

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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THURSDAY, MAY 27, 1880.

One Dollar a Year.

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EDITORS.

An oatmeal factory in Dubuque Iowa ships over 40,000 bbls. to Scotland weekly.

The total number of Protestant congregations in Spain is 60, with an attendance of 20,000 hearers, and 60 schools with 7,000 children.

The Church Guardian, Omaha says: A beautiful memorial window to Bishop Selwyn is to be placed in the chancel of Omaha Cathedral, by some faithful churchwomen, of New York, relatives of the Bishop of Nebraska. This is very appropriate, as the good Bishop visited Omaha in 1879, and preached twice in our old Cathedral, to immense congregations.

Miss YONGE, the author, is now 57 years old. She is devoted to religious work. The profits of her book, "The Daisy Chain," which amounted to \$10,000, she used in building a Missionary College at Auckland, N. Z., while a large part of the amount realized from "The Heir of Redclyffe" went to the equipment of the late Bishop Selwyn's missionary schooner, "The Southern Cross."

The Church of England Institute of St. John have lately placed in their rooms an improved patent rowing machine, which can be used by all members. Dumb bells and Indian Clubs have also been provided in the room set apart for exercise. A lunch room, where coffee, sandwiches, etc., can be had during the day, will soon be started. A conversation is to be held on the 20th inst., at the rooms.

The college book of Harvard gives statistics showing that out of 943 Harvard students who graduated between 1869 and 1875, inclusive, 360 were Unitarians or liberals, 217 Episcopalians, 126 Orthodox Congregationalists, 46 Baptists, 25 Presbyterians, 16 Methodists, 12 Swedenborgians, 8 other Trinitarians, 2 Quakers, 15 Catholics, 2 Jews, 1 Mormon, and 113 undecided. Seats are furnished the students at the expense of the college at any church of their own election.

It is not fine writing that the people want in sermons, but earnest speaking; it is not rhetoric and philosophy, but the truth as it is in Jesus, that they are hungry for. The personal power of the living teacher must go with the words, and that personal power must be required by the indwelling of the Holy Ghost. The preacher whose mind is saturated with Bible truth, who has drunk deep at the fountain of devotion in the Prayer Book and in the Holy Communion, who has realized in his own experience the truths that he proclaims, need not wear himself out in polishing his periods and practising his gestures. If he loves supremely the Lord for whom he speaks, and the people to whom he speaks, he will speak with power. Only a heart that loves can voice the Gospel of love.—Selected.

The American Church Society for Promoting Christianity among Jews reports for the Society's second year just closed, receipts \$7,693.12 against \$3,867.84 for the previous year. The missionary school for Hebrew children reports an attendance during the year of 85 scholars—33 boys and 52 girls. Two pupils have been baptized and two confirmed. An industrial school has been maintained. About 100 Jewish children have attended Sunday-school instruction in different parts of the Church. The society has supported a Sunday school in New York especially for Jewish children, numbering during the year 60 scholars. Baptisms, confirmations, and added communicants are reported from different parts of the field; also an increase in the number inquirers, and of the attendance of Jews upon the regular services of the Church. The society has issued during the year 106,700 copies of publications, embracing considerably more than half a million pages.

The Dean of Worcester, Lord Alwyne Compton, has been unanimously elected Prolocutor of the Lower House of Convocation of Canterbury.

The Dublin Corporation have presented the freedom of the city to Captain Petter, of the *Constellation*, the vessel which took the relief supplies from the United States.

SAYS the *Christian Leader*:—"These religious tramps from London who call themselves the Salvation Army, have been sent over to New York, apparently by way of reprisal for the affliction of Tal mag's visit to England. Their coming will make it too plain for debate that the mother country produces too much of a certain sort of religion on her own soil to need any American exports of the same article."

The new Convocation of Canterbury, in pursuance of the Queen's writ, assembled in St. Paul's Chapter-house on April 30. After Service in the Cathedral a Latin sermon preached by the Ven. Archdeacon Balston, D. D., Archdeacon of Dorby, and formerly Head Master of Eton, who took for his text, St. Matt. xviii. 20; "*Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.*" Convocation returned to the Chapter-house, where his Grace the Archbishop took his seat, and after going through the usual forms, and directing the Lower House to proceed to the election of a Prolocutor, adjourned the sitting until the first day of June next.

WHAT IS CONFIRMATION?

By THE METROPOLITAN OF CANADA.

What is Confirmation?

It is an Ordinance of the Church which has come down to us from the time of the Apostles, who laid their hands on such as had been baptized, that they might receive the HOLY GHOST.—[See Acts viii. 17; Heb. vi. 2.]

Why ought I to be Confirmed?

Because it is the duty of every one to comply with the Ordinances of the Church, and to make a public profession of his Faith in the LORD JESUS.—[Rom. x. 10.] and this is the proper method of doing it, that if you have been baptized in your infancy, you may now ratify and confirm the vows then made in your behalf.

What benefit may I expect from Confirmation?

All who worthily partake of it may expect that God will mercifully accept their endeavours to do their duty; will pardon, for CHRIST'S sake, what is wrong in the performance of it; and will strengthen them by the grace of the HOLY SPIRIT to do better for the time to come.

