

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. 3.

THURSDAY, APRIL 28, 1881.

One Dollar a Year.

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REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

A LARGE memorial window for St. Paul's Cathedral, to commemorate the restoration of H.R.H. the Prince of Wales to health, some few years since, is in course of preparation.

THE Bishop of Manchester has consented to preach the opening sermon in St. Nicholas Church, at the Newcastle Church Congress, on the invitation of the President, the Bishop of Durham.

IT is said that some of the Dissenters talk of going over to the Established Church, because it appears that the State Church gives more freedom to its clergy, than their own organizations do.

THE librarian of Congress owns the Bible which belonged to Washington. It has his autograph, and contains the family record of the Herbert family, to whom it descended through Lord Halifax.

THE *Church Times* points out how the whirligig of Time has once more brought its revenge. Mr. Green occupies the self-same cell which George Fox, the Quaker, once occupied, and he has been sent there by the authority of a Quaker Chancellor of the Duchy of Lancaster, Mr. Bright!

ACCORDING to the modern Romish idea, the Pope is such by reason of his election, and whether he be Bishop of Rome or not. Adrian V. was elected Pope while still a layman, and died before he became Bishop of Rome, but not before he had issued decrees as Pope, possessing pontifical authority.

A SCOTCH pastor told a good deal of truth in a few words when he said that the "liberalism" which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope.

A WRITER in the *Interior* attributes the lack of growth in the Presbyterian Communion to the alienation of the children of believers from the Church. The cause of this he finds in the neglect of home training and the substitution of common schools for parochial schools, the change "from a religious to a godless education."

SPEAKING at a meeting on behalf of the new church at Hove, on Saturday, *Archdeacon Hannah* said that in his archdeaconry—that of Lewes—which included one or two large towns, but was chiefly composed of agricultural parishes, there had been spent during the past year 96,000*l.* on Church building, decorations, and endowments.

WE think there can be but few large parishes where the ratio of communicants can be as large as in the Church of the Redeemer, Brooklyn, recently left vacant by the departure of its rector, the Rev. Wm. A. Leonard, to Washington. By the last parochial report it seems that of the 900 individuals who compose the parish, 625 are communicants. The baptisms of the year were 71, and the income of the parish was \$14,985.50. There is a Sunday School of some 600 scholars, superintended by Mr. Carlos A. Butler, and the various parish organizations would indicate a large activity in all those works that are the strength of a parish. The church is of stone, well appointed, and adjoining it is a commodious chapel.

THE Nonconformists have long been accustomed to sing of the freedom from State control which they enjoy; and exultingly to declare their desire to live in circumstances in which they may have

"A Church without a Bishop,
And a State without a King."

But considerable consternation has been caused by the proceedings in "the Huddersfield Baptist Chapel case," and which have made it evident that in all matters of dispute, unless the contestants submit them to friendly arbitration, religious bodies, as well as fractions and individuals in them, must resort to civil courts for a settlement, and must submit to the decisions of such tribunals. In all that concerns property, or personal or corporate interests, rights and privileges, Nonconformists are no more free from State control than are members of the Established Church. In the case which has caused this anxiety and agitation the temporal court investigated the terms under which the minister of the congregation was engaged to preach, and to give spiritual instruction, just as it would the conditions of a business contract, which only concerned secular matters, when presented for adjudication.

SPEAKING of the process of republicanism the pulpit, Dr. Oliver Wendell Holmes, in the *North American*, says: "The history of the Congregationalists in New England shows us how this change has gone on, until we have seen the Church become a hall open to all sorts of purposes, the pulpit come down to the level of the rostrum, and the clergyman take on the character of a popular lecturer who deals with every kind of subject, including religion."

THE Easter greeting "Christ is risen," is not always well received. One Easter morning, the Emperor Nicholas, of Russia, said to a sentry who was guarding a palace door, "Brother! Christ is risen." The soldier answered firmly "Father! no, he is not." "Christ is risen," repeated the Emperor. "No, he is not," the sentry replied. The latter was a Jew; and not even to oblige the autocrat of all the Russias, would he acknowledge that Christ had risen.

