

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.

Vol. 2.—No 38.

THURSDAY, NOVEMBER 28, 1880.

One Dollar a Year.

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EDITORS.

The Rev. G. Venables, vicar of Great Yarmouth, has declined the living of Whitechapel.

An electric railway is now being constructed between Lichterfelde and Teltow, with a branch line to Grasso Kadettenhaus. The well-known firm of Siemens and Halske are the contractors.

Evryr has overcome the religious prejudice entertained by most Oriental races as regards the numbering of the people. A census is decreed, and a commission had been named to devise the best means of carrying it out.

The English papers announce that the Canadian Government officers, including the emigration Office, reading room, and E. C., to 9, Victoria-chambers, Westminster, to which address all communications should now be sent.

The Duke of Cambridge, as colonel-in-chief of the Royal Artillery, has approved of a regimental memorial being erected by the officers to their comrades of all ranks who have fallen in the recent campaigns in Afghanistan and South Africa.

The Paris Chamber of Commerce has purchased a site for an "ecole de hautes etudes commerciales", that is, for the training of merchants, bankers, and manufacturers. A school at Venice is the only existing institution serving in any way as a model.

At a reception of former Pontifical functionaries, on Sunday, October 24th, at the Vatican the Pope energetically reaffirmed his right to the temporal power, and described the recent fête in celebration of the entry of the Italian troops into Rome as accursed.

A SOCIETY of Mormon girls, having for its object the securing of monogamic husbands has been discovered and broken up, at Salt Lake. The members took a vow to marry no man who would not pledge himself to be content with one wife. Five grand-daughters of Brigham Young had joined it.

The Berlin correspondent of the *St. James's Gazette* states:—"An escort of Russian officers has passed through Berlin, having in charge a sum of 8,000,000 roubles, said to belong to the Czar's private fortune, and to be designed for investment abroad. What this may possibly mean is obvious."

In consequence of the report of men of science that the successive failure of harvests in Russia is due to the adverse changes in the climate, produced by the deforesting of the country, the Forest Department has decided upon undertaking next year the planting of the southern steppes on a most extensive scale.

From a decennial census for 1880, just issued, it appears that the Roman Catholic population in the United States amounts to 6,143,222. There are 67 Archbishops and Bishops, and one Cardinal, 5,989 priests, and 5,606 churches and chapels. There are 400,000 Roman Catholic children in the schools, and 375 charitable institutions exclusively devoted to Roman Catholics.

The total Oberammergau receipts for the Passion Play are stated to have amounted to £12,500. Of this sum, £6,600 would defray expenses and be devoted to certain communal purposes and the rest divided among the players (several hundred in number) according to their class—ten in all. Mayer, who had the chief role, got £50 for his thirteenth representation. By far the richest source of revenue, however, to the villagers was the accommodation they provided to the crowds of visitors.

The challenge of the judicious Hooker to the Puritans remains unanswered to the present day, and it is a case where silence is consent. It is an admission of the historical claim of the Church of England. "We require you to find out but one Church that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, since the time that the blessed Apostles were here conversant."

NICKLEISM is a new complaint in the Churches. It is the next thing to Nihilism; that is, it comes within a tickle of putting nothing into the contribution box. This disease is not confined to religious tramps and repeaters, but attacks well-to-do pew-holders, who thus keep up appearance at the smallest cost. The widow's mite, it is well to remember, was commended, only because it was all she had.—*Presbyterian Journal*.

ADVENT.

We trust that Advent will not be marked by loss of observance than heretofore. For a season it might be said of the Church that it hardly knew any other penitential time than that of Lent, and kept that timidly and deprecatingly, as if ashamed of its vigils. The world outside has come to recognize the Lenten Forty Days, and those bodies which have them not on their calendars have begun to look longingly upon them in their hearts. But Advent is hardly known as a season of observance. Few, we suspect, outside the Church know when it begins.

Yet how truly might the serious and devout of other communions welcome the observance! It has its double claim which they can hardly question. Those who, from critical reasons, see fit to challenge the assumption by the Church that she is celebrating rightly the commemorative period of the Lord's first coming, are yet one with the Church in the recognition of the fact. And surely all must feel that there is need in this day of keeping alive the promise of His coming again to judge the quick and dead.

Surely they must be aware that the doctrine of the final judgment is one which Scripture expressly teaches, and it has been suffered to fall into sad neglect. The Church must be true to her inheritance of appointed and orderly services. She is called upon to preach this truth in multiplied devotions, and in visible abstinence from lightness of thought and conversation. If the voice of the Church is silent, how can it be expected that the world will hear? If the Church is delinquent, how can it be looked for that the untaught and prejudiced shall heed?—*Churchman*.

