living God, is precious beyond all expression or conception. When made a substitute for that knowledge it may become a greater deadener to the human spirit than all other books.—F. D. Maurice.

WE should try to take as wide views as we can of the ways of the Lord, and of the vocations, the work, and the destinies of His creatures. The possibilities of our lives are not the same. Some of us are fitted for one thing and some for another; some of us were born for one life and some for another; and yet we are all the children of the same Lord: Let us not be narrow in our views; let us not be straightened in our sympathies.—Morgan Dix.

A SMALL Church in Danbury, Conn., owned by the Sandemanian Society, is the only place in the United States where regular Sunday services are held by that denomination. The members gather weekly, greeting one another with a holy kiss, and sit down together to a dinner provided by a steward in their employ. There are a people of excellent repute in their community, but reticent in speaking of their religious tenets. Danbury is the burial-place of the leader, who gave his name to the sect, Robert Sandeman.

REV. T. K. ALLEN, for many years an active and prominent Minister among the Adventists in Minnesota, has dissolved his connection with that sect, and applied for Deacon's Orders in the Church. Several other Advent Ministers are known to be "reading up" on "the Church idea." Although "Father" Himes (as he was usually called) has never attempted to make proselytes of his former associates in the Adventist Ministry, the fact of his change has led many of them to investigate the claims of the historical Church. It is understood that Allen's first settled convictions of his duty to make this change arose from a careful study of the Prayer Book.

SOME one has said nothing but a miracle can interfere between sin and its consequences. I hold the forgiveness of sins to be such a miracle. It is a resurrection from spiritual death; it is an impartation of spiritual life; it brings back the presence of the Holy Ghost to the soul; it renews the sundred relations which bind the individual to the body of Christ; it transforms, by a spiritual correlation of forces, physical pain and a weakened body, the physical result of sin, into spiritual powers. It may not alter natural laws, but it lifts them up into a higher region; it buys back opportunities, it may even restore a wasted life, just as in the miracle of the loaves and fishes the fragments that remained were more than the original quantity.—James De Koven.

NEVER neglect daily private prayer; and when you pray, remember that God is present and He hears your prayers.

THE first Jew to receive the degree of Doctor of Civil Law from Oxford University, is Professor Sylvester, of John Hopkins University.

AN Englishman has invented a machine that will fire 300 shots a minute and they will pierce an iron-plated vessel at a distance of 1,000 yards.

A REPRODUCTION of the number of the *Gloucester Journal* for Nov. 3, 1783, containing the first public notice, written by Robert Raikes, of Sunday-schools has been published.

IT is said that Cardinal Newman is busy writing a reply to "Plain reasons against joining the Church of Rome." It will be easy to write a reply, but can he answer it?

DURING the past winter, there were at the twenty German Universities 20,172 students. The largest number was at the University of Berlin, which had 3,608. The departments of Philosophy were the most popular, 8,624 being in attendance.

Dr. Tanner, who is trying to fast forty days, in New York city, is an Englishman by birth, and came to this country when 17 years old. He is a well-preserved specimen of a nervous-sanguine man, with excessively strong will-power. He has iron-gray hair and sharp features, and looks more like a Yankee than an Englishman.

AT the fourteenth anniversary of the *Free and Open Church Association* held in Southampton-street, Strand, the chair, in the absence of the president, Earl Nelson, being taken by Lord Forbes, a vice-president, the council announced their intention, if possible, to introduce into Parliament this session a bill to declare the rights of parishioners to the free use of their parish church.

ACCORDING to *La France*, the preliminary workings for the tunnel uniting England and France have had the most satisfactory results. The promoters have sunk their shaft to the stratum in which they propose to bore the tunnel, and are now going to sink another shaft and lower all the machinery for the bore. In eighteen months they expect to have reached two kilometres under the Channel, and in three or four years to have completed the task.

## UNION WITHOUT UNITY.

"You Episcopalians never join in our Union Meetings, and yet you are always talking about Unity. Why don't you come with us one day, at least? Don't you think it is a glorious thing for all Christians to meet together, and to unite in worshipping the same God whom they all alike profess to serve? Why, it is like heaven on earth!" And Mrs. Sevier sighed as she thought of such an apparent indifference to celestial joys.

