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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. 4.

THURSDAY, MAY 6, 1880.

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 English Church Congress will be held at Leicester this year.

THE Church of the Ascension, Baltimore, Campbell Fair, D. D., Rector, was relieved of its debt of \$33,000 on Easter day.

IN the fire which occurred in December last at Tokio, Japan, the residence of Bishop Williams of the Protestant Episcopal Church was burned. It was the private property of the Bishop, and was uninsured.

THE fixtures and screens erected in the transept of St. Peter's for the Vatican Council have been entirely removed, and on Easter-day the multitudes which visited St. Peter's were able to view the vast church in its full extent.

THE *Appeal* (Reformed Episcopal) tells us how Bishop Cheney's church was decorated at Easter and how beautiful were the "flowers on the altar." This probably is only the ritualistic wing of the Reformed Church, which is doing these things.

THE Rome correspondent of the *Tablet* (London) complains of the late distribution of "Protestant Bibles" in the streets of that city. "In all the principal thoroughfares men are hired to walk up and down and present those passing by with a Bible for a few soldi."

IN Mount Calvary Church, Baltimore, Easter Sunday, three races were represented. The choir and congregation were colored, the Clergy were white, while the preacher was the Rev. J. J. Emmegaboh, a full-blooded Indian. On Easter evening he baptized an Indian girl.

THE *Sunday Magazine* has a portrait and biography of the Rev. Frederick Courtney, the new Rector of St. James' Church, Chicago. He is a son of the Rev. S. Courtney, late Vicar of Charles Church, Plymouth, England, and has been for some years assistant to Rev. Dr. Morgan, of St. Thomas' Church, New York.

A CORRESPONDENT of the R. E. organ, who has been abusing the Church, and calling some of our Bishops "sympathizers with paganism," has, so the organ tells us, "established an independent organization in Jersey City where baptism will be administered according to the Greek rite, and confirmation by the presbyter, after the manner of the Lutherans." The organ has the grace to apologize for the mouthings of this villager previously printed in its columns.—*Living Church.*

"A CHURCH without children in its pews, at its services, and at the Lord's table, is practically a contradiction in terms. The best, strongest, most growing, and most useful churches are these which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth."

THE *Church Review* says that the Bishop of Lichfield, in delivering his primary charge to the clergy of his diocese on the 2nd of March, expressed the opinion that in large parishes clergymen or godly laymen might preach with advantage, not in great thoroughfares, but in courts and alleys. He advocated the leaving open of churches for private prayer. He strongly advocated the observance and regretted the frequent neglect of holy-days and daily services; said that catechizing ought to be more general than it is, and that the Athanasian Creed ought to be made a basis of instruction to the young.

THE Archbishop of Canterbury and his family attended the services in the English Church, Rue d'Aguesseau, Paris, on Good Friday and Easter Sunday, when about 600 communicants partook of the Lord's Supper.

THE Rev. Mr. Atwell, a colored minister of the Church, once in Pittsburg, Pa., is meeting with large success in New York. Twenty-six colored persons were confirmed by the Bishop, March 31, making 156 in five years.

HERE is another "straw."—The leader in *The Independent* of last week, say:—"The frequent request that the minister will use the Episcopal service in celebrating the marriage rite, proves that the use of some orderly, grave and decent ritual is felt to be desirable."

THE Rev. Mr. Prescott, of St. Clement's church, Philadelphia, has been "admonished" by his Bishop to abstain from all ritual, forbidden by canon 22 of 1874, and from wearing of vestments not authorized by custom, as well as various other matters. The rector intends to disobey so that the matter may come up for trial.

THE Jesuit father Ballarini, who, as theological adviser of the Propaganda, has been charged with the task of examining the question pending between the English Roman Catholics bishops and the regular clergy in England, in which Cardinal Manning supported the demands of the bishops, has a long report. It is a very long document, in which he examines the whole question historically, points out the essential differences between the duties of the secular and the services expected from the regular clergy, and concludes adversely to the demands of the bishops.

"SOMETIME since we read an article on 'Horn-blowing.' We were reminded of it in reading a letter recently in one of our exchanges announcing the advent of a new Evangelist so far as Canada is concerned. His modest credentials are: He has travelled 2000 miles along the Pacific Coast, preached three months in Mayor Kallach's Church, conducted overflow meetings for Mr. Moody, held services in Victoria. Theatre, London. knows some of our sainted dead. Why is all this horn-blowing necessary? Is it needed? Does it tend to glorify man or God? Can the Holy Spirit use it to convert souls? Are our Churches to be played upon with all the cheap tricks of sensation mongers?"

These are the sensible remarks of the *Christian Visitor*, (Baptist). Religious tramps are like most other tramps, a nuisance and an injury to the faithful workers.