A SPLENDID GIFT.

The history of Yarmouth records many curious, but at the same time very charitable bequests to the poor, from several of which benefit is still derived. The kindness of the donors may not be surpassed, but the magnitude of their gifts present separately no comparison with that which Cornelius Harley Christmas, Esq., Middle Market-road, has just bestowed upon the needy here. This gentleman, still living and active, we are pleased to say, has deposited with Sir E. H. K. Lacon, Bart., M. P., W. Worship, Esq., Edgar B. Frere, Esq., and R. Martin, Esq., all of this town, executors and trustees he has appointed, security for £15,840, the yearly income from which, about £770, is to be distributed in coal, bread, and money to the poor in the week before Christmas Day, and at no other time, for ever.

The above is clipped from the *Norfolk Chronicle*. We would say to our wealthy men in Nova Scotia and New Brunswick "go and do thou likewise." The generous donor is a distant relative, we believe, of one of our Nova Scotia clergy, who thus derives part of his name.

THE CHURCH IN SCOTLAND.

The *Presbyterian Witness* of Halifax quotes, approvingly, a long article from a London paper on the Episcopal Church in Scotland, in which the following noteworthy passage occurs:—

"Till within a very few years any ordinary Scotchman who ventured to frequent an Episcopalian place of worship, was in danger of having the stool of Jenny Geddes hurled at him in the form of the odium of Mrs. Grundy, of Edinburgh or Glasgow Society. These last few years have, however, witnessed a great change and turning of the ecclesiastical table. The theological war-drum throbs no longer. Presbyterianism and Episcopacy mean no longer patriotism and aggression, but merely different forms of Protestant doctrine and service. Episcopacy has in fact become the fashion in Scotland. This is due to a large extent, no doubt, to the fact that the ancestors of the great majority of the present Scotch aristocracy and leaders of fashion were Jacobites, and therefore Episcopalian. The heaven of Episcopacy has loosed the whole lump. The change, however, is most remarkable in Scotland on account of the so long undisputed supremacy of Presbyterianism there. At one time it was thought the fiercer and more æsthetic service in Anglican churches was the cause of it. But lately Presbyterianism has tried, by means of instrumental music, and the introduction of a liturgy, to compete with its rival in æsthetics. As we have seen however, this has failed; the more æsthetic Presbyterianism becomes, the more Episcopacy becomes the rage."

It will, probably, not be long before the Church in point of numbers occupies as prominent a position in the land of Knox as do so many of its adherents by reason of their learning, social position, and wealth.

The Halifax *Westeyan* gives its readers the following clipping, which sounds strangely enough after the extract from the *Presbyterian Witness*:—

"At a meeting of the Scotch Episcopal Church Council in Edinburgh, on the 30th ult., a very unsatisfactory report was presented. The funds of the Church had suffered heavily through losses on property investments, which had been over-valued. In consequence of this it was recommended to the Council to reduce the salaries of the primus and bishops. It was also stated that in consequence of this loss it had been resolved to discontinue the *Scottish Guardian*, the Church newspaper, at the end of the present month."

With regard to this item, which first appeared in the *Pall Mall Gazette*, the secretary and treasurer of the Representative Council of the Scottish Episcopal Church writes to the *English Guardian*:—

"1. The slight and temporary loss incurred this year by an unfortunate investment has in no perceptible degree affected the disposable incomes of the various funds of the Scottish Episcopal Church. 2. Nothing has been done, or even proposed, towards reducing the salaries of the Primus and other Bishops. 3. The *Scottish Guardian* has never been the Church newspaper; and the possible discontinuance of its issue has nothing whatever to do with the finances of the Church. 4. The report on general Church finance, presented at the recent meeting of executive (preparatory to the forthcoming annual meeting to be held at Aberdeen), was so far from being 'very unsatisfactory' that a slight increase is traceable in all the funds of the Church."

This is the way in which so many good people get their heads full of false impressions respecting the Church.

An eccentric Presbyterian divine says: We have three prayers—the invocation, the long prayer, and the closing prayer. Some people spend the invocation in arranging their apparel after coming to church, the long prayer in wishing it were over, and the closing prayer in getting ready to start homeward."

A GREAT many men who start out to reform the world leave themselves for the last.

Foreign Missions.

INDIA.

ABOUT THE AFGHANS.—I.

Notes by the Rev. T. P. Hughes, of Peshawar.

There is much in the history and characteristics of the Afghans to excite the interest of Christian people in their welfare.

First, there is the universal tradition amongst themselves of their Israelitish origin—a tradition supported by the remarkable Jewish physiognomy of the people, by the names of several districts and tribes, and by some of their peculiar customs.