"Certainly," replied Mr. Candid, I should most highly appreciate and prize such an evidence of Christian Unity, if I could only think it real. And, if without the sacrifice of principle, you can thus meet together and unite in a common worship, I am not surprised that you should do so, nor that you should esteem it a privilege to be highly enjoyed. My surprise is, that you do not do this constantly and habitually. If you can all meet together for one day, why can you not for every day? And if a brief union is so very delightful, why not make it continuous and permanent? Why break up this heavenly unity in order to restore again the sad divisions of earth? This is what astonishes me, and, I must confess, convinces me of the

unreality of that which is so short-lived, and of which you yourselves so soon tire. If you will make your temporary and occasional unions a real Unity, by making them continuous and abiding, you will find us more disposed to approve of and to join in them. Show this true appreciation of what you so highly eulogize, and you will greatly encourage us to take part therein.

"Ah! but then we must break up our different organizations, and you would not expect us to do that?"

"Certainly I should," exclaimed Mr. Candid. "If your different organizations are all that is keeping you apart, you ought to break them up, and at once. How dare you continue to maintain what is only a means of separating you from your fellow Christians, with whom you might otherwise be completely united!"

"Well, but we don't believe that the others teach the truth or preach the Gospel in its simplicity, and, so, it would be wrong for us to unite with them and give up our own organization," expostulated the old lady.

"Then, how can you unite with them at all—how can you join with those who do not preach the Gospel in its simplicity, for even a single day? For whom do you do this, are you not countenancing their errors? or, at least doing what you can to make the truth and simplicity of the Gospel a matter of small moment? It seems to me that if the differences which, as you say, preclude the possibility of a permanent unity among all those who are wont to join in 'Union Meetings,' are of real and vital importance, they ought not to be surrendered at all, even for a single day; whereas, if you can conscientiously lay them aside for a time, there is no good reason why you should not do so altogether."

"Well, but until we are prepared to arrange for such a permanent union, is it not well to meet occasionally with all who love the Lord? Is not this the way finally to secure the real thing of which you think so much?"

"On the contrary," replied Mr. Candid, "it is the most effectual way to defer such a realization, or even for ever to defeat it. If you could persuade people, contentedly to accept of counterfeit coin instead of the genuine, you would soon have none other in circulation; so long as Christians are satisfied with this sham unity—this union without unity, which Satan has devised and put in circulation, and which has of late become so exceedingly popular,—so long will a real unity be impossible. And my only hope is that ere long they may detect the miserable counterfeit, and begin to demand the real coin which is stamped with the image and superscription of Him who prayed, 'That they all may be one: as Thou Father art in Me, and I in Thee, that they also may be one in Us.'"

"Ah!" said Mrs. Sevier, "that day is a long way of yet."

"I trust not," replied Mr. Candid, "but, at all events, let us beware how we do ought to defer or hinder it; and, in the mean time, we can all unite in that prayer of Christ for the real unity of His people, and severally do what may be in our power to hasten its fulfilment."—*Old Church Path.*

## Foreign Missions.

### INDIA.

#### THE BISHOPRIC OF BOMBAY.—I.

FROM the interior of India which has been occupying our attention so long, we will descend to the sea coast—to Bombay, one of the largest commercial cities in the world—London only surpassing it in size and importance. It is not so much an Indian city, as one of the great cosmopolitan centres of trade. The flags of all nations float in its harbor. Its commerce connects it not only with Europe but with Zanzibar and the little-known east coast of Africa. Constantly

multiplying lines of railroad from all parts of India, converge towards it. The rapidity of its growth has never been equalled except perhaps in the case of Chicago. Would that it could be said that missionary effort had been as well sustained as commercial enterprise. But for some reasons difficult to explain, Bombay has received less of the care of the Mother Church than the Missions of the other Indian dioceses.

The Church Missionary Society began work in 1820, and the S. P. G. in 1830, but little progress was made. At the earnest solicitation of Bishop Wilson, of Calcutta, Bombay was separated from the diocese, and Dr. Carr was consecrated Bishop of Bombay in 1837. He was succeeded in 1851 by Bishop Harding, who died in 1869, and Dr. H. A. Douglas was chosen to fill the vacant See.

When Bishop Douglas arrived in India and had examined into the state, and enquired into the needs of the Missions in his charge, he made an earnest appeal to the S. P. G. to found Missions among the Mahratta tribes; also recommended the removal of the Missionaries from Bombay itself, where they had met with little success in stations in the country. Kolapore, in the Mahratta district, was the first place chosen, as the Rajah was friendly—then Poona was selected, and lastly Ahmednuggur. In each of these towns which are military or civil stations two ordained missionaries were placed, in the midst of the large heathen population, which is naturally drawn to these spots. But for some years not much effect followed these efforts. In 1872 the Bishop's ill health compelled him to visit England, where he published a remarkable appeal, for help, to the Archbishop of Canterbury, as the result of which several offered themselves for labor in India. When the Bishop returned to his diocese he found the work languishing. Sickness had incapacitated several active men, but still he did not lose courage. He writes:—"A populous district seems ripe for harvest. And if in one trait a great work was done, the influence would rapidly tell on the whole of Western India. I trust, therefore, that our cry for help will not be made in vain. I see signs of an inquiring spirit in a good many of the people in and around Kolapore, and several have lately expressed their desire to be Christians."