A CANADIAN FARMER. A MISSIONARY INCIDENT.

A MISSIONARY Clergyman travelling in his wide-spread Mission District in Canada, on asking a man whom he met, if he belonged to the Church of England, receiving the reply that he had not heard of it. The same answer was given by another, who directed him to a man living in a distant hut, who he said was different to other people. The Clergyman went, and found that he was a Churchman, but that for thirty years he had not seen the face of a Clergyman. On the minister telling him that he was one, the old man said, "show me your surplice, and I will believe you." The Clergyman opened his travelling bag, and took out his surplice; and when the old farmer saw it, he threw his arms around him, fell on his neck, and with tears kissed him.

Where that hut stood, a church has since been built. And they who for so long had had no church, and seen no minister, now worship God in His house of prayer.—*The Greater Britain Messenger*, April, 1880.

THERE are two classes of people who talk unnecessarily during Church service—those who do not know any better, and those who, knowing better, persist in doing it, out of carelessness or irreverence.

CHRIST CHURCH, Boston, is now more than one hundred and fifty years old. Erected in 1723, it is older than any other church in that city. From its belfry were swung the lanterns that flashed their signal to Paul Revere on the night of his famous ride to Lexington to give warning of the anticipated English raid. The furniture of the church is plain and antique, while the prayer books and Bible are, also, honorable with age, and were given in 1733 by King George II.

"SUNDAY" OR "SABBATH."

THE first day of the week—the Lord's day—the Christian day of rest, which commemorates the rising from the dead of our Emmanuel, and gives us "an Easter day in every week"—is never called the "Sabbath" in the Bible. The seventh day the Jewish day of rest, the day our Lord's body laid in the ground while His spirit was in Hades, is always in the Old and New Testament called the "Sabbath." Our Prayer-Book, as ever accordant with the Bible, never uses "Sabbath" for the Lord's Day or Sunday. Our laws protect us in the enjoyment and rest of Sunday, not the Sabbath day. They forbid Sunday desecration, not Sabbath desecration. As Christians, we ought to speak of the Lord's day as Sunday.—*Love Churchman.*

COMING TO THEIR SENSES.

THE following is from the *Toronto Globe*:—"In Cooke's Church yesterday forenoon, Rev. W. Frizzell, of Newmarket, who occupied the pulpit, made the following announcement: 'At the annual meeting of this congregation held last Wednesday evening, a resolution was adopted requesting the Session to consider the question of posture in singing at public worship, it being the opinion of that meeting that the congregation should stand while singing the praises of God. The Session has considered the above resolution, and has resolved to recommend, in accordance therewith, that in future this congregation stand while singing in public worship.'

Foreign Missions.

INDIA.

THE KOLS.—No. I.

By H. A. FORDE.

IN the year 1844 a German clergyman called Pastor Gossner, sent out from Berlin, four Missionaries to Calcutta. They had no fixed place determined upon for their labors, no salary even promised them; they were simply sent out (as Christ's ministers to the heathen) to great wide India, to take up any work that God might put in their way.

This might seem a rash enterprise to many. It is necessary to remember that these four men were brave and earnest followers of a brave and earnest master, for Pastor Gossner was well known in these days for his zeal in the establishment of Christian Missions. So it was not as we might term it, on a wild goose chase that these devoted four left home and comfort for a distant land; they had a fixed purpose guiding them from the very day they landed in India, and that was to see who needed their services most, and then to give those services heartily, freely wherever their lot happened to be cast.

Their glance fell on a simple people whose home lay really among the far hills and highlands of the country, but who cropped up every where as labourers, road menders, canal diggers, the "navvies"

in fact of India. The four German evangelists were not deterred by the fact that these men as a rule were ugly in feature with broad flat noses and thick lips; they looked further and saw a promising earnestness in the way they dug the ground and carried heavy weights, while maintaining all the while a cheerful countenance. A merry dirty set they seemed in truth, very much despised by the other dwellers in the land, and not the least depressed by their low condition. They did not even resent the name by which they were generally known, though it expressed the widest contempt—"Kols," or as the meaning is, "Pigs."

These Kols were the old early inhabitants of the country and had only by degrees been driven back to the hills by new invaders, with whom probably they had fought every inch of ground. Now, however, they seem to have accepted their place in the land quietly, content to be regarded as servants or savages while working in the lowlands, and to bring a fifteen days' journey from Calcutta westward to reach their real mountain homes.

To that part of India, called Chota Nagpore, the new comers then took their way—Pastors Patsch, Brundt, Schatz, and Janke—with the full intention of Christianising the despised race, and making their home among them. They had little pride these poor Kols and less religion, so there was not so much to undo as there would have been among the Hindus; but on the amount there was to do!

