

# 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. 3.—No. 29.

THURSDAY, NOVEMBER 3, 1881.

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.

Messrs. Moody and Sankey commenced their second religious campaign in Great Britain at Newcastle, where the Church Congress had just been concluded.

DR. SCHLIEMANN has arrived at Constantinople. The German Embassy has asked the Porte for a firman authorizing the continuance of his excavations at Hissarlik.

A CINCINNATI man has invented an electromagnetic brake, which in the hands of a locomotive engineer is said to be the most effective brake ever used on a railroad train.

At the Oxford Diocesan Conference, a resolution proposed by Dr. Swabey, Chancellor of the diocese, deprecating any tampering with the present Marriage Law in respect to questions of affinity, was carried without a dissentient voice.

THE cotton crop for the year ending September 1, 1881, reaches the unprecedented figure of 6,589,329 bales. This is an increase of 832,000 bales over the crop of the previous year, and 1,515,000 bales over that of two years ago.

OLD coins are as much in demand as old books and old pottery. A penny of the time of Alfred has been sold in London for 880, a great of Edmund I. for 828, and a noble of Henry VIII. for 8127. A two-shilling piece of the time of Cromwell brought 8125.

A TELEGRAM from Cagliari, in Sardinia, announces that a terrible inundation devastated the commune of Settimo San Pietro. Fifty-four houses were destroyed, and three children and a young man perished. The losses in cattle and grain are enormous.

In the course of an excavation made a week or two back in the porch of the Priory Church, Hexham, with the view of ascertaining whether the Saxon crypt had extended so far, was found a large slab, carved to the memory of a Roman soldier and standard-bearer.

In the library of Trinity College, Cambridge, has just been brought to light a hitherto unknown specimen of Caxton's printing. It is a "letter of indulgence," issued in 1480 by John Kendall, the Turcopoler of Rhodes, to encourage contributions for carrying on the war against the Turks.

"I HAVE BEEN," said the captain of a New England vessel, "always in the habit of reading the Scriptures to my men; and in the hour of danger I found that it was those who were at peace with God who worked most calmly and resolutely, while the greatest sinners in my ship turned out to be the biggest cowards."

THE Archbishop of Canterbury says: "There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy by reading and expounding holy scripture and leading the prayers and praises of the congregation in schoolrooms and other appropriate places."

REUBEN CLEMENTS, the oldest male citizen of Petersburg, Va., died Oct. 6, aged ninety-one years. He was the last survivor of the company of one hundred and three young men, known as the Petersburg volunteers, who, under command of Captain McKee, left that city on the 21st of October, 1812, and marched to Canada to fight in the war against Great Britain.

It seems as though the principle of tenant-right is to be applied to popular clergymen in America. Recently a church at Chicago invited the minister of a church at Boston to take their pulpit; but the Boston people considered that they had vested interest in the minister, and that their church would suffer much by his removal. Accordingly the Chicago paid over to those at Boston a sum of \$5,000 compensation.

WINTER has begun on the Jura and the Lower Alps. It snowed on Thursday at St. Imier and Chaux de Fonds, in Neuchatel, and in several other parts of Switzerland and Savoy; in the Valley of Gryon was witnessed at the same time the rare phenomenon of snow without a snowfall. It came from the sudden condensation of a heavy fog, and while the slopes of the mountains were white with snow, not a flake appeared on their summits.

ARTHUR WENTWORTH EATON, late a Baptist minister, has applied to be admitted a candidate for Holy Orders in the Diocese of Massachusetts.

THE Rev. G. Stopford Ram, vicar of St. Anne's, Highgate, has accepted the living of St. Peter's, Bournemouth, vacant by the resignation of Bishop Ryan.

In view of the opening of the St. Gothard Railway, it is proposed to connect the Adriatic with the Lago Maggiore by a system of Canals, of which the termini will be at Venice and Magadino, in the Canton of Tessin.

It is understood that Mr. Gladstone has accepted the compliment offered to him on the part of the Corporation of London, who desired to present an address in a gold box, and requested him to sit for a marble bust to be placed in the Guildhall.

THE last portion of the ancient prison associated with the burning of Cranmer, Ridley, and Latimer, known as the "Bocardo," or "Bishops' Hole," situated at the back of the ancient hostelry, the Ship Hotel, in the City of Oxford, is about to be demolished to make way for the extension of furniture warehouses.

FRANCE has just handed over the ecclesiastical supervision of Tunis to the Archbishop of Algiers, dispossessing the Italian Vicar Apostolic who formerly governed the Roman Catholic subjects of the Bey. The French prelate has now acquired the ancient site of St. Augustine's residence, and intends building on it a house for himself.

THE recent hurricane in England was the most disastrous for many years, very few places escaping damage. Even the London parks are strewn with fallen trees, and steamboat traffic was suspended in the Thames. Forty-five persons perished in fishing-smacks off the coast of Scotland. The British steamer Cyprian was wrecked on the Welsh coast, the loss of life being twenty-two.