In 1873 the Society of St. John the Evangelist founded a Mission in the Diocese of Bombay, several clergymen went out, the principal of whom were the Rev. R. L. Page, and the Rev. Luke Rivington. They were soon actively engaged in Mission work, and the accounts they send home are most interesting from time to time. Mr. Rivington writes:

"I have had quite an interesting visit to this place. I stopped on Friday week at Lanowlia, a country station, on my way here with a Mr. Riddle, cousin to Riddell of Balliol, and gave an address at the School Chapel. Just on leaving, the Station Master asked me in the name of the railway employes to address them again on my way back which accordingly I propose to do to-morrow. Here we have had a week's preaching. The Church has been well filled every evening.

There is certainly a bright side to English life in India. The military men here seem to be as hard workers as you will find anywhere. We have had a large number of Colonels at the services, and other officers. One day I received a written request from some Hindoo gentlemen asking me to address 'the educated Hindoo gentlemen' of the place, of which there are a large number here. They suggested the Free Church Mission Room (Scotch), as the best place. Accordingly I asked the Scotch Minister for the use of his room which he kindly accorded me, and he also offered to take me there in his own carriage. The meeting was a large one; the scene most

picturesque. The room is part of an old palace, built, as far as I could see, of dark marble. The audience was composed of a few Jews, a few Parsees, and the rest, all of them high caste Hindoos, men of influence and position among their own people. It was said that no English clergyman has yet addressed so large and influential a gathering of high caste people. I thought it right to go straight to the point. I spoke to them of the unique character of our Lord's life, His claim to be the King of all hearts, and the certainty of His coming again to judge the world, and the account that will have to be rendered, especially of the use we make of our wills. So many Hindoos are beginning to see Christianity is right but do not act upon the conviction. It was indeed a wonderful sight. . . . It was a singular thing that they should have asked for an address in the way they did expressly saying that it might be on any topic. But it seems they found out that all these officers were coming to Church day after day, and thought they might have their turn also.

The Rev. R. L. Page gives the following account of an interview which he had with a Hindoo:—

"A Brahmin friend of mine has just called to see me. He tells me that he has lost a situation, owing to the intrigues of some who have managed to get him turned out in order to get one of their own friends in. After relating the circumstances, he said:

"You will kindly pray for me, and that my enemies may be ruined."

"I cannot do so."

"Why not?"

"Because it is against a Christian's creed to do so. Read this, Matt. v. 43-48." He read the passage aloud, and exclaimed:

"Oh, how sublime! Take that verse down for me, I shall find some consolation in it," and he read it again.

"But I shall never forget this injury till I die."

I said, "Read these verses also, (Matt. vi. 14, 15), a Christian who died without forgiving his enemies could not go to heaven. He could not have his own sins forgiven."

He read aloud the verses. "What a beautiful verse! Let me read it again. And did not Jesus forgive his enemies upon the cross?" "Yes," I replied, and showed him the passage, and also how a disciple (St. Stephen) followed in the footsteps of His Master.

"Put down all these places for me; I should like to read them again; I have found a fountain of peace."

I gave him a New Testament. Pray that the work of grace may go on in his soul, so that you may some day have the happiness of hearing that he is a Christian."

Besides the Missionaries from the Society of St. John the Evangelist, (Coroley), several English ladies came out to the Diocese to engage in works of mercy. At the Bishop's request, the S. P. G. provided a home and maintenance for them. Five ladies left the Sisterhood at Wantage, (England) and sailed for India 1874. On their arrival they were settled in the Bishop's house at Poona. One of the five immediately sickened and died. Her place was filled without delay, indeed two "sisters" left England promptly, and thus brought the number up to six, as had been originally intended. They established an orphanage at Poona, where little heathen outcasts are being cared for and educated.

During the life-time of Bishop Douglas, the result of all these efforts was not apparent. A few baptisms, however, took place every year, and he worked on in hope until called to his rest in December, 1875.

Thus far we have been relating the seed time of the Missions in this Diocese. Next week, we hope to lay before our readers an account of the abundant fruit with which it has pleased the Lord of the Harvest to reward His servants.