The Kols had almost no religion, and no word in their language for God. Bad spirits indeed they believed in and offered sacrifices to, but the idea of a loving, protecting Good Spirit was unknown to them. "Ghosts," they called the spirits, that hid themselves, as they imagined, in trees and rivers, in rocks and groves, coming out occasionally to worry or perplex one or another of the human dwellers around. Witches they thoroughly believed in and dreaded, and to kill a witch was thought to be a most praiseworthy act.

Drinking too is universal amongst them. Only in one particular do they seem even in their sins to shame more enlightened nations. While in our streets you may see the sad sight of a drunken mother, with a baby in her arms, staggering along, these poor "Pigs" keep sober while they have young children, only when they are grown up do they consider themselves entitled to indulge in drinking, the woman as well as the men. At certain festivals every one gets drunk; of a whole village not one is left in his senses. Does this shock you? It will may; and yet how dare we pass one word of blame on these poor untutored savages, while so many of our own people, warned, entreated, prayed over, preached to, fall into the same deadly sin.

Drinking always brings other evils in its train. A dancing place in every village is erected, where for whole nights young persons dance, belonging for that time to the devil. No secret is made of this; close by are two houses, one called the bachelors' house, the other the girl's house, and parents may not keep their children at home, but must let them go to one or other of these houses, there to belong to the devil, while their parents drink themselves into stupefaction at home.

What a state of things for these four earnest Christian men to witness! What a sink of iniquity to dream of cleansing! Many and many a time must their hearts have faintered at the idea of the work, but they never dreamed of giving it up. They never despaired.

To settle down in the chief town of the district Ranchi, and to do what little work came to their hand was their simple mode of action. A few orphan children were collected and taught in the Mission House; and two of the Missionaries would often go out, like the apostles of old into neighboring villages, trying to

get a hearing with the rude people, but often driven out with stones. For five years the Missionaries toiled on in seemingly fruitless labor.

They had made up their minds in advance on one matter—whatever teaching was to be given to the Kols must be in the Hindi language. The Kol tongue had no words for God or religion, and the Kols naturally understood the Hindi language which was that of their masters. But as yet they had no one to teach save the few children gathered round them. It was terribly disheartening.

At length, however, a ray of hope broke on the anxious teachers. In 1850 four men came to the Mission House. They had read, they said, in a Hindi book of some one called Jesus. The word had pleased them, and now they wished to see Jesus. They were asked to stay for evening prayers, hitherto conducted solely for the teachers and their scanty child-flock, and they consented. But the service over they began the old demand, "We would see Jesus, Jesus Himself." In vain one and another of the Christian pastors tried to explain to the simple, ignorant creatures, the doctrines of our faith, and the possibility of seeing Jesus with eyes; they only angrily and loudly abusing the visitors shortly left.

In a week's time they were back, asking to see Jesus—the countenance they had seen Him. One of the Missionaries then went with them into a room, shut the door, fell on his knees and prayed earnestly. Soon they went away more quiet than before, and apparently not without a deep impression of the truth of what they had heard. Some time afterwards they again returned and requested permission to be present at the English service, at the close of which they came to the Mission-house, saying with joy now we are satisfied, and only desire to become Christians."

These were the first converts among the Kols. Into their dark souls had come a glimmer how to see Jesus by faith, when they beheld the earnest Missionaries upon their knees. Now, indeed, the poor teachers might rejoice. By twos and threes came other Kols to be taught, and eleven years after the arrival of the missionaries, a goodly Church, of which any Christian people might be proud, was built and opened at Banchi.

The Christian religion did not at first bring peace to the poor Khol, rather persecution and distress. It was not among themselves that this persecution arose. The heathen Kol looked quietly upon his new-made Christian brother, they worked side by side and in the same village as neighbors and friends. But it was far otherwise with their masters, the Hindu Zemindars, or farmers, and the Hindu officials in the country. These greater folk were strongly opposed to the Christian religion, and persecuted with cruel pertinacity the poor laborers who embraced it. These zemindars plundered the fields and villages of the Kols and then prevented them getting any redress, for the magistrate's assistant himself was probably a Hindu and a Christian-hater. In vain the pitying pastors of the poor flock endeavored to obtain justice for their suffering people, the persecutions went on and the Zemindars even tried to make their tenants sign a paper to say they would never become Christians.

It is said, however, that a religion thrives under persecution, and the four "Jesus" seekers had now amounted to upwards of 700 converts, when a most terrible storm assailed the community. The great mutiny broke out in 1857. The Zemindars hated the Christians, and allying themselves to a mutinous Sapey regiment, they tried heart and soul to root out the followers of Jesus.

[To be Continued.]