What is meant by worthily partaking?

By worthily partaking is meant partaking with a humble and reverent mind, with a sincere desire to glorify God, with a true faith in our SAVIOUR JESUS CHRIST, and with earnest prayer for the help of HIS HOLY SPIRIT.

What ought I to do before I am Confirmed?

To prepare yourself for Confirmation, you should attend to the instructions of your Pastor; you should read your Bible regularly and diligently.—[Read Psalms li., cxxxv., cxxxix.; 2 Kings xxii.; Daniel iii.; John vi.; Eph. iv. and v.; Coloss. iii.; Heb. xi.; 1 Tim. vi.; 2 Tim. iii.; Titus ii. and iii.] you should pray to God every day to assist you with His grace; you should steadfastly purpose to lead a new life, and to receive the LORD'S SUPPER.

What ought I to do at the time of Confirmation?

You should avoid all trifling behaviour; you should repeat aloud the response, and reverently kneel during Prayers; you should carefully attend to the advice of

your Bishop, and pray to God that you may have grace to follow it.

What ought I to do after Confirmation? You should return home at once, and avoid all company, remembering that you have made a very solemn promise before God and the Congregation and that God will call you to account for it at the Judgment Day. You shall receive the LORD'S SUPPER as soon as you are properly prepared, and continue in the practice as often as it is administered; and endeavour to glorify God by a holy life and conversation.

Do I owe any duty to the Church?

Certainly; for the promise is made to the Church as well as to God. You should continue in her Apostolic Communion all your life long, and obey her Scriptural and godly ordinances in all things.—[Luke x. 16; John xiii. 20; Acts ii. 42; 1 Cor. xi. 2; 2 Thess. iii. 6, 14; Heb. xiii. 7.]

A Prayer to be used Morning and Evening by Candidates for Confirmation.

O HEAVENLY FATHER, I draw near to Thee by JESUS CHRIST, who loved me and gave Himself for me. Let me come in the spirit of a child. Make me thankful, humble, and true. Teach me to lead a Christian life; show me the hope of glory, and enable me to love Thee. May I be diligent to search Thy word, and to continue in prayer, and to think of my baptismal vows. Reveal to me my secret faults, and let them not have dominion over me. Help me to live for the good of others, but above all things to please Thee. Let the day of my Confirmation be a new starting-point in my life. When Thou comest, fill me, and all who come with me, with Thy Holy Spirit, and grant that being steadfast in faith, joyful through hope, and rooted in charity, we may finally reach the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. Amen.

Foreign Missions.

INDIA.

THE KOLS.—(Concluded.)

The records of the Chota Nagpore Mission among the Kols would scarcely be complete without some notice of the remarkable man John Gossner, by whom the first Christian Missionaries were sent out from Berlin. The following short but interesting account of his life is taken from *Historical Sketches* published last year by the Society for the Propagation of the Gospel.

John Gossner was born in Bavaria in 1773 and was ordained priest in the Roman Church in 1796. He worked hard and zealously in several parishes in the Tyrol and elsewhere. What seems rather remarkable at this time is the friendly footing on which he stood to the Protestant pastors in his different neighborhoods. For this cause perhaps, and also on account of his preaching, he fell under the suspicion of his ecclesiastical superiors, and he was subjected to a searching inquiry and to imprisonment. He was subsequently reinstated in his office, and eventually took a charge in Munich. Here he set about a work he had long contemplated—a translation into German of the New Testament. It was a fresh translation, not a revision of Luther's though it retained, where it was possible, the fine old German of that version. This translation was adopted by the British and Foreign Bible Society. After moving from Munich to Dusseldorf, and Petersburg (whence he was banished) he went to Leipzig where he spent three years. It was then that the slight tie which held him to his church was broken. It was not his own act but that of others, which separated him from the Church of Rome. He was excommunicated; and he resolved to seek admission into the Evangelical Church, as it was called; that is to say, the Protes-

tant body which was formed in Prussia by the fusion into one of the old Lutheran and Calvinist communities. He removed to Berlin, and, after long delay and some opposition, was appointed pastor of the Bethlehem Church there. He attracted a large congregation by the earnestness and eloquence of his preaching; but he was treated for the most part with narrow-minded jealousy by the Berlin clergy, tauntingly spoken of as "the Romanist" "the apostate Romish priest."

The first impulse to undertake foreign Missions was given to Gossner by extracts from English Missionary tracts. He even learnt English when 70 years old, in order to read more about Missionary work. Soon Gossner's attention was turned to the widow of a physician, Helffer, a man of considerable scientific attainments, who had settled and died in Mergui (India) who offered her estate on favorable terms as a good station for a Mission. Gossner closed with the offer, and sent out in July 1844 four Missionaries. Arriving at Calcutta they received unfavorable accounts of Mergui, and as has been stated they then proceeded westwards to the Province of Chota Nagpore and reached its capital Ranchi, to commence a Mission to the Kols.—*Historical Sketches.*

We have already seen how, after years of hopeless labor, they were at last successful. Pastor Gossner kept up his interest in the Mission to the close of his long life. When the Missionaries were despondent he wrote to encourage them saying: "Whether you convert the Kols or not, your duty is just the same. Go on praying and working. We here will pray and work for you." When the harvest time came, and more laborers were needed, he wrote thus:—"The Missionaries wanted for India are men of culture, real, hearty piety, sound common sense, simple habits, good courage, cheerful disposition, and as much learning as you can get."