Then, in the next place, there is the fact that Afghanistan is at the present moment the great barrier to Russian encroachment on our Indian frontier, which must add to the interest felt by the supporters of Christian Missions as to the political and religious future of this remarkable people.

But, in addition to these considerations, there is much in the character of the Afghans themselves, which awakens the interest of all English travelers who become acquainted with them.

Their courage will bear comparison with that of any nation, and many are the instances of personal bravery which have been rewarded by distinguished marks of approbation by the English Government. Nor are they slow to appreciate this quality in others. In the Umbeyla war of 1863, it is related that a young English officer was deserted by his native sepoy, and for some time, single-handed, held his own in the midst of a crowd of Afghan warriors. When he fell, covered with wounds, the very man who had cut him down bore testimony to the indomitable pluck of the young Englishman who, rather than run with his men faced the foe alone, and died. They raised one united shout in the Pushto language, "Bravo! bravo! There's a brave young fellow!"

The hospitality of the Afghans is proverbial. Each section of a village has its *hujrah*, or guest chamber, and every chief of consequence keeps one.—These are supplied with beds, quilts, and pillows, and the wayfaring traveler can here claim protection for the night, with the usual meals.

The Church Missionary Society commenced its Mission at Peshawar (population 60,000) in 1855, in response to an offer of \$5000 from an anonymous friend for its establishment, or a requisition signed by the European residents. The first missionaries were Colonel Martin, the Rev. Dr. Pfander, and the Rev. Robert Clark.

The Mission at its commencement received considerable aid, both in money and in moral support, from the late Sir Herbert Edwardes, who was at that time Commissioner of the Division. Some apprehension of danger was felt by those who feared the propagation of the Gospel in so bigoted a stronghold of Mohammedanism. But Herbert Edwardes was too brave a man, too wise a politician, and too bold a Christian to share such fears. And God honored that Christian ruler in that very place, for he it was who, in the terrible Mutiny of 1857, held the bigoted Mohammedans of the Trans-Indus territory with a firm hand,

and made loyal soldiers of Afghan levies.

No Mission in India has suffered more than the Peshawar Mission from the sickness and death of its members. From its commencement, seventeen missionaries and eight missionaries' wives have been located at Peshawar. Of these, six have died at the station and two in England, and about seven have been compelled to leave in consequence of failure of health.

There are now some seventy Christians on the Mission roll, twenty-five of whom are communicants—a day of small things, but despise it not! The Afghans in days of yore came down from their mountain fastnesses and conquered India, and if ever through God's grace, a large Afghan Church should be gathered, it will make its influence felt over the wide-spread plains of Hindustan. Among our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted native on very confidential and very important service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadar Dilawar Khan, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snow, a victim to the treachery of the King of Chitral. Some three years ago, an officer, employed on a special service of inquiry as to the doings of the Wahhabis, wanted a trustworthy man to send to ascertain the number and condition of those fanatics who now reside at Palossi, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking. In the Umbeyla war of 1863 it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christians, converts of our Mission.

The Native Christian Church is presided over by the Rev. Imam Shah, a convert from Mohammedanism, who was ordained deacon and priest by the late lamented Bishop Milman.

The present Mission chapel is a temporary structure.

On Sunday morning there is an average attendance of forty-five; Sunday evening, thirty; Wednesday, twenty-five; daily morning service, twelve; daily evening service, twenty. The Christians who reside near the church attend the daily evening service very regularly. The daily service is a shortened form compiled from the Liturgy, the liturgical form of prayer being well suited to converts brought in from the ranks of Mohammedanism. Occasionally some of the Mohammedan guests of the Mission attend, and as part of the chapel is screened off for those ladies who prefer seclusion, it has often happened that Mohammedan ladies have been present at the service.

The boys' schools, under the management of the Rev. Worthington Jukes, contain 400 pupils, and in the girls' schools and zenanas nearly 100 pupils are under instruction.

Bazaar or street preaching is regularly carried on in the centre of the city every Tuesday and Friday. A few years ago bazaar preaching Peshawar was attended with some danger, and one occasion the life of one of the European missionaries, Mr. Tutting, was attempted. The crowds, however, are now more orderly, and there are frequently attentive congregations. But it is the most favourable way of bringing the Gospel before Mohammedans. The Mission *hujrah*, or guest-house is the most interesting and encouraging feature or work, for it is in conversation there with numerous Afghan visitors and guests that the clouds of ignorance and prejudice which overshadow the mind of the stranger are speedily removed by the warmth of social intercourse. The most bigoted opponents of the bazaar preaching, then become attentive listeners to the Gospel plan of salvation.

(To be continued.)