

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.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

IN the "ecumenical conference" in London, Bishop Simpson said the loss of children of Methodists in America, in favour of other denominations, was one of the most disastrous facts connected with Methodism.

IN the United States the per centage of increase to membership among the Methodists last year was 3.01 per cent., among the Presbyterians 1.79 per cent., among the Lutherans 1.45 per cent., and in the Episcopal Church 6.02 per cent.

THE Brunswick monument at Geneva, which was built at a cost of £60,000, and completed only two years ago, has become so dilapidated, owing to the subsidence of the ground, that it stands in need of repair, which will entail a further outlay of 20,000.

OF the ninety-seven speakers and readers who are to take part in the English Church Congress at Newcastle, and constituting, as the *London Times* says, a strong force, two are women. Miss Weston, for instance, is to be one of the speakers on "The Special Needs of the Diocese of Durham."

WHAT the Church of England Temperance Society is doing may be gathered from the fact that at its Annual Conference in London one hundred and sixty-seven of the clergy preached sermons on the subject of temperance on the same day. The collections amounted to \$60,000.

A LIFE interest in the Hampton Court vine is said to have been given by her Majesty the Queen to the Princess Frederica. According to an authority cited in the *Observer*, this vine, a black Hamburg, was planted in 1769, and has a stem 38in. in circumference, the leading branch being 110ft. long. The tree bears on an average 1,500 bunches. In 1874 there were 1,750.

SOME interesting discoveries have been made at Revel, where, in excavating the new harbour, the hulls of several ships long buried in the earth have been laid bare. Four Russian men-of-war, of considerable dimensions—120ft. to 180ft. long—have, it is said, been identified. From the date of the inscription on one of the cannons it seems that the ships were wrecked after 1711, and the fact shows how rapidly the water has receded. In old times the sea evidently came up to the walls of the town. At present there is half a mile of dry land between the walls and the harbour, and where great ships rode not very long ago the locomotive now runs between rows of wharves and merchants' offices.

THE Victoria Cross has been conferred on the Rev. J. W. Adams, of the Bengal Ecclesiastical Establishment, and late chaplain to the Cabul Field Force, on account of his conspicuous bravery in Afghanistan. The *Army Gazette* states that during the action at Killa Kazi, on the 11th of December, 1879, some men of the 9th Lancers fell, with their horses, into a wide and deep nullah, or ditch, and the enemy being close upon them, Mr. Adams dragged the horses from off the soldiers upon whom they were lying, and extricated them, he being at the same time under a heavy fire, and up to his waist in water. At this time the Afghans were pressing on very rapidly, and the leading men were within a few yards of Mr. Adams, who, having let go his horse in order to render more effectual assistance, had to escape on foot. This is the first time the V. C. has been conferred on a clergyman.

FOR many years archaeologists were in doubt respecting the original form and surroundings of the Roman Pantheon, the best preserved of all the ancient monuments in the Eternal City. Of late years belief has increased that in some manner the structure formed a part of the baths of Agrippa, and this is now confirmed by the finding, a few weeks ago, of the old walls which connected this building with the baths—a discovery which is said to have taken the archaeological world by surprise. The walls were found during a demolition of the baker's ovens and other wretched edifices which were built against the rear portion of the Pantheon—edifices which have impressed themselves upon every traveller from the striking contrast which their meanness presents with the neighbouring grandeur of this noble monument. Within the walls of the Pantheon the bones of Raphael lie buried; there also were buried three years ago the remains of Victor Emmanuel. Ruthless hands ages ago would have brought its massive walls and splendid portico to shameful ruin had it not, early in the Christian centuries, been converted into a Church by Pope Boniface IV. under permission from the Emperor Phocas.

THE Diocese of Connecticut has 182 clergymen, 20,696 communicants, and the total offerings for the past year amount to \$452,666.

BISHOP CROWTHER, of the Niger, reports a visit from a wealthy chief from Okrika, a town of 10,000 people, forty miles from Bonny, never yet visited by a Mission Agent. The chief announced that the Christianity of the Bonny Mission had extended to the town, that the people had built a Church for Christian worship, accommodating 500 people, which was filled every Sabbath, a school-boy from the Brass Mission reading the Service.

DR. JOHN HALL, of New York City, recently said in a sermon: "The drift of society is to put the Churches in competition with the theatres and museums, and then the temptation of the Minister is to put himself into competition with the actor, with the singer, with the museum lecturer. Talk of the Sermon being interesting, of the childish efforts to make the music of the Church compete with the music at the theatre—why the man who does so has not mastered the A, B, C, of what makes us men. It is degrading. Let us sanctify the day of rest."

PERSONS who were surprised at hearing that Dr. Bradley had been appointed to the Deanery of Westminster, may on reflection have wondered at their own surprise. As Master of University College, Canon of Worcester, and University Commissioner, Mr. Bradley had taken more than the first steps up the ladder of promotion. His ability is undoubted, his flexibility of character is considerable; his connection with Rugby and Dr. Arnold, to say nothing of his known or supposed opinions, render it unlikely that he will depart abruptly from the path of his predecessor, and he may possess or develop many of the qualities which were so loved and admired in Arthur Penrhyn Stanley. *Guardian*.

