

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, JANUARY 1, 1880.

One Dollar a Year.

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EDITORS.

THE Bishop Suffragan of Guildford is dead.

THE Canadian Parliament meets for the transaction of business on February 12.

CANON RYLE says that Church Congresses are like Solomon's ships that came from Tarshish. If they brought some silver and gold, they brought lots of apes, and plenty of peacocks.

THE late Miss Fanny Hersee has bequeathed a legacy of £250 to the *National Society for Promoting the Education of the Poor in the Principles of the Established Church.*

"We have too much fighting within the lines. There is too much brandishing of tomahawks, and flourishing of scalping-knives, in camp. We are tired of hearing the war-whoop around the wigwam. Let us save our powder for the devil and all his works, and not use it to blow up every brother whom we think to be a little nearer Rome, or 'Reform than ourselves.'"

STOPPING PAPERS.—Subscribers should bear in mind that they must pay what they owe before they can legally stop their papers. Sometimes a copy is returned marked "refused," while the subscriber's time has been up from a month to a year. Publishers continue to send papers until all arrears are paid, whether it is taken out of the Post Office or not. The courts have decided that subscribers will have to pay up in full.

GIVING is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for the worship as the dollar of the richer. The poor man should no more omit giving because of poverty, than an illiterate man should omit praying because of his grammar. No Christian has a right to except this from his worship.

ON Dec. 3rd, the Bishop of Ripon consecrated a new church in lieu of Christ Church, Darley-street, Bradford, which had been pulled down in the course of the town improvements. It has cost about £11,250. At the luncheon Bishop Bickersteth said he did not expect to see exactly stereotyped opinions in a large body of men like the clergy of the Church of England. On the contrary, he believed there was room for diversity; but let them keep within the limits of the good old Church to which they belonged, and not let them attempt each to be a law to himself.

A MEETING was held on 4th Dec. at the office of the S. P. G., under the presidency of the Archbishop of Canterbury, with a view of meeting the urgent and repeated entreaties for instructors which the Christians in Kurdistan (commonly, but, as it appears, improperly called Nestorians) have addressed to the Church of England. Two gentlemen—one from Cambridge and the other from Oxford, and both approved by the two Archbishops—were named to the meeting and accepted. The S. P. G. has promised an annual subscription of 250*l.*, and the S. P. C. K. has, conditionally, promised the like amount.

THE *Daily Telegraph* says a few days ago some three thousand salmon from Canada made their appearance on the quays of the Thames. Frozen by an artificial process before being put on board ship, they were found, on reaching the London market, to be in admirable condition and splendidly fit for the table. According to the calculations of those who have brought the cargo here, the cost when delivered will be little more than a third of that which comes from Holland. And presuming that such ventures are found to be a success, there is no reason why any quantity should not find its way to these shores. The Canadian salmon has no superior in the world for flavour and richness.

COLONEL McCURE, editor of the *Philadelphia Times*, is to prepare for Holy Orders.

THE *Churchman* says, in view of the correspondence about the right of the Scotch Bishops, to describe themselves as "Lord Bishops," that colonial prelates, as they are not Peers of Parliament (*in esse* or *in posse*) have no right whatever to the title of "My Lord."

SELF-WILL is the very core and seed of both sin and schism—the two forms of revolt under the divine government—the one against God, and the other against His Church. It is the substitution and setting up of the human, instead of the divine will; as such, its whole outgoing and result is evil; and when it becomes set self-will, it is also sure self-destruction.

SECESSION OF STILL ANOTHER "REFORMED EPISCOPAL" MINISTER.—Rev. Dr. Underwood, of the "R. E. Church," has been admitted into the Indiana Conference of the Methodist Episcopal Body. The number of secessions, in all directions, of the R. E. ministers, shows how utterly unsettled they are in their views, and must be rather alarming to the few that are left.

ACCESSIONS.—Mr. Jesse Brush, a graduate of the New York University, and of the Union Theological Seminary, New York, for a number of years a Congregational Minister, has become a candidate for Holy Orders in Connecticut. Mr. J. B. Morse, formerly a Baptist, was ordained a Deacon, Dec. 19th, and Mr. Geo. H. Anderson, for ten years a Methodist Minister, was ordained Deacon at the same time, both by the Bishop of New York.

C. OF E. TEMPERANCE SOCIETY.

ON THE VALUE OF INFLUENCE.

Listen to the words of the Bishop of Durham:—"It is not only the influence on a person's self which constitutes a proper motive for absolute abstinence, it is the influence on others which he is obliged to consider. There is a certain directness about abstinence which speaks to the uneducated mind when nothing else would speak to it. I take the case of a clergyman in a parish—there is something tangible, something substantial, in the fact that he is prepared to forego what he may consider an innocent pleasure—because he will not overstep the bounds of moderation—simply for the sake of his neighbours, who have not that same restraint upon themselves. I will take two cases in point—two men very different one from the other in their ways of doing matters. It was this motive that led Dr. Hook, when vicar of Leeds, to abstain altogether. It was this motive that led Dean Close to abstain, and I might abduce hundreds of instances of clergymen who have found that it has put a weapon in their hands which is far more potent than any which they held before."