EVERY Churchman knows and concedes that, in the New Testament, the words "bishop" and "elder" are used to denote the same Order in the Ministry. Yet Dr. Coleman, in his *Primitive Church*, devotes fifty-two pages to prove that "bishop" and "elder," as used in the New Testament, refer to the same ministerial Order. Dr. Dexter, in his *Congregationalism*, devotes thirty-three pages to the same purpose. Were there ever more conspicuous examples than these, of "fighting a man of straw?"

A SIGNIFICANT trial has just ended, in which Prof. Michelis, as author, and Piarré Riéks, as publisher, were indicated on the complaint of the Archbishop in charge of Freiburg for "insulting the Roman Catholic Church." The charge was that Michelis had written in the Heidelberg organ of the Old Catholics, that the "Romish Church in Germany subsists upon lies." The defence was that the "Romish Church," and the "Roman Catholic Church," as acknowledged by the State, were very different conceptions; that as regards the Romish Church, otherwise the Ultramontane party, the charge was true; and that the plaintiff, as Bishop of one of the Ionian Islands, and only administering a German diocese by sufferance, had no *locus standi*. The jury acquitted the Old Catholic professor and editor.

SPECIAL Mission Services for the people, have been held on Sunday evenings, for the last eight weeks, at the Victoria Coffee Music Hall, in the New Cut, Lambeth, attended by upwards of a thousand persons. The addresses have, on each occasion, been given by a clergyman and a layman, the Bishop of Rochester leading off with a layman. They were to have had a service continuing for three hours on Good Friday evening, from 6.30 p.m. to 9.30 p.m., when six addresses are to be given by three clergymen and two laymen, on given subjects, appropriate to the day, not the usual seven words, and a choir of fifty voices is to give selections from the Messiah, with popular hymns. The people are invited to come in their working clothes, and bring their friends. We need hardly add that the seats are not appropriated, and that the duties of the vergers are, in this case, not to keep people out of the seats, but to welcome them in.

SIR WILLIAM FENWICK WILLIAMS has been appointed Constable of the Tower. He is the only surviving son of the late Mr. Thomas Williams, of Nova Scotia, and was born in December, 1801. He was educated at the Royal Military Academy at Woolwich, and entered the Royal Artillery in 1825. He was British Commissioner in Turkey in 1840-43 at the conferences which preceded the signing the Treaty of Erzeroum, for settling the Turco-Persian frontier, in 1848; and acted as *Times* correspondent with the Turkish forces in 1855. He held the command of the Turkish Army during the siege of Kars, for the defence of which city he was nominated a K. C. B., created a baronet, and awarded a pension of £1,000 a year, besides being made an Honorary D. C. L. of Oxford, and admitted a freeman of the City of London. He was appointed Commander of Woolwich Garrison in 1856 and Commander of the Artillery in Canada in 1859. He held the Lieutenant Governorship of Nova Scotia from 1865 to 1869, and commanded the garrison of Gibraltar from 1870 to 1876. From 1856 to 1859 he represented the borough of Calne in Parliament in the Liberal interest. He was promoted to the rank of full general in 1868, and was placed on the retired list in 1877. Since the death of the Duke of Wellington in 1852 the Constableness of the Tower has been held by Lord Combermere, Sir John Burgoyne, Sir George Pollock, Sir William Gomm, and Sir Charles Yorke.