CHURCHMEN in England are showing more and more their appreciation of the value of manual work in education. The Bishop of Truro recently consecrated a new church built just over the slate quarries of Delabole, in the Parish of St. Teath, and at the luncheon which followed the ceremonies, he said: "It is becoming quite the fashion to attach a workshop to great public schools; but nearly half a century ago his father was of opinion that no boy could be properly brought up who was not taught to handle tools. He (Bishop Benson) was therefore sent to a workman's shop to learn to be a carpenter. He was afterwards put to build a wall, and he could do a little stone-cutting. He only regretted that day that he was not a quarryman. He had a real love and reverence for the man who knew how to do a good day's work in a quarry."

IN the report of the seventh session of the National Synod of the Christian Catholic Church of Switzerland, Bishop Herzog in speaking of his ordinations says:

"I ordained to the priesthood on the 30th of March last a French deacon, whose name I will give you at a later date. He occupies a very prominent position in French society, could furnish me with first-rate testimonials (one from a Roman Cardinal) respecting scientific attainments and moral qualities, and expressed the intention of setting himself at the head of a Catholic reform movement in France, in company with a number of French priests, who are still in the service of the Romish Church. They have not yet been able to carry out their project owing to external hindrances. But I hope to be able at the next Synod to give some more positive and satisfactory information with regard to this matter."

A FRENCH speculator, M. Bombannel, has started a lion hunting preserve in Algeria, or, as he calls it, "a cynegetic establishment for the hunting of lions and panthers." With this object he has secured an extent of table-land situated in the heart of the forests of Bordj-Bouria, in the province of Algeria, and in close proximity to the railway. To this neighbourhood he will decoy wild beasts by giving them "a number of old and broken down animals, such as goats, horses, mules, and asses," and subscribers are then to shoot them. In fact he says he will "provide them with the sensation of lion and panther hunting, without exposing their limbs to the claws of these wild beasts." In addition to the larger animals, he adds, "sportsmen and sportswomen will always be within gunshot of hyenas, jackals, lynxes, and tiger cats, who will come to devour the remains of the bait left by the lions and panthers." Mr. Bombannel says he has "always longed to establish a school of lion and panther hunters."

THE Bible has been translated into 226 languages and dialects, and in the last eighty years 148,000,000 copies have been circulated.

THE ARMENIAN AND SYRIAN CHURCHES.

We take the following from the *English Churchman* of August 11th:—

"A Reformation movement, similar to that which of late years, under the name of 'the Anglican Movement,' has spread so widely throughout Central Europe, has now manifested itself in Armenia and Syria, and signs are not wanting that the Reform will before long extend into Mesopotamia."

"The Rev. E. L. Cutts, Vicar of Holy Trinity, Haverstock Hill, first visited these Reformed Armenian Churches, and brought their sentiments and condition to the knowledge of the English Church by his interesting report of his intercourse with, and of his reception among, them. Another English Clergyman, of large experience in Eastern travel, the Rev. Henry Tristram, Canon of Durham, having left England for a second investigation of the geography of the Holy Land, has been deputed by the Archbishop of Canterbury to return home through Armenia, and to visit and report upon the condition of these Armenian Churches. His letter to the Primate, just published, is full of interesting information."

"The movement seems to be progressing most satisfactorily. Alike removed from excitement and iconoclasm, an effort is being made to purify, reform and requicken the Armenian Church on the model of the English Church, with its careful retention of the ancient Apostolic Episcopacy, with its institution of the two Sacraments, with its maintenance of the supremacy of Holy Scripture as the authoritative rule of faith."

"The prime director of the movement is Archbishop Migherditch, who rules over a congregation of three hundred persons, in whose public services the Book of Common Prayer, as printed by the Society for Promoting Christian Knowledge, is used and valued. At Marash, a town of 35,000 inhabitants, there is a congregation exceeding 1,000, maintaining their own school and Pastor, and using our Liturgy, and to these persons Canon Tristram preached."

"At Adiaman, Harpoot, Sevecek, Adana, Albestan, Sivas, Kessab (where is a population of 3,000 persons), Diarbekir on the Tigris, and at Mosul the movement is widely and surely progressing. At Orfa, the Ur of the Chaldees, the native Pastor, a man of culture as well as of earnest piety, assured Canon Tristram that 'eighty out of every one hundred of the Old Armenians have the Bible and read it, and that he believes that in a generation the Reformation, if conducted by Armenians, with Armenian Orders, and on national Armenian lines, would carry the whole nation with it, and so reunite all in one old national Church.'"

