

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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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 average cost of training a Deaconess in England is sixty guineas.

BISHOP RILEY of the Mexican "Church of Jesus" is in England.

NEW YORK papers say that more money was spent this Christmas than for many years. Business is brightening there.

THE death is announced of Von Sigurdson, for many years President of the Icelandic Parliament.

REV. DR. GALLEHER, of New York, accepts the Bishopric of Louisiana. He was a Colonel in the Confederate army, and a lawyer before entering the ministry.

THE General Theological Seminary of New York, has this year 94 students, the largest number ever known. The junior class number 46. Of these 76 are graduates of colleges, and 25 dioceses are represented.

FORTY-NINE ministers belonging to the Romish and dissenting bodies have joined the Church and entered her Ministry during the past 12 months. Classified, they are as follows: Eighteen Presbyterians and Congregationalists; thirteen Wesleyans and Methodists; seven Baptists; six Roman Catholics; one Adventist; one Second Adventist; one Unitarian; one Swede; and one Lutheran.

It is thought possible that at this moment some seventy English men and women may be starving to death, or may have already starved, on the Crozet Islands. Sir Julius Vogel, in a letter to the Admiralty, suggests that this may have been the fate of the people on board the *Knutsley Hall*, a vessel lost on her way from England to New Zealand. Sir Julius Vogel is anxious that these remote islands should be examined on the chance of finding the survivors, and a depot of provisions and necessaries of various sorts should be established there. The Admiralty have granted his first request, and her Majesty's ship *Comus* will search for possible shipwrecked mariners on the Crozets. But the Admiralty will not aid in forming a depot of provisions, as they wish entirely to discourage voyaging in these high latitudes.

AT St. Paul's Chapter-house, a paper was recently read by Mr. Walter M. P., to the members of the Church of England Homiletical Society, on "Reading and Preaching from a Layman's Point of view." Mr. Cecil Raikes, M. P., presided. Mr. Walter said that amongst the larger proportion of the younger clergy the art of reading was unknown. A well-read lesson was, indeed, a sermon in itself. The simplest explanation of the phenomenon that good reading was the exception rather than the rule was that clergymen did not seem to think it worth their while to aim at it. Whether the practice of intoning was conducive to good reading was a point which ought to be well considered by young clergymen. A man might intend to intone only the prayers, but by degrees he might come to intone the Lessons, which was intolerable. With reference to preaching, the gentleman said that from the time a man entered holy orders to the time he might take his seat as a Bishop in the house of Lords, he was never under the fire of contradiction except it were at a Church or Diocesan Conference, or possibly at home. It was a question whether greater facilities should not be offered to clergymen to exchange pulpits, so that the time expended on the composition of two sermons might be centred on that of a single sermon; and there might be a special order of preachers, comprising specially qualified men. Again, he would recommend young clergymen to keep as closely as possible to the subject of the text, to avoid unduly harping upon some particular doctrine, and to cultivate the habit of speaking instead of reading their sermons.

"I TELL you," says a rabid free thinker, "the idea that there is a God has never come into my head!" "Ah! precisely like my dog. But there is this difference—he doesn't go around howling about it."

CLEMENT, Bishop of Tirnova, acting as Premier of the Bulgarian temporary Cabinet, is described as a well-educated prelate, more Liberal in his temperament than the majority of his profession, and an author of repute in his own country.

CAPE papers state that the Queen has signified her intention to erect a memorial cross to the Prince Imperial on the spot where he fell. Her Majesty's instructions have been conveyed by Lady Frere to Mr. Jesse Smith, sculptor, Pictermaritzburg, for the execution of the work.

THE "hardly ever" of "Pinafore" is certainly a plagiarist. It is taken from the story of an ecclesiastic who was confused by the honor of preaching before Louis XIV. During his discourse he had occasion to say, "We all must die." Then, catching breath, he turned in a complimentary way to Louis and added, "Nearly all of us."

THE King of the Belgians, it is announced, again offers a prize of 25,000 francs, or 1,250*l.*, open to writers of all nationalities, for an essay on "Means for the Improvement of Harbours on Low and Sandy Coasts," such as those of Belgium. Foreign writers must send in their essays to the Ministry of the Interior at Brussels on or before January 1, 1881.

ACKNOWLEDGING a letter from the Camden-town Debating Society, on the subject of the attempt on the life of the Czar, the Prince of Wales, by his private secretary, says he is "persuaded that all Englishmen, however much they may differ in their political opinions, are unanimous in their feelings of horror and detestation at so black and cowardly a crime."

A MUSSULMAN priest has been sentenced to death for assisting in translating the Bible into the Turkish language. Sir Austin Layard, the British Ambassador at Constantinople, has demanded the priest's release, and it is believed that Germany will support the demand.

THE celebrated chestnut at Totworth, which was said, half a century ago, to be the oldest tree in England, still stands, the pride of its noble owner (Earl Ducie) and the boast of the district. Its present dimensions are as follows:—Circumference, three feet from the ground, forty-nine feet; spread of branches from north to south, eighty-six feet; from east to west, eighty-eight feet.