THE intercommunion between the Swiss Christian-Catholic and the Anglican Churches was the subject of Bishop Herzog's Lent Pastoral this year; and it has attracted considerable attention. The Bishop regards the question as settled by the union service which took place in Berne in August, 1879, and by the part which he took in the performance of religious duties in America last Autumn. He boldly throws down the gauntlet to the Church of Rome, assuming the attitude of *Defensor fidei Anglicane*. He asserts that the English, as the Swiss, profess the Apostolic doctrine, the true priesthood and the Eucharistic feast. The Pastoral is much more extended and elaborate than usual; and in it the Bishop gives his views with regard to the signification of the term "Protestant," and the different schools of thought in the Church. The document is extensively read; and it is making a decided impression.

THE *National Church* says there can be but little doubt that a Representative Council of the Church of England would be of essential value:

We are glad to remember that steps have already been taken by certain of the Diocesan Conferences in England to elect representatives to such a central Council. When the Diocesan Conferences generally have elected their representatives, the question of how to appoint a Central Council for the Church of England will be solved, but it will be a mixed and not a purely Lay Council, for of the six representatives elected in dioceses mentioned three are Clergy and three are laymen. When the whole Council is elected it will consist of 180 members; its first duty will be to determine the duties it is to discharge. Meanwhile it is well to note the progress already made towards the formation of such a central representative body, and we trust the time is not far distant when we shall be able to congratulate the Church on its completion.

The following list of members is corrected to the 1st inst. —

Winchester.—Lay: Lord Henry Scott, M.P., and Mr. Cubitt, M.P., and Mr. M. Portal. Clerical: Archdeacon Atkinson, Rev. W. Durst, and Canon Sumner.

Carlisle.—Lay: Sir James Ramsden, Mr. Cropper, M.P., Mr. Miles McInnes. Clerical: Archdeacon Cooper, Canon Ware, Rev. T. J. Cooper.

Chester.—Lay: Mr. Wilbraham Egerton, M.P., Mr. Richard Barton, Mr. Edward Collins. Clerical: Chancellor Espin, Rev. W. Bryans, Rev. G. R. Feilden.

Chichester.—Lay: Mr. W. E. Hubbard, the Hon. R. Denman, Sir W. Barttelot, M.P. Clerical: Archdeacon Walker, Archdeacon Hannah, Rev. Dr. Crosse.

Ely.—Lay: Mr. Magniac, M.P., Mr. Rodwell, M.P., Mr. George Russell, M.P. Clerical: Archdeacon Emery, Canon Macaulay, Canon Abraham.

Lichfield.—Lay: M. J. Robinson, Mr. Stanley Leighton, M.P., and Mr. F. N. Smith. Clerical: the Dean of Lichfield, Prebendary Lloyd, and Rev. F. Atkinson.

Ripon.—Lay: Mr. F. S. Powell, M.P., Mr. T. Collins, Mr. John Hutton. The Dean of Ripon, Canon Temple, and the Rev. J. I. Brooke.

St. Albans.—Lay: Mr. H. H. Gibbs, Mr. Halsey, M.P., and Mr. P. O. Papillon. Clerical: Archdeacon Blomfield, Rev. J. Menet, the Hon. and Rev. Latimer Neville.

Truro.—Lay: The Earl of Mount Edgcumbe, (the late Earl of St. Germans), and Mr. Arthur C. Wilyams. Clerical: Archdeacon Hobhouse, Rev. F. Hockin, and Canon Thynne.

FOREIGN MISSIONS.

BURMAH.

DIocese of RANGOON.—II.

The earliest Christian Missions to Burmah were those of the Roman Church. Connected with the story of their establishment stands the name of Philip de Brito, whose wonderful life of vicissitude and stormy adventure, closing at last in gloom, cannot be passed over in silence, although it is somewhat foreign to our subject. We again quote from the Rev. C. H. Chard's *Faithful Ones* —