Or, again, hear the Bishop of Gloucester and Bristol. "He felt that they ought to include among the class of total abstainers all persons who were in a position of responsibility, and had the power of largely influencing others. About two and a half years ago it pleased God to put it into his mind that the position which he was filling required him to consider carefully the question whether his influence for good might not become greater if he gave up what little interest he had in alcoholic drinks. Gradually he felt he ought to take that step, and now he could say plainly that his influence for good had been multiplied by ten."

"Lord, what wilt Thou have me to do?" Face the question between Jesus and your own soul, and may the Holy Spirit lead you to a right decision.—*Church of England Temperance Chronicle.*

NEW YEAR'S REFLECTIONS.

WAKE, WORK, AND WAIT!

LET US WAKE.—Alas! there are not a few among us whose souls are sound asleep. Money-making, pleasure-seeking, bodily appetites, "the lust of the eye, and the pride of life," take up all their thought, and the soul—which is to live when all these have vanished—is left to sleep.

Oh! that the SPIRIT OF GOD would cry aloud to such sleeping souls, "Awake thou that sleepest, and arise from the dead, and Christ shall give the life."

But some of us who are not sound asleep are hardly more than half awake. May these New Year's reflections make us more wakeful, by suggesting to us holy thoughts and good desires every day,—more wakeful to watch and pray, more wakeful to praise, more wakeful to work.

LET US WORK.—A lazy Christian is a disgrace to the name he bears. If our MASTER on earth found it His meat and drink to do God's will, and finish His work, should not we be ashamed to dream a listless life away in ease and self-pleasing?

I would that we all might hear, ringing over each morning of 1880, this bidding: "Go work to-day in my Vineyard." There is work for everyone without exception. "The night cometh when no man can work." Wherefore let us both labor ourselves, and let us pray, "O LORD, revive Thy work."

YET LET US WAIT.—Let us not expect too soon to see fruit of our work; though it tarry, let us wait for it, and "in due season we shall reap, if we faint not." Even amid our most pressing work let us strive to "come behind in no gift, waiting for the coming of our LORD JESUS CHRIST."

Only they who live "waiting" will be able to say in "that Day"—the earthly date of which may not be far distant—"Lo, this is our God; we have waited for Him, and HE will save us; this is the Lord we will be glad and rejoice in His salvation."

Finally, then, dear friends, let us one and all WAKE, WORK AND WAIT in the New Year of Grace, 1880, more than ever we have done before.

REV. THEODORE E. DOWLING,
In Carleton Parish Church Work.

Foreign Missions.

INDIA.

No. II.—HINDUISM.

In our last number we gave a short sketch of the history of the Hindu religion. Such a history would not be complete without mentioning that various reformers have risen from time to time in India, thoughtful men who deeply felt the helplessness of their own religion, and longed for something better. One of the most celebrated of these was Narak, who flourished in the 15th century in the North-West of India. Those who joined him were called Sikhs, or disciples. In our account of the Punjab Mission, we shall speak of the Sikh religion, which is professed by a million of people.

At present we would describe more in detail the modern aspect of Hinduism, and its social effect upon the Hindu. We have seen that the worship of Brahma developed into that of Siva and Vishnu, and millions of other gods. Brahma gradually came to be neglected. He as creator had done his work. Nothing was to be got by praying to him. Practically, all the idols of India are forms of the two great deities, Vishnu and Siva. And it is Vishnu who, in the later forms of the Hindu Bible, the *Puranas*, and the *Shasters* becomes incarnate in man. The principal incarnation of Vishnu is as Krishna. As such he is generally worshipped in India. He is, in the sacred books, the hero of every kind of vice and crime. The legends they contain of his

exploits, his tricks, his shameless wickedness, are the favourite stories in every Hindu village. The low ideas of morality among the people generally are largely due to the popularity of Krishna. They admit that the acts related of him would be abominable if done by a man, but, being a god, he would do no wrong. And how dear he is to them is seen by the worship of Juggenath, for this far-famed idol is but a form of Krishna. "Nothing could be more hideous than this armless uncouth idol, seated on his huge ear; yet millions of hearts beat with devotion towards this Indian Moloch, and to gain a sight of him multitudes will travel hundreds of miles."—(*Vaughan's Religious History of India.*)

Siva is a god of a totally different character from Vishnu. Although his story contains wickedness as gross as that of Krishna, he is represented, not as a self-indulgent pleasure seeker, but as a stern figure sitting on a mountain, wearing a necklace of human skulls, holding a rosary of the same, and his hair interlaced with serpents. His wife Parvati, who is worshipped in Bengal more than any other deity under the name of Kali, (whence "Calcutta"), is a most frightful object, and is represented as delighting in blood. "Repeatedly have we, in passing her temple in Calcutta, seen the sacrificial stream flowing. As many as 200 animals, chiefly goats, are slain there in one day. In former times children were slaughtered at her shrine."—(*Vaughan.*)

The worship of Vishnu and the worship of Siva represent two distinct "ways of salvation." The Vaishnava, (worshipper of Vishnu), lives as he likes and trusts that his love to Krishna will save him. This is the *way of faith*. The Saiva (Siva worshipper), thinks to earn merit by self-denial. "To hold up an arm till it is withered and fixed, to be scorched by five fires, to lie on a bed of spikes, to gaze on the mid-day sun till the eyes are destroyed,—these are so many means of accumulating merit." This is the *way of works*. And the object of all these efforts, the "salvation thus looked for, is to be 'absorbed' with the Deity, that is to be annihilated!

