

# 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, APRIL 22, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
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MONCTON, NEW BRUNSWICK,

EDITORS.

Of 388,000,000 nominal Christians, 332,000,000 use set forms of prayer, or liturgies.

THE Czar has presented to the Prince of Bulgaria a war steamer, forty thousand Berdan rifles, and several Krupp guns.

M. Gambetta has given up smoking. French medical practitioners, it appears, are entering into a league against cigars and absinthe.

THE *Maidstone Journal* states that Bishop Oxenden has absolutely declined to be nominated as Proctor for the diocese of Canterbury in Convocation.

FACTS have transpired reviving the belief that Classan, a member of Leichard's last exploration party, survived up to a recent date among the aborigines in Central Australia.

MISS CAROLINE Talman, daughter of the late John H. Talman, a well known New York merchant, has had erected in that city, at her individual expense, an Episcopal church costing \$130,000.

THE *Paris Telegraph* gives, as from a private correspondent at Rome, a telegram affirming that the Duke of Genoa will be married to the Princess Beatrice of England at Monza, in Italy, in the latter part of May.

DR. GATLING, the inventor of the formidable arm which bears his name, has submitted to the naval and military authorities an improvement of it by which nearly a thousand bullets can be fired in a minute!

THE vital statistics of New South Wales for the past year show an increase in the population of nearly 40,000, which is unprecedented even in the best days of gold digging. The total population is now nearly 750,000.

REV. DR. F. SWENTZELL, for several years past in charge of the Methodist Body of Belair, Md., has severed his connection with that body, and intends to take orders as a clergyman in the Protestant Episcopal Church.

THE HON. F. R. MUDGE is to erect a Church in Lynn, Mass., in memory of two children sometime deceased. The edifice is estimated to cost \$105,000, and will seat about 600 people. A tower, 100 feet high, will contain a chime of bells.

A PRIVATE letter from Rev. E. M. Martin, Lincoln, Ill., to a friend states that both the Baptist and Universalist preachers in that place have renounced their pulpits and have applied for orders in the Church. Lincoln is a town of eighty thousand inhabitants.—*Kalendar*.

ON Easter-day as the large congregation at Trinity Church, Pittsburgh, was passing out through the vestibule of that edifice, the floor gave way, precipitating about sixteen persons in a vault below. Fortunately, no one was injured, though several received slight cuts and bruises.

THE *Post* says that an interview has been arranged between Queen Victoria and the German Emperor, and will take place according to present arrangements, about the middle of next month. On the other hand, there is no truth in the rumour about a fresh meeting between the German Emperor and the Czar.

THE engineers have ascertained that the difference of level between the two sections of the St. Gothard Tunnel was only five centimetres, or rather less than two inches. The heat in the middle is tropical—the thermometer marking from 80deg. to 100deg. Fahr. The phenomenon of a draught, from the Goschonen end in the morning, and from the Airolo end in the evening, has been observed several times.

IN Boston and vicinity, the Easter Services were generally observed by all denominations. Dr. Manning's Church, "Old South," had two hundred and fifty bouquets, which were made into a large cross, a floral arch, stars, etc. If things are to go on at this rate, the Episcopal Churches will be put to the blush for their baldness and simplicity.

WE repeat that if people can once be taught right views of the Christian Passover—that it is a positive duty to assist at the Divine Mysteries every Lord's Day, and that it is a duty, moreover, for which nothing can lawfully be substituted, they will, of course, find opportunities for punctual and regular attendance; but if they are allowed to think that the chief end for which they are to go to Church is to sit under preachers, why, of course, if they do not think much of sermons, they content themselves with an hour in the evening, or most likely with none at all.—*Selected*.

## DOGMA.

BY THE BISHOP OF ALBANY.

(Continued.)

BUT, one says, dogma is not clearly defined, and therefore cannot have such absolute authority, which is an unworthy play on words. I am speaking to a body of men delivered up, as St. Paul expresses it, by vows of baptism and ordination, to a *typon didache*, a form, a mould of sound words, a positive, fixed, definite creed. It is all in the Holy Scriptures, and may be proved by them. But it is a different and an independent thing from the Holy Scriptures. The Church and the Bible are *co-ordinate* witnesses to the truth—neither complete without the other. And for you and me the Creed of the Church, in its two forms, is the dogma, the positive body of belief, whose authority is absolute over mind, conscience, faith, reason, speech and life. Outside and apart from these, are wide reaches of theory, opinion, view, feeling, with which it has nothing to do, any more than your allegiance to your country forbids your speaking French, or belonging to one or other party in American politics.

Inside of this, an every subject which is revealed and defined, you are, we are, I am, in conscience bound to submit.

