

# 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, FEBRUARY 24, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

THE shock of an earthquake was felt at 5 p. m. on the 24th ult., at Bologna, Florence, Venice, Padua, Ferrara, &c.

IN the Lenox Gallery, New York city, is Munkacsy's picture of Milton dictating "Paradise Lost" to his daughter. He did not become totally blind until he was forty-four, and it was not until after that date that he composed his great poem.

THE contention about organs in the Irish Presbyterian Church still ages. A congregation in Belfast recently ordered an organ. The organ came, and the builders were ready to put it up, when further proceedings were stopped by the threat of an injunction in chancery.

THE anti-Jewish agitation is spreading in the German provinces. It has extended to Saxony, Bavaria, Leipzig and Breslau. The anti-Semitic petition to be presented to Prince Bismarck has already received 40,000 signatures. The petition will be presented to the Prince about the middle of March.

THE Public Worship Committee of the Alsace-Lorraine Diet has granted a sum of 360,000 marks for the rebuilding of the roof of Metz Cathedral, which was burnt at the time of the Emperor's visit in May, 1876, and 20,000 marks for the removal of the *cafe* that nestles in one of its flanks.

THE venerable Dr. Shelton, Rector of St. Paul's Church, Buffalo, now in his 83rd year, and Rector of the Parish for 51 years, has resigned. He has been made honorary Rector, with the use of the Rectory for life. Dr. Shelton is the oldest living graduate of the General Theological Seminary, New York, having graduated there in 1823.

THE work of establishing a University at Tourek, in Siberia, is in progress. The Russian Government has furnished 354,000 roubles for the buildings, 100,000 for securing a teaching staff, and 31,000 as a nucleus of a fund for salaries, which is not regarded as a very extravagant amount for such an enterprise. A library, which already has 35,000 volumes, will be provided for it. Siberia is a promising field for scientific research, especially in geology, but the severity of its climate is unfavorable to the development of a high order of intellect.

A CORRESPONDENT of a London contemporary at Rome, states that he hears that "certain non-Italian persons have offered to place at the disposition of the Pontiff every year such sums as may be needed for effecting his purpose." These benefactors do not place conditions upon the acceptance of their donations but ask that there may be entire secrecy with regard to the personality of those who make the contributions. The same correspondent says the accounts of the Peter's Pence collections for 1880, show a lamentable falling off. He also states that the health of the Pope is so feeble that he does not expect to live much longer, and that those around him are of the same opinion.

LAST Thursday, Switzerland was visited by an alarming earthquake, felt chiefly at Berne and Muensingen, but also at Thun, Basle, Solothurn, Zurich, Bienne, Oberhofen, and Aarberg. The principal shock occurred at 2.20 in the afternoon, Berne mean time. A slight shock was observed at three o'clock the same day, and another equally slight at six the following morning. The chimneys in the church clocks were made to strike, and the bells to toll, books were thrown from their shelves, and pictures detached from the walls, while in Berne the Zeitzlocken tower was split, and more than 100 chimneys were thrown down. This is the twenty-fourth earthquake that has been recorded in Switzerland since November, 1879.

THE Government returns show that the Church of England, during the last nine years, for which returns are issued, contributed for education £3,630,541—and that during the same period all the other religious bodies combined contributed £1,323,365—the proportion roughly being more than 4 to 1.

CANON FARRAR began his third sermon on the Establishment at Westminster Abbey, on Sunday afternoon, by repudiating the "complete misconception" that he was answering any sermons preached in any other place. He addressed himself to large principles, not to small antagonisms. At a time when vices had been raised, even within the Church, of protest against her national character, it was but befitting that some words of defence should be uttered by one of the humblest of her sons in the grandest of her temples. Had he kept silence, even the stones of the Abbey might have cried out against him. He then proceeded to eulogize the parochial system, and to predict its destruction as the certain result of Disestablishment. He denied that the Church was the mere creature of the State, or that she was or ever had been established by the State. She was born with the birth of the nation, and had been the sound mind in the sound body of the English State ever since. He then traced her history through British, Saxon and medieval times down to the Reformation, in order to prove that she had never been entirely independent of the State, and had never been entirely under the dominion of Papal Rome.—*Guardian*.

## MEXICO.

Extract from a letter written by a lady in Mexico to the Secretary of the "Mexico League":—

"I know you don't care one atom about my impressions of Mexico, beauties of the journey here, etc., etc. The Church, the Church, the Church, is what you want to hear about."

"I should like to write a sermon, taking for my text the words that the Queen of Sheba said to Solomon: 'The half of it was not told me.' Really, so far from being exaggerated, all accounts we have had of the work appear to me under-estimated."