"Canon Tristram recommends a Mission from the English Church of two Clergymen—the one to be at headquarters with Archbishop Migherditch to help in organization, the other to visit the villages as an itinerant preacher, where there is no Armenian Priest, or none capable of preaching. Canon Tristram concludes his interesting communication with the expression of his conviction that 'if the wonderful movement in Armenia were known in England, the necessary funds would be at once forthcoming to provide these two assistants to promote the Reformation movement so happily conducted by Archbishop Migherditch.'"

"An appeal for this purpose will probably be sent forth under the auspices and authority of Archbishop Tait, who has already shown by the Missions of Mr. Cutts and of Canon Tristram his interest in, and sympathy with, this Reformation movement in the Old Armenian Church."

FOREIGN MISSIONS.

INDIA.

Where is Nagalapuram? In India. Let us land at Cape Comorin. After a walk of three miles we enter Tinnevely, where God has wonderfully blessed the labours of the Missionaries of the Society for the Propagation of the Gospel. There is a dreary walk of thirty miles before us; no roads, no paths, but trackless sand—red sand on every side, and tall, gaunt, ugly, palmyra-trees, like weird spirits haunting the desert. At last, by the help of a guide, we reach Edeyengoody, where good Bishop Caldwell has lived for forty years. What a change? The very ground itself seems to have

partaken of the fertilizing blessings of the Gospel. Here then we are in a Christian village, and what do we see? A large and very handsome Church, boarding schools, day schools, hospital and dispensary; a lace room, where girls and women are employed in making lace; on all hands signs of life. This is a centre from which spreads the glad warm rays of Divine light far into the surrounding darkness. We cannot stop to visit Christianagram, five miles to the east, with its pretty church and busy schools, but must hasten on another thirteen miles, when we reach Nazareth. Here, too, there is a church, boarding and day schools, hospital and dispensary, market place and famine orphanages, where you may hear the whir of the shuttle, the merry din of carpenter's shop and blacksmith's forge. We have now reached the northern limits of the Tinnevely sandy desert. Every three or four miles the stillness has been broken by village church gongs, calling to Divine worship. We have passed many small temples, where goats and fowls are sacrificed as offerings to demons. We have seen rude idols of wood and stone, on some of which the workman's chisel has not even passed. Surely that shapeless stone cannot be a god! Stand by, and you shall see a mother, with an anxious scared look, lay her dying child gently down in front of it, and cry with all a mother's love to that shapeless stone to give back health and life to her dying child.

We have now to ford a river, and must just look in at Sawyerpooram, where we find a large Training Institution for schoolmasters and lay readers. We have another thirty miles' walk before us; but the country is quite changed. Instead of sand, we have a black soil, hard as iron, with large gaping cracks; but if our journey be after a heavy rain, we sink almost up to the knees in mud so sticky, that no boot-jacks are necessary for removing one's boots. We are glad to reach Puthiamputoor, where the Rev. J. J. Kearns laboured for so many years so successfully. Resting her for a while, surrounded by many evidences of Christian life and usefulness, we pass on, through village after village, where Christians throng about us with their kindly offers of buttermilk, or sugar candy, or plantains, or cocoa-nut milk; or, through vast fields in which the petty flower of the cotton-plant looms. At last, weary and glad, we come in sight of Nagalapuram.

In this district there were very few Christians fifteen years ago. The people were ignorant, immoral, bigoted. Now there are 7,200 people who have joined Christianity, belonging to twenty different castes or classes in society and living in one hundred and six villages. In this district for some years a great deal of opposition was shown by certain powerful people called Zemindars, and by persons employed by them. A wind does not put out, it makes a fire burn the brighter, and so the storms of opposition kindled zeal. Thus God often makes those, who would destroy, help to build up His kingdom.

Nagalapuram is well chosen for a head station, because it is the chief market town of that part. The villagers come in to buy and sell. Amidst the din of business, they often hear songs of praise and appeals about the business of their souls, and they go back and tell in their homes the things they have seen and heard.

There is something very interesting about this Mission, because it has been under the fostering care of a native clergyman since 1867—the Rev. S. G. Yesudian. Yesudian means the slave of Jesus, and right faithfully has this servant of Christ proved his devotion to his Divine Master. For many years he struggled on alone in faith and amidst troubles that would have daunted many men. Now he finds his district sub-divided into seven circles; he is assisted by other native clergymen and by catechists. Forty-three of his congregations have no place of any kind for public worship; and in seventeen villages where there are people who have joined Christianity to the number of thirty to eighty souls, he has not been able, for want of funds, to place resident teachers or lay-agents. But, after all, the most pressing want of Nagalapuram at the present time is a good, substantial station Church, to cost about £2,000. The people, who are very poor, have shown their earnestness by promising £200. This is really more than could be expected from them, considering their very small means.

Nagalapuram, with its daily services, its crowded churches and adult schools on Sundays; with its schools and hospital and busy Church work, going on all through the week, is but a sample of several Mission stations in Tinnevely.

Reader! pray earnestly every day for God's blessing on this work; and show your love to Christ your Saviour, by giving something every week to help to carry it on.