

# 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 7, 1881.

One Dollar a Year.

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The first three wranglers at Cambridge last year were all total abstainers from alcoholic liquors and tobacco.

Miss L. D. Wood left to Christ Cathedral, Reading, Pa., a large portion of her property, the bequest amounting to \$50,000.

The following is from the *Globe*:—"It hardly looks as if the Church of England was losing her position as the educator of the poor, when we read in the Government returns that during the past nine years £5,630,000 has been subscribed for Church schools, against £1,323,000 for those of all other religious bodies."

It has been ascertained that 440 houses have been destroyed or made uninhabitable at Casamicciola by the recent earthquake. They were inhabited by 2,200 people. Four hundred and forty families are camping out now, for whom barracks are in course of erection. The total loss of life is twenty-three men, forty women, and fifty-three children.

Mr. Ruskin, speaking on the subject of war, is quoted as saying: "You fancy you are sorry for the pain of others. Now, I tell you just this, that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke the china upon your own drawing-room table, no war in civilized countries would last a week."

Some people have thought that the Rev. Phillips Brooks, of Boston, was inclined to Unitarianism. In a letter he says: "To me the incarnation and the miracles which Jesus Christ is said to have wrought seem to be sublimely reasonable, and contradicted by no knowledge of man or of the world which God has given us. I believe that they are true historically, and most natural philosophically."

During the past month the Bishop has received communications from three ministers of various religious denominations, seeking to enter the Ministry of the Church. Such instances show the strong feeling in favor of the Church throughout the land, and give great encouragement to those who believe the American Church will eventually draw within itself many of the different Christian sects.—*Iowa Churchman*.

A discovery of an ancient Babylonian city, near Bagdad, on the ancient canal Nahr-Malku ("King's River"), is reported to have been made by Mr. Hormuzd Rassam, who is prosecuting the British Museum archaeological researches at Nineveh and Babylon. The *Athenaeum* hears that Mr. Rassam has already unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters. The museum has lately acquired a collection of terracotta inscribed cylinders and tablets from Bagdad. Amongst them are cylinders of Esarhaddon, Assurbanipal (Sardanapalus), and Neriglissar, and tablets of Kinaladanu or Kinneladros, Nabonidus, Cambyeses, and other late Babylonian monarchs.

The ceremony of the betrothal of the Crown Prince of Sweden to the Princess Victoria of Baden, grand-daughter of the German Emperor, took place recently in all privacy, at Carlsruhe. It is said that they will be married towards the end of September, when the parents of the bride celebrate their silver wedding. The *Times*' correspondent notes that:—"The Princess Victoria, being directly descended on the father's side from the last King of the House of Wasa, and her grandmother having been a daughter of Gustavus IV., who abdicated and lived at Leipsic afterwards as Colonel Gustavson, her union with the Crown Prince of Sweden will have the singular and happy effect of reconciling the claims of the two dynasties."

The nucleus of a Parliament is being formed in the North-West Territories. The election for members of Council will shortly take place. The members are elected by the householders of the Territory.

Bishop Cox says: "I have heard of churches decorated with cut flowers at Easter at an expense of nearly \$100; the offertory alms in the same church rarely reaching the sum of \$15, and less than \$50 being the sum total of its contributions to Missions."

An exchange says one of our Baptist High Church papers thus refers to some of the irregular Baptists:—"There is, we understand, a convention of the 'Christians,' 'Disciples,' 'Campbellites,' soon to be held to select a name for the denomination. We will leave it for them. Our interest in any man-made sect is not sufficient to cause us to complain of its name, or its fate, either in this world or in that which is to come."

THE DISAPPEARANCE OF A RIVER.—The labours of a number of miners have been successful in filling up the large chasm caused by the River Bradford breaking through the roof of a disused mine at Alport, in Derbyshire. The stream, however, still flows through the mass of rock and timber thrown into the opening, and finds its way to the Derwent underground. It is impossible to divert the stream by reason of the conformation of the ground. A large number of persons have visited the spot.

The Pope recently ordered the Cardinal Vicar to institute a strict inquiry into the sacrilegious traffic in spurious relics. The Cardinal Vicar has accordingly addressed a circular to Catholic Administrators throughout the world intimating that no bodies have been taken from the catacombs for 30 years, and warning them against impostors. It should be noted that the entire osteological specimens purporting to be remains of early Christian martyrs freshly dug from the catacombs in Rome, have been shipped to America.