A BRITISH expedition has returned from the Niger, having destroyed Omtaha town and a town three miles inland. The expedition was under the command of Capt. Burr, R. N., and was composed of a force of Blue Jackets and Marines, and a detachment of Houassas, or native troops. Reuter's despatches says the senior naval officer on the station "has confirmed the proceedings," and it is added that "the good effect of the punishment was stated to have been felt at once, as oil and produce were coming down the river in large quantities."

JEWISH MISSIONS.

A COURSE of lectures was lately delivered in the Church of the Atonement, Madison Avenue, New York, under the auspices of the Church Society for Promoting Christianity amongst the Jews, especially dealing with questions at issue between the Church and modern Judaism. The lecturers were Revs. E. A. Washburn, D. D., C. C. Tiffany, Frederick Courtenay, and John Cotton Smith, D. D. The church was courteously made free for the occasion. Sixty Hebrews of the cul-

tured classes were present at the opening lecture, many of them men of prominence in the Hebrew community and the city. This number was increased to eighty at the second lecture, and the same number were present at the third, despite an unusually severe storm. Several of the city clergy and ministers of other religious bodies were also in attendance. Great interest was manifested by both Jews and Christians. Some good can hardly fail to have been done by such a course, on the one hand in extending a kinder feeling towards, and more intelligent understanding of Christianity, and thus exerting an influence in the right direction upon the present changing and transforming movement in Jewish thought and on the other awakening a larger Christian sense of responsibility towards this people. Notices and somewhat extended reports of the lectures appeared in the secular and also in the Jewish press. Arrangements are making by the Society for a similar course in St. Louis, Mo., the opening lecture of which will be delivered by the Bishop of that Diocese.

THE ANGELS' SONG.

"Oh! hush the noise, ye men of strife,
And hear the angels sing!"

It is, we believe, the custom—and a good custom it is—for the Law-Courts of Christendom to be closed at Christmas-tide and the New Year, that men with their families may enjoy a peaceful lull from strife at the return of the season when to the world a Child was born.

When an infant is added to a family, the birth-chamber is hushed. Earth was hushed when the Saviour came to it. There was—peace. The temple of Janus was shut, an event which happened only three times in 700 years, that is, from the founding of Rome to the time of Christ.

Newspapers, secular and religious, over Christendom, should as much as possible, observe the like custom, that editors, writers and readers, may be free to listen to the Angels' song, and like Moses, put off their shoes from their feet, turn aside, and study that Great Light; like the Shepherds, may in spirit go unto Bethlehem, and contemplate the great event which came to pass there, the central event in human history, the event on which all human time hinges its dates, B. C. and A. D. Where earth's centuries bow, all human hearts should bend.

Never but twice was our earth favored with the songs and shouts of angels; first, at its own birth, Job xxxviii, 7, on its first Sabbath; and next, when on earth the Infant-Redeemer was born. They will be heard yet once more, when Christ shall come to reign, Rev. xi. 15.

"Let the whole world send back the song
Which now the angels sing."

"PEACE ON EARTH, GOOD WILL
TO MEN."

Foreign Missions.

INDIA.

BUDDHISM I.

Not far from the foot of the mighty Himalayas, "whose giant peaks loom up in the distance against the clear blue of the Indian sky," rises the little river Keohana on whose banks, about 100 miles above Benares, at a place called Kapila-vastu, Gautama, the founder of Buddhism, was born B. C. 500. His father the Raja (chief) of the tribe had been childless for many years when the elder of his two wives bore him a son. Various accounts of the life of this remarkable man are to be found in the *Pitakas* or sacred books of the Buddhists, and in other Oriental writings. Scholars have compared these records, and after

rejecting what seems fabulous, give us the following as probable truth.

Gautama's youth and early manhood were quiet and uneventful, but in his 29th year he suddenly left his home to devote himself to the study of religion and philosophy. All authorities agree in the reason they give for this momentous step. An angel appeared or seemed to appear to him in four visions—under the forms of a man broken down by age, of a sick man, of a decaying corpse, and lastly of a dignified hermit. He was urged to a life of self-denial and earnest meditation. Just at this time, after ten years of happy married life, his only son was born. An old Sanscrit work relates what followed: "That night at midnight he sent his servant Channa for his horse, and whilst he was gone, he went to the threshold of his wife's chamber, and there by the light of the flickering lamp, he watched her sleeping, surrounded by flowers, with one hand on the head of their child. He had wished for the last time to take the babe in his arms before he left, but he now saw that he could not do so without awaking the others. As this might frustrate his intentions, the fear of waking Yaso Ahara prevailed, he reluctantly tore himself away, and accompanied only by Channa, left his father's home, his wealth and power, his young wife and only child, and rode away to become a penniless and despised student." (*Sutra Book of the Great Renunciation*, trans. by Beal.)