Make a violent illustration, and every body will confess that no man can hold orders, or lay privilege in the Church who denies the existence of a Personal God. No more can anyone who rejects the eternal Sonship and God head of Jesus Christ "Very God of Very God, Begotten of His Father before all worlds;" who denies the Inspiration of Holy Scripture, in which the Holy Ghost "speaks by the Prophets;" who rejects the truth of forgiveness sealed and conveyed by "the one Baptism for the Remission of Sins," or who doubts "the Resurrection of the Flesh." I know that cardinal points like these leave loopholes for ingenious and disingenuous minds to beggle over; the various interpretations of the inspired Scriptures; the exact extent and meaning of Baptismal cleansing, or the character of the Spiritual Body of the Resurrection Day. But the honest man, however he will interpret, or, however he will explain, will not explain away the truth, or deny and flaunt his defiant denial of the facts, for they are facts to faith, as somehow true.

And the modest man, and, I think, I may say the intelligent man, will not imagine he is likely to be wiser than eighteen consentaneous centuries of Christendom, during which, however, far one way or other, the pendulum of deep and reverent thinkers, has swayed, the hands, upon the clock-face have gone steadily on from point to point, rounding the circle of the great Articles of the Faith, and coming to the meridian and the midnight stroke of the twelve times  
Credo, I BELIEVE.

## IS CONFIRMATION SCRIPTURAL?

IT is true that some modern bodies of professing Christians have discarded this practice, handed down from apostolic times; and it is true that Confirmation, under that name, is not taught in Scripture; perhaps even it is to be regretted that the rite is now spoken of under two names; but when we turn to our Prayer Book to learn what the ceremony is as administered in the Anglican branch of Christ's Church we find the title "The Order for Confirmation, or laying on of hands upon those that are baptised, and come to years of discretion."

See Hebrews vi. 1, 2. "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of (1) repentance from dead works, and (2) of faith toward God, of (3) the doctrine of baptism, and (4) laying on of hands, and (5) of resurrection of the dead, and (6) of eternal judgment."

Acts viii. 14, 20. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; (for as yet he was fallen upon none of them: only they were baptised in the name of the Lord Jesus.) Then laid their hands on them, and they received the Holy Ghost."

Acts xix. 1-6. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptised? And they said, unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."—*Colo.*

## Foreign Missions.

### INDIA.—LORD LAWRENCE.

By ROBERT N. CUEB.

IT seems but yesterday that I first stood before John Lawrence in march 1846 at the town of Hoshiyapoor, the capital of a district in the Punjab, which was my first charge. I found him discussing with the Postmaster-general the new lines of postal delivery, and settling with the officer commanding the troops the limits of his cantonments. Sir Harry Lumsden, then a young subaltern, was copying letters. Seated round the small knot of Europeans were scores of Sikh and Mohammedan landholders, arranging with their new lord the terms of their cash assessment. He was full of energy and was impressing upon them, his principles of a just State demand; for, as each man touched the pen, unlettered taken of agreement to their lease, he made them repeat aloud the new Trilegue of the English Government. "Thou shalt not burn thy widows: Thou shalt not kill thy daughters: Thou shalt not bury alive thy lepers," and old gray-beards, went away chanting the dogmas of this new Moses, which next year were sternly enforced. Here I learnt my first idea of the energetic order and the rapid execution, which makes the sum total of good administration. Here I first knew the man who was my model, my friend, and my master till twenty years later I sat at his council board in Calcutta.

Lawrence was then thirty-five years of age, and had been summoned from the post of Magistrate and Collector of Delhi to be Commissioner of a new Province, then called the Transutlej which

had lately been ceded by the Sikhs to the East Indian Company. From 1846 to 1849 he discharged the duties of Commissioner. In the last year the second Sikh war broke out which terminated in the annexation of the whole of the Punjab to British India and Lawrence was made a member of the Board of Administration.

What he had done for the Trans-Sutlej Province in the first three years, he carried out in the wider field of the Punjab during the remaining ten years between 1849 and 1859. Order and firm rule were established where there had been none for centuries, there was an abolition of monopolies except that of liquors and drugs, an equitable land-tax, a simple, cheap, rapid system of justice between man and man, the foundation of a system of national education, even the difficulties of the frontier seemed in a fair way to be settled. With failing health the great ruler was preparing to leave for England, when the grave events of the 18th of May, 1857, altered the course of his life and the history of India.

The time of trial had come. The last expiring click of the Delhi telegraph told him of the mutiny at Meerut, and the rebellion at Delhi. The Punjab was, as it were, rent from India by a wide gulf of sedition and disorder. Lawrence stamped with his feet, and raised a new army to replace the disbanded mutineers; the very soldiers whom we could remember fighting against us in 1849 were called from the villages, and helped to avenge themselves against the Sepoys. Other Governors might have selfishly thought of their own Province, and sacrificed India to it. Lawrence had been magistrate of Delhi, and recognized the paramount importance of the Imperial city. He summoned his great feudatories of Kashmir and Puttiala; he enlisted his old enemies on the frontier, and launched them all against Delhi, preferring to throw all upon the die than to be consumed piecemeal. Then came the time of restoration, but not of revenge. The brave are ever merciful, and when Delhi was made over to Lawrence, he peremptorily stopped the indiscriminate slaughter, and recorded the famous minute that he was the first to strike the blow, and the first to leave off striking. Victory was thus crowned with mercy.