The volcanic forces in the Italian peninsula are evidently in an unusual state of activity. On the 11th ult., in the afternoon, there was a slight earthquake at Rome. Professor de Rossi reports that the variety of sounds given by the telephone by means of the seismic microphone was most remarkable. In the course of the same day, and during the previous night, fifteen distinct shocks were felt at Foligno. At Città Ducale there were three shocks between six o'clock in the afternoon and midnight. A scientific commission, including Professors Palmieri and Scacchi, has gone to Casamicciola to endeavour to ascertain whether the earthquake there was due to local causes or not.

A remarkable movement is reported from British Guiana. 678 heathen near the source of the Essequibo river a few months ago signed an appeal for a Christian teacher, and sent it to the Bishop, who at once directed a catechist (Mr. Loberty) to proceed to the spot, and the Rev. W. E. Pierce, Priest of Bartica Grove, to follow shortly. It took Mr. Pierce a fortnight to accomplish his journey. Arrived at his destination he found that the natives had built themselves a church of wood and bark, and were diligently learning the Lord's Prayer, the Creed and the Ten Commandments, under Mr. Loberty's supervision. The work of instruction went on most diligently for six weeks. Then over 1300 heathen were baptized, and 224 couples married, of various tribes; one tribe especially had not been known before to furnish any converts to Christianity. Many of these poor people had come a fortnight's journey, and were living on half and even quarter rations, sooner than go away unbaptized.

CHRISTIANS run for a crown which is incorruptible, and contend for an inheritance which fadeth not away.

BISHOP PADDOCK is to leave Brooklyn in a few days for the Diocese of Washington Territory. No Bishop of the Protestant Episcopal Church, says the *Christian Statesman*, has ever left the East for a Missionary Diocese financially so well equipped for his work as he now is. The Brooklyn churches have responded generously to his appeals for aid, and liberal contributions have been made by churches in New England, New York, and Pennsylvania.

## JEWISH MISSIONS.

At the last meeting of the American Church Society for Promoting Christianity among the Jews, held in New York, the work was reported as in a very satisfactory condition.

The Board appointed new Missionaries for Baltimore, Pittsburgh, Cleveland, New Orleans, and Louisville, and made provision for work in Chicago and in the Diocese of Iowa. Local Secretaries were appointed in nineteen additional Dioceses on the nomination of the Bishops.

The Society's second Anniversary was held during the session of the late General Convention, in Zion Church, New York. Addresses were delivered by the Bishops of Minnesota and Missouri. Bishop Robertson called attention to the fact that 130 Jewish Clergy now ministered at the Altars of the Anglican Church, three having become Bishops. He frequently admitted persons of Jewish race to confirmation in his Diocese. Bishop Whipple testified to a similar experience, and said that his Cathedral at Faribault, and almost every Mission station in his Diocese, was partly supported by offerings from the Jews, who were kindly disposed toward Christianity. Difficulties existed, of course, but he was greatly encouraged at what had been done, and at the outlook of the work. There was no room any longer to question the facts. It was a work having a just and peculiar claim upon the Church, and he knew it would be supported.

## SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following: above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tracks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, whilst men are uttering it, to guard yourself, by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the Cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he, whose only hope is in that Cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce*.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF COLOMBO.—III.

The work of the Propagation Society in Ceylon was the subject of our last paper. We would now turn to the labours of the Church Missionary Society which began its operations in the island sixty years ago. No less than two million of dollars have been spent during that time, and many good churches and schools have been erected. About fifty thousand dollars are now expended annually on the Church Missionary Society's work, and 7,000 native Christians are connected with the Missions. But before going into details it seems necessary to allude to the difficulties which have occurred of late between the Missionaries of the Church Missionary Society and their Diocesan, Bishop Copleston. It is a painful subject, but in justice to our readers it cannot be avoided.