ALL attempts to find the Jeannette, the vessel sent out by Mr. Bennett, of the *New York Herald*, for Arctic exploration, have hitherto been in vain. The latest news is that the Corwin, which has been cruising all round inside Behring's Straits, has been able to find no trace of the missing vessel. The Jeannette left San Francisco in July, 1879, so that the worst is to be feared. The Corwin has been able to reach Wrangell Land, which hitherto has been only seen in the distance.

ABOUT two hundred Chinamen are said to attend the different Sunday Schools in Brooklyn. On Sundays they go through the streets following each other like Indians, marching in single file. Two rarely walk side by side, and when addressing each other they talk over their shoulders. Their Sunday clothes include embroidered, thick-soled sandals, and black cambric blouses buttoned up at the side. They are taught in the schools the English language and the duties of citizenship, as well as the truths of the Bible. They are very fond of their schools, and soon become much attached to their teacher.

A CONGREGATIONAL minister says: "Would it not be wise for many of the feeble churches of different denominations in the hill towns and small villages of New England to throw overboard their present distinctive creed and Church organizations, and unite upon some such basis? They cannot all succeed, and in many instances are unable to support preaching, and their families in many cases are going back to heathenism." That minister, without doubt, has glimmerings of truth, and his remarks admit of a much wider application than he gives them, and may as well refer to the Christian world as to a village. He is coming to see the evils of schism by witnessing its fruits, and will doubtless one day realize that it is not only an evil, but a sin to be repented of.—*Ex.*

JEWISH committees have been formed at Jassy, Galatz, and other large towns in Roumania, in view of facilitating the emigration of Jews to Palestine. Large sums have been subscribed for the purpose. Last week the bureau opened by the Jewish alliance at Brody, in Galicia, was closed by the Austrian authorities, and the agents of that society were charged with acting without a previous authorization of the Government. Two hundred Russian Jews, emigrating to America, who had been stopped en route at Brody by the Austrian police, have been released by order of the Governor of the province, and permitted to proceed on their journey to Antwerp, where they will embark for the United States.

THERE were last year 170,103 miles of telegraphic line in the United States, and 13,155,991 messages were sent. The miles of wire were about 300,000, and this does not include the lines exclusively used for railroad purposes. In Great Britain there are 23,156.

BISHOP HUNTINGDON says: "I ministered once in a church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that, after I had announced an offering for the following Sunday, a person stopped after the service to say, I must be absent next Sunday and wish you to take my gift now." She was not 'a Samaritan,' but she was a cook, and she was to be absent to cook a rich man's dinner, and I have some reason to suspect that her gift was larger than his."

A CORRESPONDENT of the *Press*, Cleveland, speaking of "President Arthur's religion," says:—"Some of the papers seem inclined to sneer at Gen. Arthur because he is a 'strict Episcopalian.' What of that? He is certainly in very good company, for Washington was a 'strict Episcopalian.' So were Presidents Madison, Monroe, Harrison, Taylor, Tyler, and Pierce. So were Hamilton, Franklin, John Jay, Clay, Webster, Seward, Stanton, Chase, and Gens. Scott and Dix. So are such men as Hamilton Fish, Chief Justice Waite, Seymour, Evarts, Blair, Gladstone and many other distinguished men of the age. There must be great intellectual force and superiority in that ancient Church to attract to itself, as it does, so many of the finest minds both abroad and at home. Let us have no sneers about any man's religion. As to the President, he has as good a right to his own religious opinions as any of us."

ONE of the largest farms in the United States is that of Dr. Hugh J. Glenn, of Colusa County, Cal. He was born in Virginia in 1824. After he graduated from the Medical University of Missouri, he married, and had just \$110 to start in life with. He bought an ox-team, went to California across the plains, and mined successfully. Then he became a horse-drover. He bought his first land in 1867. His farm in Colusa County contains 55,000 acres, and has a river frontage of 16½ miles, and is enclosed by 150 miles of fence. Wheat is grown on 45,000 acres. The labor force employed is composed of 715 men—223 in seeding, and 400 in harvesting. Eight hundred horses are required. The yield of wheat from this farm will average 1,000,000 bushels a year. This county comprises a large part of the extensive Sacramento Valley, and is sixty miles in length, and on the average forty-five miles in width. It has an area of about 8,800,000 acres, of which a million of acres grows wheat. Of this vast tract 477,000 acres are owned by 20 men. One owns 55,000 acres; one, 24,000; one, 20,000; three, 16,000; one 15,000; three, 14,000; six, 10,000; one, 8,000; two, 7,000; six, 6,000; three, 5,000; eight, 4,000; five, 3,000; eighteen, 2,000; three, 1,500; thirty-six, 1,000, and twenty-nine, 500. The result has been to debar immigration, and choke out tradesmen and mechanics.