And when the old Pastor lay on his death-bed, he still followed in thought the Mission he had founded. His faithful heart gave thanks to God that during their dreadful trial in the great mutiny, not one of the 700 baptized Kols had denied their faith, nor had ~~one~~ been disloyal to their allegiance. As he meditated on their future prospects, he saw clearly that the Church of England could best carry on the work for which he had so long laboured and prayed. His last desire was, that the new converts might water abundantly the ground on which Germany had sown the seed.

We would close this account of the Chota Nagpore Mission by giving our readers a description of its beautiful Gothic Church. The Rev. W. H. Bray, who accompanied the Bishop of Calcutta on a visitation, states in a graphic letter how much he had been impressed by it, and with all he saw:—"On waking," he wrote, "very early in the last morning of my journey, I was astonished to see as the most conspicuous feature in the landscape, what would be, even in England, a really remarkably handsome looking Church. We were as yet some distance from Ranchi, but of course it could be no other than St. Paul's Church of that station. A nearer approach only caused me to admire it the more, and when I arrived, and looked in and saw everything well finished, that was intended to be considered finished, I was full of satisfaction and thankfulness. There are no seats for the natives, and those for the Europeans are moved aside, excepting at the English services, so that the whole Nave is one vast area, with nothing save the pillars rising from the matted floor to take off the attention from the imposing looking chancel which has seats for the clergy and choir. When afterwards the congregation had assembled, and prostrated themselves, (they do not simply kneel), and joined in the service, both in that part which was said, and perhaps more especially in that which was sung, their voices blending in almost perfect harmony—the aspect was very im-

pressive indeed, especially when one remembered what these men were, and what they would be still, but for the message which they have received. The simplicity and unsophisticated manners of the natives who have received ordination are characteristic. What the Society has been long trying to do in Bengal—to raise up native pastors who shall retain their original simple manner of living—has been done in perfection in Chota Nagpore. They wanted me to have their portraits taken altogether. As they justly said, "they were the first priests and deacons of their race; they were all together then, they might never be again." I was charmed with them, one and all, and I am sure that if any one wants to learn how to bring up village pastors who should be worthy of the name, and at the same time be able to live upon salaries which the people themselves can afford, he cannot do better than take a lesson from the Missionaries at Ranchi. To Mr. Whitley their preparation is mainly due. There are now in the Mission twelve clergy, ten of whom are natives." "A stranger visiting the Mission-compound on a bright Sunday morning, and watching that large congregation of hundreds of neatly dressed Kol Christians walking down the shady avenue, and pouring into their grand Gothic Church, and then listening to them, as in one burst of harmonious sound they sing the praises of their Maker, would with difficulty believe that the same voices had lately awakened the shrill discord of heathen revelries, and that thirty years ago the name of Jesus was unknown among the Kols. Still, though united to our Church the Kols do not speak English, and never will be. A glance at one of their harvest festivals would be enough to shew this. The rice harvest has just been gathered in. A procession of brown-faced, open-mouthed children, march solemnly up the Church, singing a hymn of praise, followed by strong men bearing on their heads baskets of newly-cut rice, which one by one they pour before the altar. These are offerings for the poor and the orphan schools. At the festivals held February 5th, the amount poured out was ten hundred weight, 1120 pounds of rice—not a bad contribution for the poor!"

OUR CANADIAN INDIANS.

On the invitation of Bishop Harris the Bishop of Huron spoke to the members of the Protestant Episcopal Missionary Conference on the subject of the Indians in Canada. Unlike the Indians of the United States (he said), those of the Dominion, taken as a class, are civilized. There are in the dioceses of Toronto, Rupert's Land, and Saskatchewan not less than about 150,000 Indians. The Indians appreciate the efforts being made in their behalf. In Prince Edward there is an Indian clergyman in charge of a parish of white people at their own request. The Indians of Walpole Island and elsewhere contribute regularly to the support of mission work. In the conferences Indian delegates meet on an equality with their white brethren. The number is on the increase. The lands reserved at Grand River are held by the Indians in such a way that they cannot be sold under any circumstances, and only occupied, even for schools and churches, with their sanction. They are eligible to citizenship, but have not asked for it. They have all the rights and privileges of the whites. The Rev. Dr. Jameson, of Walpole Island, also gave an interesting address on the Indians there, among whom he had labored for thirty-five years. Forty-five years ago they were totally Pagan, intemperate, idle, and lax in regard to their marital relations. Now there are many of them good farmers, one raising 700 bushels of wheat last year, and another 450 bushels. Out of a population of 800, 400 are attendants on church, and 80 are communicants.—*Ex.*