There is no other way of gaining this "absorption." It is by contemplating God. "We have seen," says Mr. Vaughan, "persons sitting for hours and days like motionless, lifeless statues, striving after utter self-forgetfulness, and identification with the Deity, we have watched the expression of their marble features, always calm and passionless—sometimes sublime and spiritual and we have turned away solemnized and saddened and yearning for the speedy dawn of a brighter light on those who are thus painfully 'feeding' after God if haply they may find Him."

A missionary once seated himself by one such devotee. He spoke as if to a tree or a stone. Not a word or sign was vouchsafed to him in reply. The missionary delivered his message of grace and love, and went his way. But though he went the word remained, and the Spirit of God. As the anxious seeker after God sat motionless there, the story of the Cross came home to his heart. By-and-by he arose, sought out the missionary, and at length found a better and truer union with God than he had ever dreamed of before.

Much of the information in this number has been taken from the *Church Missionary Gleaner*. We have not spoken of the caste distinctions which form such a barrier to the reception of Christianity; nor have we touched upon the influence of the Brahmins, the hereditary priesthood whose very existence is "the deadly Upas whose noxious exhalations have made us what we are." (Essays by Shosbee Chunder, Calcutta.) The degradation of women has not been mentioned, though as a writer on India in *Blackwood's Magazine* truly says, "the condition of the women of a country is the hinge upon which turns the whole framework of society."

These topics will come before us as we

trace the progress of Christian Missions in this densely populated field.

THE DYING MOTHER.

A REMINISCENCE.

It was a sultry night in September, the atmosphere that of a hot vapour bath. "We must have rain soon," was the consolation we had gasped to each other throughout the day—"we" being a large party of friends assembled for the holidays in a hospitable home on the banks of the river Hooghly, (Bengal).

I was very tired by ten o'clock and glad to get to my room, and there, I put out the lamp, and rested on the sofa, by a large open window looking out on the river, which lay before me like a sheet of silver in the beautiful moonlight, and watched the strange, almost life-like shadows of the trees and creepers on the well-kept grassy lawn that stretched along the river side.

Suddenly the profound silence was broken by a long, deep wail, followed up by a chorus of yells, harks, and howls; and presently a pack of jackals, scampered across the lawn. Then again all was silent for a while, and again the silence was broken, but this time by a human voice; a faint moaning sound seemed to come from spot a little lower down the stream; very soon it was drowned in the noise of tom-toms (Indian drums) and the shouts of several voices, but presently it could be heard again. Listening till I could not bear to remain inactive any longer, I slipped into the verandah to rouse the ayah, who lay asleep there wrapped up in her chudder (veil).

"Come, hear what is going on," I whispered. She followed me to my room, and we listened together. The moans, each time the shouting and drumming ceased, sounded fainter, as though life were fast failing the poor creature from whom they proceeded. What could be done? Seeing my uneasiness, the ayah proposed to go down-stairs and endeavour to find out. Barfooted she glided noiselessly down the wooden staircase and across the lawn, and I awaited her return in almost breathless anxiety. The moaning had now ceased and all was silent.

"Mem Sahib," she said quite cheerfully, when she came back, "it is a good thing; you need not distress yourself, they have been giving Gunga water* to the dying mother of Babu—, naming a native official who held high post under Government.

It was surprising that a man of his enlightenment and educate should have sanctioned such a barbarous custom, and shortly afterwards a friend, almost doubting the fact, questioned him about it. The Babu pleaded the pressure of friends and relatives, and especially female relatives. "To me, sir," he said, "it was simply an expensive business. I had to pay Rs. 100 (\$50) to the Brahmins (priests) for their offices; and besides, my mother was a religious Hindu, and she could not have died happily under any other circumstances."—*Church Missionary Gleaner.*

*It is considered a sure passport to heaven if the dying Hindu be taken down to the river side and crammed with mud and water from the holy stream of the Ganges.

The conversion of souls, is, after all, the great ultimate end of all Church work. But to convert others, we must not be half-converts ourselves. Take heed to yourselves. What you are, that you will do. Bishop Jeremy Taylor says with touching humility; "Our gracious Lord seems to have said to me as He did to St. Peter, 'After thou art converted strengthen thy brethren.' But where bitterness and strife is, there is risk that we should not even be half-converts. They certainly are not 'fruits of the Spirit.'"