"I think you would say so, too, could you see all that I have seen even in these few days. The excellent congregations of poor, well-behaved people, who in numbers, even on week nights, put to shame the attendances at the churches at home. The beautiful singing, in which the entire congregation joins, making the *Te Deum*, *Gloria* and hymns such a burst of praise and prayer as never arises, I am afraid, in our churches, where the choir saves the people all the trouble and exertion of singing. Poor Miss Grub's devoted, self-denying life—living in such a wretched room, because it is cheap and costs but little to the Church; Mrs. Hooker's good work among over sixty little girls. Indeed, it would require a great deal of time to tell you any one part of it all. I told Mrs. Hooker, Miss Grub and Mr. Valdespino of the gifts to them, and I wish you could have seen their gratitude. Mrs. Hooker said she was so thankful, for she could go away for a few days and visit Cuernavaca, for she sadly needs rest and change. Miss Grub confessed to needing a couple of blankets and a few comforts in her room. \* \* \* Mr. Valdespino seemed also too thankful to say much. \* \* \* The services are beautifully conducted. I wish some of our particular Church people could attend one. Their scruples would, I am sure, be abundantly satisfied. At the New Year's Eve service the immense Church of St. Francis was full to overflowing. All the seats were occupied, and men stood in rows against the walls. All were devout and attentive, and all joined in the singing.—*Episcopal Register*.

ONE of the latest accessions to the Order of Corporate Reunion is, we understand, Lord Ashley, son and heir to the Earl of Shaftesbury; while the son of Mr. Shepherd, who prosecuted Mr. Bennett, is one of the Cowley Fathers under Father Benson.—*Church Review*.

THE Parish Church of St. Michael's, Highgate, having undergone improvement and enlargement, was reopened on Saturday afternoon, when the new portions of the building were consecrated by the Bishop of London, in the presence of a large congregation. A chancel, designed by Mr. Street, R. A., with vestries underneath, has been formed by the addition of a bay to the church and by taking down the easternmost bay of the galleries on each side, at a cost of about £3,000, towards which £2,280 have been received or promised. The estimated cost of the whole work, including the reseating, warming, and ventilation of the church, which were completed about fifteen months ago, is £4,900, of which about £750 have still to be raised. Bishop Jackson founded his discourse upon 1 Cor. iii. 16, 17. He dwelt upon the responsibility of each individual member of the Church of God; and said that some of the clergy themselves were not free from the charge of placing stumbling-blocks in the way of the people leading irregular lives, by the display of temper, by carelessness in the conduct of divine worship, and by the unauthorized alteration of the ritual of the Church. It might be that the levity with which schism was regarded now was only the reaction from the strictness and intolerance of past ages. For no slight reason or trifling objection were we justified in separating ourselves from the Church. There were differences on many points, and always would be, but why should this be the means of creating an unchristian because uncharitable theological literature, and why should men widen those differences and take a pleasure in so doing?—*Guardian*.

## ITALIAN CONVERTS FROM ROME.

We copy the following from our namesake of New York, which will afford our readers some idea of the splendid work being done among the Italians of that city:

"The Italian Mission of the Protestant Episcopal Church held impressive Services at Grace Chapel, in East Fourteenth Street, on Sunday afternoon, the Church being well filled. Nearly all those present were Italians. The entire Service was in Italian. After prayer and the sermon, Dr. Davenport, the Secretary of the Italian Committee, addressed the visitors and friends of the congregation. 'The Italian Mission of the Protestant Episcopal Church,' he said, 'is one of the most silent works of love and charity which have sprung up in our midst more by a Providential act of God than by the work of men; and, indeed, if we examine how little it is known, and how poorly it is supported, we shall have good reasons to acknowledge the mysterious ways of the Lord, who operates wonderful things out of a small beginning, and grows up a tree out of a little mustard seed. The Mission began only seven years ago, begging for its existence through hardships and sacrifices.'

It was a concern on wheels, seeking, wherever it could find one, a corner to preach the Gospel to its people, till at last the Rector of Grace Church welcomed it in Grace Chapel, where, it is hoped it will remain until a Church with the necessary appendages for the education and spiritual training of its members can be built by the rich and powerful brethren of the Episcopal Church. About six hundred Italian communicants now adhere to the faith of the Episcopal Church through the ministrations of this mission, and more

than 300 of them have been confirmed by the Bishop of New York.

A flourishing Sunday-school has been built under its supervision, composed mostly of those little Italian children with whom, unfortunately, we are too familiar at the corners of the streets and at the market places, trying to make a penny for the sustenance of their non-English-speaking parents. The Mission was not established to perpetuate the habits, the language, and the education of those Italians who come to these shores to give a hand in building Uncle Sam's grand fabric; but on the contrary, it was originated, and it is maintained for the purpose of educating the strangers to our systems, aspirations, and free institutions, and chiefly to keep kindled in the hearts of these refugees that spark of religion which too often becomes obliterated while crossing the Atlantic. The new members admitted to the Church during the past year amount to nearly one hundred. At the close of the remarks, and the singing of a Hymn, the Rite of Confirmation was administered to 28 intelligent, clean and well-dressed Italians by Bishop Potter.

The minister in charge and his assistant were once Roman priests.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF TRAVANCORE.—II.