In this Western hemisphere we have our own difficulties to perplex us; but as the old proverb says, "Circumstances alter cases," and we cannot be very competent judges of the burning questions which may arise among our distant brethren in the East. We do know, however, that throughout the world, in Ecclesiastical as in Civil Government, the adjustment of the delicate relations between authority and liberty is a most difficult task, perhaps only to be accomplished after various experiments and failures, and as the "far-off result of the working of many minds in many ages." This general difficulty was, in the case now before us, heightened by peculiar circumstances. On the one side we see a Bishop, young and enthusiastic, filled with a high appreciation of the holy office to which he has been called, belonging, moreover, to a school of thought which, for many years past, has attained great prominence in our Church. On the other side stand a large band of old, experienced, hardworking Missionaries, whose spiritual life has been nurtured and developed in a religious school of a widely different character, but which also occupies a large place in that Church, where the idea of Unity in Diversity and Diversity in Unity seems to be able to find expression. These Missionaries were, of course, warmly attached to the Missionary organization to which they belonged, from whom they received a generous support, with whose religious views they were in complete harmony, and whose directions were received as laws. Is it surprising that almost immediately after Bishop Copleston's arrival difficulties arose? It is possible that on the one hand Episcopal authority may have been somewhat strictly exercised; and that on the other these perplexed Missionaries, however anxious to act aright, may not have understood the full meaning of Canonical obedience, words which even in the focussed light of England's intellect have been found hard to define. After three years of mutual difficulty an appeal was made to the Metropolitan and Bishops of India, and finally to the Archbishops of Canterbury and York, aided by the Bishops of London, Durham and Winchester, Bishop Copleston himself coming to England to confer with them. After due deliberation these five prelates issued their "Opinion or Advice" in an able paper which gave general satisfaction, and was received as decisive by both parties. Bishop Copleston expressed his views on the subject in the following letter to the *Guardian*.

"It will be a cause of thank-

all your readers to learn that a solution of our difficulties, satisfactory both to the Church Missionary Society and to me, and as I hope, to the clergy and laity of Colombo, has been attained. The details of our arrangements would not interest the Church at large, and are still in part provisional; but their general character may be thus indicated. The rights of the Society as quasi-patrons, and the independence of each missionary within his own area of work, will be duly recognized on the one hand, and, on the other, the areas of work will be more strictly defined than hitherto, and will be subject to principles accepted between us in regard to license, episcopal supervision, and diocesan co-operation.

"I take this opportunity of asking for the prayers of the Church for us all, that the goodwill now restored may not again be interrupted, and for myself in particular, that I may be enabled to resume my work with more wisdom and humility, and deeper spirit of prayer.

"Brighton, April 26, 1880.

R. S. COLOMBO."

As regards the Church Missionary Society and their Missionaries, when the decision of the five prelates was read at a Committee meeting, Canon Hoare rose and said—"Let us thank God"; whereupon the members knelt down, and Mr. Hoare offered fervent thanksgiving to God for the wisdom with which He had ended the five prelates who had so carefully and patiently considered the whole question, and so impartially delivered their opinion upon it. The following resolution was afterwards adopted:—"That this Committee offer their cordial thanks to His Grace the Archbishop of Canterbury, and to the prelates associated with him, for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and, while gratefully receiving the suggestions therein offered to the Society, they desire to express their conviction that they will be able cheerfully to act upon them."

Bishop Copleston returned to his Diocese immediately, and as a proof of restored harmony it is interesting to read in the *Ceylon Diocesan Gazette* of the curial reception given to the Bishop at Baddegama, an important station of the Church Missionary Society. The Rev. J. Alcock is the Missionary in charge. The *Gazette* says:—

"The native Christians put up an ornamental arch at the entrance of the Mission compound, whilst the road from the Mission-house to the church was ornamented by an artificial fence made of bamboos, and decorated with young coconut leaves, fruits, flowers, variegated leaves, and the flowers of the sugar cane. The walls of the church were decorated with texts in Singhalese and English. At 5 p.m. there was Evening Service in Singhalese, which commenced by the school children singing the anthem, 'How beautiful upon the mountains.' The Bishop preached in Singhalese, expressing gratitude for the prayers which had been offered on his behalf. On Sunday, the 10th, there were three full Services in Baddegama Church. At 8 a.m., Holy Communion in English; at 11 a.m., full Morning Service in Singhalese with Confirmation Service and address; twenty-seven candidates were presented, twenty-five of whom were adult converts from heathenism. At the Evening Service there were four candidates for Baptism—two from the boys' school, and two from the girls' school. One of them was from the goldsmith's caste, who, as a rule, are naturally turbulent, and hard opponents of the Gospel. They are of low caste, because when making images they have to hammer the heads of the gods. During the next few days the Bishop and Mr. Alcock went from village to village throughout the district, travelling 178 miles by boat or on foot, visiting twenty schools; and delivering thirty addresses; and twenty-one more candidates were