In 1859 he retired from the service, amid the plaudits of England and India. Age had silvered his hair and dimmed his eyesight since thirteen years ago he crossed the Sutlej, but nought had been diminished of his energy, or of his firmness of purpose. Rising from the ranks of his profession, he had, in his own rough way, carved out an European reputation, received every honour which a citizen could wish for, the great Civil Order of the Bath, and the thanks of the Commons. He returned to England, but when, in 1813, Lord Elgin succumbed to disease while a serious war was raging on the frontier, Lawrence once more returned to India, and held the post of Viceroy during five years of peace and progress. He revisited England in 1869, where ten years of honour and repose were vouchsafed to him before he was summoned to rest in 1879.

What of the man? He was not one of those giants before whom all men insensibly bow down. Others surpassed him in natural gifts or acquired attainments; but he was the good man and true, strong in his clear perception, strong in the firmness of his purpose, his disdain for all meanness. Like all men endowed with greatness of character, he drew around him a school of followers. Men admitted to his presence felt that they were face to face with a master-workman. There were no platitudes to disguise ignorance, there was no veneer of official phraseology to hide the absence of fixed principles. Constant intercourse with the people, in their villages, seated on a log under the shady grove, on horse back, in the evening, walk, climbing the mountain side, floating down the river, was the secret of his personal rule. An

intimate knowledge of the languages of the people, their customs, their prejudices, their weakness and their abundant excellencies; a ready ear to their complaints, and a prompt decision; a never-failing flow of good humour and bon-homme, of good fellowship and cheerful jokes, under the influence of which a man, who had lost his case went away smiling; distinct and simple orders, and hard blows when occasion required; and all this accompanied by business-like method, accuracy of record, simplicity of routine, promptness and clearness of account of money collected and disbursed, and immediate reply to letters received: this was the machinery, by which an Oriental people, who had been untamed for three centuries, became as lambs within a decade.

His great strength was his love for the people; he resisted the Supreme Government, if it attempted to overtax, or pass an unpopular law; he resisted his own subordinates if they were harsh and neglectful.

But he might have been great in council, and successful in administration, and yet his name would not have been a tower of strength; a staff of support to all who place before their eyes the example of the Gospel among the heathen as one of the first duties of man. But amidst his great successes, and his unparalleled good fortune, let us see the example of a bold, independent and yet Christian ruler. He clothed with words the sentiment, which lies deep in the hearts of all who are thoughtful; that Christian men should do all things in a Christian way; that while leaving to temptation as the office of a man, each public officer, should not be ashamed that the world should know that he was a Christian in word, in deed and in principles. Thus among the original founders of the Missions of the C. M. Society in the Punjab in 1851, we find the name of the two Lawrences. Thus when the first sod was cut of the railroad in Lahore, he assembled the nobles and citizens, and in their presence prayers were offered up to Almighty God through the mediation of our Lord and Saviour. All knew that the Chief Commissioner had his religious views, and made no secret of them. He was seen on his knees in his own tent, when on the march. Family prayer brought blessings down on his household. Lord Canning heard with surprise that no official moved his camp on Sunday, and when his lordship was received on his arrival by a company of men who had marched on the Saturday night, so as not to disturb the Vice-Royal arrangements, he was struck by the silent reproof and no text was ever again struck on a Sunday.

When Lord Lawrence finally took leave of the Punjab in 1859, he acknowledges his deep debt to the Author of all good. "What," said he, "without His guiding hand what would have become of us all?" The instances could be multiplied, but what has been said will be sufficient. The same principles guided Lord Lawrence during the five years his Vice-Royalty.

He died full of years,—for Anglo-Indians seem old at fifty,—full of honours, for a grateful country had nothing more to bestow than a simple citizen could accept, but a grave in "the Abbey." It is a touching circumstance that the Angel of Death came to him at a time when invitations were actually in circulation to friends to meet at his house to discuss the affairs of the Christian Vernacular Education Society for India.

If to some few, who followed him to the grave in Westminster Abbey, the thought went back to the solitary tombstone in the old Residency at Lucknow, where Henry Lawrence sleeps, cut off in his prime, under the touching self-inflicted scroll, "Here lies one who tried to do his duty, still all must feel that on the stone of the more fortunate brother might be inscribed that "Here lies one who did his duty to the last."