"In the sixteenth century bold Portuguese sailors, after having rounded the Cape of Good Hope, filled all the Indian waters with their ships. Daring and wicked deeds of rapine and robbery were committed by them. On board one of these ships there was a Portuguese lad, whose name was Philip de Brito. Giving up the sea, he sought to push his

fortunes on shore, and became a humble servant in the palace of the King of Arakan. De Brito was a discreet lad and came to be trusted. His royal master called him the "faithful one." After some years Philip was sent by the King of Arakan to take possession of Siriam, a large seaport town in the kingdom of Pegu. The city had lain desolate ever since the conquest of Pegu, as related in our last paper. When Philip, accompanied by several Portuguese, appeared, the people came out of the jungles to which they had fled. He was acknowledged Governor, and a more settled state of things ensued. His royal master built a fort there and placed one of his native subjects in command. But Philip had become ambitious; he seized the fort. The King of Arakan collected an army to chastise his unfaithful servant. Philip receiving aid from India, routed him, claimed the country in the name of the King of Portugal, and the former ship-boy reigned as King. All the neighbouring monarchs entered into alliance with him. He began to consolidate his power.

These rough soldiers of fortune had some sense of religion. They often showed great, though mistaken zeal in the holy cause. De Brito's people seem to have fallen on the pagodas with great energy. Temples were pillaged and laid low in all directions. Philip introduced Roman Priests, and converts seem to have been made in great numbers. Churches were built, and crowds of Burmese flocked to them and acknowledged the supremacy of the Cross. On the part of some it was only a nominal allegiance. Some, perhaps many, were sincere, for upon being captured and treated rigorously as slaves, only a few denied the faith. Had the Portuguese power been founded in righteousness, had De Brito not forfeited his title of "the faithful one," had he sought to establish his rule in justice, mercy and truth, who can say but that Burmah might years ago have become a Christian state? But the hour had not yet come; neither was it Portugal to whom the sacred work was to be committed, nor to the Church of Rome, but to England and to England's Church if God so will, and we neglect not our glorious opportunity.

At last De Brito treacherously invaded the territory of a neighbouring kingdom, captured the king, and sacked his capital, returning to Siriam with "above a million of gold." This piece of treachery was visited with a swift and terrible vengeance. From that moment the Portuguese power in Burmah was doomed. Nearly 600 miles farther up the Irravadi there had lately arisen the powerful kingdom of Ava. The King of Ava collected a fleet of war-boats, bent on vengeance. I have beheld something like it myself, and I fancy I see these long, arrow-like war-boats drawn up in line on the broad bosom of the noble river, gilded from stem to stern, glittering in the sun, thirty or forty rowers to each, sitting motionless with their gilded oars, ready at the word of command to dip them in the water, and row off to the sound of their plaintive but stirring war-song. 4,000 vessels formed the fleet; the army numbered 120,000 fighting-men.

Philip was unprepared, for he had sent many of his trusty soldiers away to India; but he fortified his position as well as he could, determined to resist to the last. The invading army devastated the country around, and invested Siriam, where the supply of powder failed. In this distress Philip despatched a soldier to Bengal to purchase more, but he ran away with the money. He implored help from Madras, but day by day he scanned the horizon in vain for signs of ships coming to the rescue. In thirty-four days the hopes of the defenders had grown desperate. At last fifty sail were in sight, generously sent by his old royal master, the King of Arakan, to help his once "faithful one," who had rendered him so ill a return. But it was too late—they were defeated, and De Brito had nothing for it but to sue for mercy. He was taken prisoner, and brought into the presence of the victorious King of Ava, who showed him no compassion. On a little eminence which overlooks the port of Siriam, there, in front of his house, he crucified him, in the merciless manner of the Burmese. He was raised high on a lofty stake, where having lingered for two days under a tropical sky, he passed away to his eternal account.

The Portuguese power fell to pieces as rapidly as it had been built up. The unhappy inhabitants of Siriam were sent as slaves to Ava, and there their descendants remain to this day in various parts. One community has been planted in Mandalay. They have clung to their faith through all vicissitudes. Many of them have tattooed on their necks the brand of the royal slave; but they have maintained bravely their adherence, such as they understand it, to the King of kings. Do not they deserve the name of faithful ones?"