## FOREIGN MISSIONS.

### SOME FIRST-FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—*Rev. v. 9.*

D'ALREW, THE BUDDHIST PRIEST; OR, "THEY SHALL COME FROM THE EAST."

Far away from the snows and the great solitudes where we last met with a recruit for "the great multitude which no man can number" lies the bright island of Cylon set in "dark purple spheres of sea," and fanned by the "spicy breezes" celebrated at every Missionary Meeting. It might seem a favored spot indeed, in sharp contrast to the red Indian's simple creed of a Great Spirit creating and superintending all things; of a happy hunting ground where spirits of departed chiefs enjoy very substantial felicity, are the strange refinements of Buddhism. No personal God, no individual future, nay, no individual present, such are some of the strange negations of Buddhism. Meanwhile, do the followers of "the light of Asia" find it a satisfactory light of life? One, at least, did not.

Charles Edward D'Alrew was educated as a Buddhist priest, but put off his priestly robes that he might support his mother and family as a native doctor. He came in contact with a missionary (the Rev. R. T. Dowbiggin), and in the course of con-

versation they frequently spoke of Christianity. The Buddhist listened, as might be expected, chiefly that he might find arguments against the new system thus obtruded on his notice. He made no objection, however, to reading the Epistle to the Romans in Singalese. The first chapter astonished him, as holding up to his view sins common amongst his countrymen, and even, alas! amongst his Buddhist priests. "The light of Asia," indeed, warned its followers that they had evil passions, and must by all means get rid of them if they would enjoy peace, but being only a light shining calmly above the heads of the multitude, it could never reach those who loved darkness.

But the words in the second chapter, about that law which is written in the heart, came home to the Buddhist presently. "Do you ever," inquired his friend, "feel anything make you unhappy when you have done what you know to be wrong?" "Yes, I do; it makes me very miserable." "Do you find that you have any power over this which troubles you—that you can drive it away?" "No; I have tried, but I can't drive it away." "Do you think this witness of the heart is a bad thing, or a good one?" "Bad it can't be; it tells me when I do wrong." "Do you think it comes from yourself?" "No, else I would put it away." "Then do you think that what St. Paul says may be true, and it may come from God, whose very existence you deny?" "It may be so," he answered, and quitted the room in deep thought.

At different times he renewed the subject of the law written in the heart. The missionary, very wisely, did not press him on the subject, but left his own convictions to work. At last he exclaimed one day, "Is there any peace to the conscience, and pardon of sin, in the Christian religion? I have been trying and trying according to Buddhism, but there is no pardon and no peace." The God's messenger delivered God's message. "Emmanuel—God with us," was the substance of that message. "The glad tidings reached the listener's soul: 'From this day I am a Christian,'" he said.

His resolve caused bitter grief and anger to his family. They taunted him with interested motives; he wanted to be a paid agent of the Society, they said. But no, he continued to earn his bread by his former calling, only preaching the Gospel whenever he could. He could appeal to the Christian's strongest testimony—a changed heart and a changed life. Once, he had defrauded the people about his medicines, and practised deceit. Now, he had put away all lying, practical or verbal. Once, he had given way to anger whenever he happened to feel it, and had abused and ill-treated his wife. Now, he became the "servant of the Lord," he was "slow to wrath." He appealed to his family, above all to his wife; were not these things so? Above all to a changed man? "Yes," his wife admitted, "that was true; he had acted differently of late. But anything," she added, "was better than you becoming a Christian." She had not yet learned to know the tree by its fruits.

He continued to do all in his power to lead his family to know the only true God, and Jesus Christ whom He had sent, and also to speak to others of the pardon and peace which Buddha knew not of. About four or five years after his conversion he fell into a consumption, and presently it became clear that he was dying. Mr. Dowbiggin came to see and to speak with him of the love of Christ, and the immortal life which death and disease cannot reach. The dying man had no doubt of the pardon he had sought years ago; in him was the promise fulfilled: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

When he could no longer speak, he wrote on a slate his last message to his friends: "Do all of you, while seeking the other world, live correctly." It was the same message which, by revealing the darkness, had ultimately brought light to his own soul. Once convinced of sin, he thought, they must seek for pardon, and he had heard that those who seek shall find. The Christian's hope in death seemed to impress those who had been apparently callous to his life. "We are satisfied that he was happy, we believe that he is happy now," said his relatives. "I was troubled when he renounced Buddhism and became a Christian. I am not sorry now," said his mother. Thus was Christ glorified in His servant's death, and thus did Charles Edward D'Alrew enter the higher service, which is wrought out in joy and rest, in place of weariness and sorrow.

In June, 1870, he had been admitted into the visible Church of Christ, and had publicly acknowledged his inability to cleanse himself from sin. In August, 1874, he was admitted to the general assembly and Church of the first-born—"a just man made perfect."—ELIZABETH SUTTON, in *Ch. Mis Gleaner*.