IN the recesses of the high mountain range called the Ghauts, dwell the Hill Arrians, one of the primitive tribes that inhabited India before the Hindus entered the country 3000 years ago. In 1848 some of these hill-men met the Rev. Henry Baker, (son of one of the first Missionaries to Travancore) on one of his missionary tours. They stayed the night in his tent, and gave him no rest till he had promised to visit their village. On their return home they sent repeated deputations to hasten his movements. Mr. Baker accordingly started off, travelled forty miles into the jungle, and, at a village appointed, met a large number of the Arrians, who gathered together at nightfall from all parts as the call was passed along the hill-sides by signalmen, "He is here! come, all!" A gigantic bonfire was raised, and by its light the meeting was held. Mr. Baker told them how in England the people once lived in much the same ignorance and superstition as they now did, how a book had come from God with His messages, how belief in it had made England great, and how the same book, with its messages of mercy, was for them also. They asked to see it. He produced the Malayalam Testament, and read parts of the 3rd of St. John and the 1st of Romans. "Long after midnight," wrote Mr. Baker, "the head man of the village said, 'We have talked enough; where are the teachers?' I said, 'I will send them, but we must first ask God's blessing: He must help or we can do nothing.' All knelt down by the light of the blazing pile while I asked that the Lord would help us, and give the people a teachable spirit; then I made them repeat the Lord's Prayer, sentence by sentence."

So began the Arrian Mission. But the difficulty of carrying it on proved very great. The Arrian huts are in trees, out of the reach of the wild elephants, and when, in 1851, he built a village at a central spot, called Mundakayam, it had to be carefully fortified against their attacks, having the steep bank of a river on one side, and high "earth-works" on the other. The jungle-fever makes the upland valleys very unhealthy; and several good Native Evangelists from the low country fell victims to it. Baker himself suffered severely. Still he persevered. For ten years he laboured energetically, and in 1859, when his aged father and the Bishop of Madras visited Mundakayam, there were 793 Arrians under

Christian teaching, 450 of whom had been baptized, and 173 of whom were confirmed on this occasion. Since then the numbers have doubled.

The following interesting letter from the aged missionary gives us an account of his visit to the sons of his son's labours:—

"Though I had heard from many of Mundakayam, the idea I had formed was altogether unlike the reality. I had heard of a place strongly fortified to keep out elephants, and I looked for piles of stone and high earthen banks on one side and the steep banks of the river on the other. But though these were not wanting the place I saw was a village laid out in lanes and cottages, with enclosed gardens, and the fruit trees of the country coming on; the Mission compound too with a nice little house in the centre and grass slopes down to the edge of the river, with outhouses and a nice tent pitched for the accommodation of some of our party; one sitting room and two bed rooms, with a few closets, being all the space in the house. New Year's Day came. At the appointed hour all were assembled at the Church, which stood on a hill near by, behind the house. There were in all seventy-eight children and adults to be baptized. I baptized Henry's son, and seven other infants of Christian parents; Henry himself baptized the rest. In the afternoon there was a feast for all connected with the Mission. Each family contributed fowls, bunches of plantains, rice, &c., so that was a great abundance. A poor convert, when on his death bed, a few days before, desired his son to take great care of two fine branches of plantains, of a peculiar kind, to take them to the young saint for his baptism. All left delighted for their homes. The next day was Tuesday. Early in the morning Mr. Collins and I accompanied Henry to the village Asapian, two miles off, the road lying through the forest, with many noble trees standing. Arrived at the village, we entered the shed, which is used, as in many parts of Travancore, as a school-room during the week, and as a church on the Sunday. On the one side we had Amerudhu Merde, one of the Ghauts, apparently within an hour's walk, but really miles away. A considerable portion of the Church service was read, and Henry preached to them quite in their own style of speaking. Their attention was great, and, from their conduct, I think a great impression was made on their minds. Soon after we returned to Mundakayam. Henry read the prayers, and I preached; but feared I might not be understood, though all was attention. I was too tired to go to the slave school. In the evening there were prayers again in the bungalow; the people were catechized on the morning's sermon, and they all answered much better than I anticipated. I have been delighted to see the blessing of God on my son's labours. Christian villages, churches, and schools established, where not a single habitation once existed, and where he himself had to lodge at night in a hut on a tree. Now, hundreds are living together of all castes and classes, many of whom have been baptized, and the rest under Christian instruction. They not only support themselves entirely by their own labours, but give also their contributions in money, or their personal labours, to assist the Mission."

It was later in the same year that the Bishop of Madras travelled through the jungles to Mundakayam. That was a day long remembered by the people, when an English Bishop for the first time visited them in the mountain fastnesses. On such occasions the people would come out some miles along the road to meet and escort their guest with firing of guns, and a peculiar cry of welcome, with which it was their custom to announce the approach of any one of high station.

The Rev. Henry Barker, after labouring in Travancore for 26 years was called to his rest 13th Nov., 1878.