In the jungles of Uruvela attended by five faithful disciples, Gautama gave himself up for six years to the severest penance, until he was wasted to a shadow by fasting and self-mortification. But the more he thought, the more he examined himself and doubted himself; the more he doubted, the more he feared lest all his efforts should have been wasted. At last one day, when walking slowly up and down, lost in thought, he suddenly staggered and fell to the ground. Some of his disciples supposed that he was dead, but he recovered, and despairing of further profit from such penance, his indomitable resolution and faith completely broke down, and he began again to take regular food and gave up his self-mortification. Once when he was most in need of sympathy his disciples left him, and went away to Benares. In giving up penance, he had to give up also their esteem. "Soon after, if not on the very day when his followers had gone he wandered out to the banks of the Nairanjara. He received his morning meal from the daughter of a villager and sat down to eat it under the shade of a large tree to be known from that time as the sacred Be-tree or tree of wisdom. There he remained through the long hours of that day, undergoing the second great struggle of his life. The philosophy he had trusted in seemed to be doubtful, his penances had brought no peace, all his temptations came back. He agonized in his doubt from early morning until sunset, but as the day ended his religious nature won the victory. His doubts cleared away, he had become *Buddha the Enlightened*. A system of salvation seemed to open before him. He felt peace and rest. (*Buddhism*—By Rhys David, Ceylon.) This new "Salvation" so different from Brahmanism, and yet originating from its philosophy, was a system of pure and high morality. Man's only duty being self-control and love. Man's only hope annihilation. There were no sacrifices, no priests, no gods to be trusted nor worshipped. It was a reaction from the burdensome ceremonies, the priestly tyranny of the age, and for a time it seemed to do good by calling men to better and purer lives. In a future number we shall see what were the future developments of this system, and how little it eventually did towards the elevation of the masses by whom it was received.

It was at this time that Gautama, conscious of power and of prophetic zeal,

determined to proclaim his doctrine to the world. He walked to Benares, and in the cool of the evening entered the Deer Park, about three miles north of the city. Here his five former disciples were living. They, seeing him coming, resolved not to recognize him as a master, but as he was of high caste, to show him hospitality. He remained with them three months, teaching his new doctrines with missionary zeal. He preached to all, men and women, high and low. His former disciples were the first, after much hesitation, to believe in him as a new teacher. Sixty others soon gathered round them, when he formed them into a society and sent them out to preach. He summed up the merits for Buddhist salvation in the celebrated verse:—

"To get virtue,
To cease from sin,
To cleanse one's own heart,—
This is the religion of the Buddha."

While he held that any one might strive after holiness, he taught that rapid progress was made only by those who renounced the cares and hopes of ordinary life, and passing their time in meditation, lived upon the charity of their neighbours. This he called the "Middle Path" between self-indulgence and self-mortification. This was his highest ideal of life! His followers increased rapidly, for his fame spread round about, "like the sound of a great bell hung in the canopy of the skies," and his aged father asked him to visit his native city, that he might see him before he died. A touching account of his meeting with his wife is given in the *Mullalingam* translated by Bigandet:—

"He entered his father's house. The members of the family and the servants came to do him honour; but Yasodhara did not come. 'If I am of any value in his eyes, he will himself come.' She had said, 'I can welcome him better here.' Gautama noticed her absence, and attended by two of his disciples, went to the place where she was; first warning his followers not to prevent her should she try to embrace him, although no member of his order might touch or be touched by a woman. She saw him enter, a recluse in yellow robes, with shaven head and face, and though she knew it would be so, she could not contain herself, but falling on the ground, she held him by the feet and burst into tears. Then, remembering the impassable gulf between them, she rose and stood on one side." The records add that she became an earnest hearer of the new doctrines, and one of the first Buddhist nuns.

Forty-four busy years were passed by Gautama in continual journeyings and preaching. At last sickness came upon him, he felt that he was about to die. The *Pitakas* give us the last words that he spoke to his weeping friend and sorrowing disciples: "O Ananda, do not let yourself be troubled, do not weep. Have I not told you we must part from all we hold most dear. For a long time you have been very near to me by kindness in act and word. You have always done well. Persevere and you too shall be quite free from this thirst of life, this chain of ignorance." After a pause, he said, "Mendicants! I now impress it upon you; the parts and powers of man must be dissolved. Work out your salvation with diligence." These were the last words the teacher spoke. Shortly after he became unconscious, and in that state Buddha, "the Enlightened," passed away.

Such is an outline of Gautama's life. Few men in the whole course of the world's history have more powerfully influenced human thought. To this day one-third of the inhabitants of the earth still believe in the religion he founded. But as we follow him through life, and we listen to his last faltering words, shall we not bow our heads in silent thankfulness for the clearer teaching of our Divine Master, for the brighter beams of our Enlightener, the Son of Righteousness.

"Oh Lord, our Lord, and spoiler of our foes,
There is no light but Thine, with Thee all beauty
glows."